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with an o sound forms ω — τιμάωαι, τιμωαι  
 before an ε " absorbed with — τιμάει  
 τιμάε  
 In *me* verbs.

with η forms η (not ε) ου with η forms η  
 with ε forms ε — ἐφίλεε  
 ἐφίλει  
 ἐφίλει  
 " ο " ου — ἐφίλει  
 ἐφίλει  
 before long vowel or diph. is absorbed — φιλέει  
 φιλέει

with ε in infin. form ου — δηλόει  
 δηλού  
 δηλού  
 " " infinite ob. " ου — δηλόει  
 ἐδήλωε  
 " ε ου " ου — ἐδήλου  
 before ου ου is absorbed — δηλόουαι  
 δηλούαι  
 with η or ω forms ω — δηλόω  
 δηλώ  
 δηλώ  
 " η " ου — δηλόει  
 δηλού

In *me* verbs.

" η forms ω (not ε) — διδόω  
 διδω





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AN  
ELEMENTARY  
GREEK GRAMMAR.

BY  
WILLIAM W. GOODWIN, PH. D.,  
ELIOT PROFESSOR OF GREEK LITERATURE IN HARVARD COLLEGE.

*REVISED AND ENLARGED EDITION.*



BOSTON:  
GINN AND HEATH.  
1881.



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## PREFACE.

THIS Grammar is partly a revised edition of the *Elementary Greek Grammar* published in 1870, and partly an independent work. The part which precedes the Inflection of the Verb contains the substance of the former edition revised and enlarged, with many additions to the Paradigms. The part relating to the Inflection of the Verb, §§ 88—127, has been entirely re-written, and increased from fifty to one hundred pages. Part III., on the Formation of Words, is entirely new. The Syntax is in most parts substantially the same as in the former edition; but some changes and numerous additions have been made, the chief increase being in the sections on the Prepositions. Part V., on Versification, is almost entirely new, and is based to a great extent on the *Rhythmic and Metric* of J. H. H. Schmidt, which has just been published in an English translation by Professor J. W. White. I have not followed Schmidt, however, in making all iambic and anapaestic verses trochaic and dactylic; and I have followed the ancient authorities, in recognizing *cyclic anapaests* as well as *cyclic dactyls*. I have adopted the modern doctrine of *logaoedic* verses, which enlarges their dominion and reduces them to a uniform  $\frac{3}{4}$  measure, thus avoidir

many of the incongruities which beset the common theory of these verses.

The Catalogue of Verbs is increased from nineteen to thirty-two pages, and contains a greater number of verbs and gives the forms more completely than the former one. The object has still been to present only the strictly classic forms of each verb, and thereby to save the learner from a mass of detail which he may never need. It is surprising how simple many formidable verbs become when all later and doubtful forms are removed. In preparing the Catalogue I have relied constantly on Veitch's *Greek Verbs, Irregular and Defective*, a work in the Clarendon Press Series, for which every classical scholar will bless the author.

It will be seen that the enlargement has been made chiefly in the part relating to the Inflection of the Verb. There I have adopted (§ 108) the division of verbs in  $\omega$  into eight classes which is employed by G. Curtius: this reduces many of the apparent irregularities of the Greek verb to rule and order. In the former edition I adopted Hadley's addition of a class of "reduplicating" verbs. I have omitted this class as unnecessary in my present arrangement. Of the six verbs (apart from verbs in  $\mu$  and verbs in  $\sigma\kappa\omega$ ) which composed this class,  $\gamma\acute{\iota}\gamma\upsilon\mu\alpha\iota$ ,  $\iota\sigma\chi\omega$ , and  $\pi\acute{\iota}\pi\tau\omega$  are now assigned by Curtius to his "mixed class"; the first syllable of  $\tau\acute{\iota}\kappa\tau\omega$  is now not considered a reduplication by Curtius;  $\mu\acute{\iota}\mu\upsilon\omega$  is used only in the present stem; while  $\tau\iota\tau\rho\acute{\alpha}\omega$  seems too late a form to affect classification. The chief innovation which I have now ventured to make in the classification of Curtius relates to the large class of verbs which add  $\epsilon$ - to the

stem in certain tenses not belonging to the present stem. I have no thought of disputing the remark of Curtius that this phenomenon and the addition of  $\epsilon$ - in the present stem (as in  $\delta\omicron\kappa$ -,  $\delta\omicron\kappa\acute{\epsilon}\omega$ ) are to be explained on similar principles. But it seems obvious that the former is not, like the latter, a process by which the present stem is formed from the simple stem, and it therefore has no place in the classification which we are here considering. Further, the addition of  $\epsilon$ - in other tenses than the present occurs in every one of the eight classes of Curtius, so that it must confuse the classification to introduce it there at all. I have therefore included this among the modifications of the stem explained in § 109, thus classing it with such phenomena as the addition of  $\sigma$ - in certain verbs and other modifications which affect only special tenses. (See § 109, 8.<sup>1</sup>) In § 120, 1, I have followed the doctrine of F. D. Allen, stated in the *American Philological Transactions* for 1873 (pp. 5-19), by which Homeric forms like  $\acute{\omicron}\rho\acute{\omicron}\omega$  for  $\acute{\omicron}\rho\acute{\alpha}\omega$  are explained by *assimilation*.

I fear I may have offended many scholars in giving the present stems of  $\lambda\acute{\upsilon}\omega$ ,  $\lambda\acute{\epsilon}\gamma\omega$ ,  $\lambda\epsilon\acute{\iota}\pi\omega$ , &c. as  $\lambda\upsilon$ -,  $\lambda\epsilon\gamma$ -,  $\lambda\epsilon\iota\pi$ -, &c., and not as  $\lambda\upsilon\omicron(\epsilon)$ -,  $\lambda\epsilon\gamma\omicron(\epsilon)$ -,  $\lambda\epsilon\iota\pi\omicron(\epsilon)$ -, &c. I have been careful to state in several places (see foot-notes, pp. 82 and 144) that the latter is the better approved and more correct form of expression; but I have not ventured to make the first attempt at a popular statement of the tense stems with the variable vowel-attachment. A slight reflection showed me that this must be made by a pro-

<sup>1</sup> See also the *Proceedings of the American Philological Association* for 1879.



fessional etymologist, who can settle, at least consistently, the many doubtful questions which still beset the subject of tense stems. I was finally decided by finding that G. Curtius himself had made no change in this respect in the latest edition (1878) of his *Schulgrammatik*, and continued to call λυ-, λεγ-, λειπ-, &c. present stems, evidently thinking the other forms too cumbrous for a school-book. I have had no hesitation in following his example.

The sections on the Syntax of the Verb contain a condensed statement of the principles which I have explained at greater length in a larger work, *Syntax of the Moods and Tenses of the Greek Verb*, to which I must refer more advanced students, and especially teachers, for a fuller exposition of this subject.<sup>1</sup> I must still confess myself unable to give any general definitions which shall include all the uses of either the indicative, the subjunctive, or the optative, and yet be accurate enough to meet modern scientific demands. The truth must be recognized that these moods were not invented deliberately to express certain definite classes of ideas to the exclusion of all others, and then always held rigidly to these pre-determined uses. On the contrary, their various uses grew up gradually, as language was developed and found new ideas to express. Both the Greek and the Latin inherited most of their modal forms through a line of ancestors now lost,

<sup>1</sup> For a still fuller explanation of the classification of conditional sentences here introduced, with the corresponding arrangement of relative clauses, I must refer to articles in the *Transactions of the American Philological Association* for 1873 and 1876, printed also in the *Journal of Philology*, Vol. v. No. 10, pp. 186-205, and Vol. viii. No. 15, pp. 18-38.

and each language employed these forms, partly in conformity with tradition, and partly to suit its own peculiar needs and tendencies of thought. We must have a far better knowledge of the uses of the moods in the original Indo-European tongue and of the earliest uses in both Greek and Latin than we are likely ever to get from our present stock of material, before we can hope to trace historically each use of the moods in the classic languages. Investigations made through the Sanskrit, like those of Delbrück, are looking in the right direction; but scholars differ widely in their interpretation of the results thus obtained, and the moods are used too vaguely in Sanskrit (compared with Greek or Latin) to be decisive in the comparison. We know enough, however, not to be surprised when we find the same idea expressed in Latin by the past tenses of the subjunctive, and in Greek by the past tenses of the indicative, especially when we find the two constructions coincide in a few instances in Homeric Greek.

Much that is contained in the Notes of this Grammar, especially all in the smallest type, is intended to be used for reference, or to be read by the more interested pupils as they study the remainder of the book. A great change has gradually come upon the study of grammar in these practical days; and no teacher (it is hoped) now believes in cramming pupils in advance with grammatical details which they are not expected to use or even understand until they have learnt the language in some other way. I am strongly of the opinion that a pupil should begin to translate easy sentences from Greek into English and from English into Greek as soon as he has learnt the forms

absolutely necessary for the process. The true time to teach each principle of grammar (beyond the most general rules, which every student of Greek will have already) is the moment when the pupil is to meet with it in reading or writing; and no grammar which is not thus illustrated as it is taught ever becomes a reality to the pupil. But it is not enough for a learner merely to meet each construction or form in isolated instances; for he may do this repeatedly, and yet know little of the general principle which the single example partially illustrates. Men saw apples fall and the moon and planets roll ages before the principle of gravitation was thought of. It is necessary, therefore, not merely to bring the pupil face to face with the facts of a language by means of examples carefully selected to exhibit them, but also to refer him to a statement of the general principles which show the full meaning of the facts and their relation to other principles.<sup>1</sup> In other words, systematic practice in reading and writing must be supplemented from the beginning by equally systematic reference to the grammar. Mechanics are not learnt by merely observing the working of levers and pulleys, nor is chemistry by watching experiments on gases; although no one would undertake to teach either without such practical illustrations. I have, therefore, no faith in classical scholarship which is not based on a solid foundation of grammar; while I still believe that more attention to practical illustration than has generally been paid is urgently needed, and that the

<sup>1</sup> These objects seem to me to be admirably attained in the *First Lessons in Greek*, which was prepared by my colleague, Professor J. W. White, to be used in connection with this Grammar.

study of grammar may thus be relieved of most of its traditional terrors and made what it should be, a means, not an end. These remarks apply especially to syntax, the chief principles of which have always seemed to me more profitable for a pupil in the earlier years of his classical studies than the details of vowel-changes and exceptional forms which are often thought more seasonable. The study of Greek syntax, properly pursued, gives the pupil an insight into the processes of thought of a highly cultivated people; and while it stimulates his own powers of thought, it teaches him habits of more careful expression by making him familiar with many forms of statement more precise than those to which he is accustomed in his own language. The Greek syntax, as it was developed and refined by the Athenians, is a most important chapter in the history of thought, and even those whose classical studies are limited to the rudiments cannot afford to neglect it entirely.

One of the best practical illustrations of any language, ancient or modern, one which is available even for those who have no teachers, is committing to memory passages of its best literature, and using them as a basis for both oral and written exercises. This "natural method," which has proved so successful in teaching modern languages, can be made of great advantage in classical education by a skilful teacher; although I am convinced that in the ancient languages it should always be accompanied by careful grammatical study, and especially by constant reference to a systematic grammar. As an important aid, however, it cannot be too highly commended, and it can hardly begin too early.



I have not thought that the subject of Pronunciation, in its only practical form, belongs properly to Greek grammar. The question of the ancient sound of the Greek letters is too extensive, and involves too much learned discussion and controversy, to be treated in a work like this. A very different question, it seems to me, is the practical one, How are boys to be taught to pronounce Greek in our schools? Even if we had a complete ancient account of Greek pronunciation, — which we are very far from having, — it would be a much harder task to teach boys of the present day to follow it than it would be to teach them to pronounce French or German by rules without the help of the voice. The chief practical considerations here are simplicity and uniformity. For more than a generation, until very recently, there has been no system of pronouncing Greek in the United States which could claim notice on the ground of uniformity. Only our oldest scholars remember the prevalence of the so-called “English system,” which uses English vowel-sounds and Latin accents; and this would now be unintelligible in most of our schools and colleges. My own efforts have been exerted merely towards bringing some order out of this chaos. Our scholars have generally assumed that the written accents should be used; and, whatever theory of ancient accent we may hold, it will be admitted that the Greeks marked the first syllable of *ἄνθρωποι*, and the Romans the first syllable of *homines*, in the same way. The English vowel-sounds are not easily combined with Greek accents, especially when a short penultimate is accented, as in *πραγμάτων*. Harvard College has for the past eighteen

years recommended schools to use the Greek accents, and to pronounce *a* as *a* in *father*, *η* and *ε* as *e* in *fête* and *men*, *ι* as *i* in *machine*, leaving further details to each teacher's discretion. The American Philological Association has twice recommended the same; and to this extent some degree of uniformity has thus been secured within the last ten years. The other sounds have generally remained as they are in the English system, with the exception of *ou*, which is generally pronounced like *ou* in *group*. Perhaps the majority pronounce *av* like *ou* in *house* (as the Germans do). To those who ask my advice, I am in the habit of recommending the following system, which I follow chiefly from its simplicity, and because it is adopted by more scholars in the United States than any other, not pretending that all the sounds (*e.g.* those of *ει* and the aspirated consonants) rest on a scientific basis: —

*a* as *a* in *father*, *η* as *e* in *fête*, *ε* as *e* in *men*, *ι* as *i* in *machine*, *ω* as *o* in *note*, *υ* as French *u*; short vowels merely *shorter* than the long vowels; — *αι* as *ai* in *aisle*, *ει* as *ei* in *height*, *οι* as *oi* in *oil*, *υι* as *ui* in *quit* or *wi* in *with*, *av* as *ou* in *house*, *ev* as *eu* in *feud*, *ov* as *ou* in *group*; *α*, *η*, *ω*, like *a*, *η*, *ω*; — the consonants as in English, except that *γ* before *κ*, *γ*, *ξ*, and *χ* has the sound of *n*, but elsewhere is hard; that *θ* is always like *th* in *thin*; and that *χ* is always hard, like German *ch*. I have always pronounced *ζ* like English *z*, but it would probably be more correct to give it the sound of soft *ds* (*not* that of German *z*), as it is a double consonant (§ 5, 2). Many scholars prefer to pronounce *ει* like *ei* in *eight*; and this has much to be said in its favor on several

grounds. I do not think we have any positive knowledge of the sound of *ei* before it reached the sound of *i* (our *ee*), and I have held to that of *ei* in *height* simply to avoid another change from both English and German usage.

I need not enumerate here the familiar works to which I am indebted for most of the facts of Greek Grammar. These have been collected so often and so thoroughly, that there is little room for originality except in the form of presentation. The best examples of every principle have already been used scores of times, and I have never hesitated to use them again. I must again acknowledge my deep obligations to the late Professor Hadley for his kind permission to use the valuable material in his published works, and for the friendly aid and advice on which I constantly depended for many years. The influence of his profound learning and his noble example will long survive in American scholarship. I am greatly indebted to all who have given me their counsel during the preparation of this book. I must mention particularly Professors F. D. Allen, Addison Hoge, M. W. Humphreys, and J. W. White. Professor Caskie Harrison of Sewanee, Tennessee, has done me the great kindness of sending me an elaborate criticism of Part I. and the whole Syntax of my former edition, with discussions of many of the most important points. I have often been aided by his remarks in revising these portions of my work; and even when I could not agree with his opinions, his criticisms have shown me some weak points in my former statements.

My special thanks are due to Mr. Henry Jackson, of Trinity College, Cambridge, who has kindly read the proofs of the English edition, published at the same time with this, and has given me many valuable suggestions during the printing.

W. W. GOODWIN.

HARVARD COLLEGE, CAMBRIDGE,  
*October, 1879.*



# CONTENTS.

---

INTRODUCTION. — The Greek Language and Dialects . . . . .	PAGE 1
---	-----------

## PART I. — LETTERS, SYLLABLES, AND ACCENTS.

§ 1. The Alphabet . . . . .	5
§§ 2, 3. Vowels and Diphthongs . . . . .	6
§ 4. Breathings . . . . .	6, 7
§§ 5-7. Consonants and their Divisions . . . . .	7, 8
§ 8. Collision of Vowels. — Hiatus . . . . .	8
§ 9. Contraction of Vowels . . . . .	8-10
§ 10. Synizesis . . . . .	10
§ 11. Crasis . . . . .	10, 11
§ 12. Elision . . . . .	11, 12
§ 13. Movable Consonants . . . . .	12
§ 14. Metathesis and Syncope . . . . .	13
§§ 15-17. Euphony of Consonants . . . . .	13-16
§ 18. Syllables and their Division . . . . .	17
§§ 19, 20. Quantity of Syllables . . . . .	17, 18
§§ 21-23. General Principles of Accent . . . . .	18-20
§ 24. Accent of Contracted Syllables . . . . .	20, 21
§ 25. Accent of Nouns and Adjectives . . . . .	21, 22
§ 26. Accent of Verbs . . . . .	22, 23
§§ 27, 28. Enclitics . . . . .	23, 24
§ 29. Proclitics . . . . .	24, 25
§ 30. Dialectic Changes in Letters . . . . .	25
§ 31. Punctuation-Marks . . . . .	25

## PART II. — INFLECTION.

§ 32. Definitions. — Inflection, Root, Stem, Ending . . . . .	26
§ 33. Numbers, Genders, Cases . . . . .	26, 27

## NOUNS.

§ 34. Three Declensions of Nouns . . . . .	28
§§ 35, 36. Stems and Terminations of First Declension . . . . .	28, 29
§ 37. Paradigms of First Declension . . . . .	29, 30
§ 38. Contract Nouns of First Declension . . . . .	30, 31
§ 39. Dialects of First Declension . . . . .	31
§§ 40, 41. Stems and Terminations of Second Declension . . . . .	31, 32
§ 42. 1. Paradigms of Second Declension . . . . .	32, 33
2. Attic Second Declension . . . . .	33
§ 43. Contract Nouns of Second Declension . . . . .	33, 34
§ 44. Dialects of Second Declension . . . . .	34
§ 45. Stems and Case-endings of Third Declension . . . . .	34, 35
NOTE. Comparison of Case-endings in the Three Declensions	35
§ 46. Nominative Singular of Third Declension . . . . .	36, 37
§ 47. Accusative Singular of Third Declension . . . . .	37
§ 48. Vocative Singular of Third Declension . . . . .	38
§ 49. Dative Plural of Third Declension . . . . .	39
§ 50. Paradigms of Nouns of Third Declension with Mute or Liquid Stems . . . . .	39-41
§§ 51-56. Paradigms of Nouns of Third Declension with Stems in Σ or Vowel Stems (chiefly contract) . . . . .	42-47
§ 57. Syncopated Nouns of Third Declension . . . . .	47, 48
§ 58. Gender of Third Declension . . . . .	49
§ 59. Dialects of Third Declension . . . . .	49
§ 60. Irregular Nouns . . . . .	49-52
§ 61. Local Endings, -θι, -θεν, -δε, &c. . . . .	52

## ADJECTIVES.

§§ 62-64. Adjectives of the First and Second Declensions . . . . .	53, 54
§ 65. Contract Adjectives of the First and Second Declensions . . . . .	54-56
§ 66. Adjectives of the Third Declension . . . . .	56, 57
§ 67. First and Third Declensions combined . . . . .	57-59
§ 68. Participles in -ων, -ας, -εις, -υς, -ως . . . . .	59-61
§ 69. Contract Participles in -αων, -εων, -οων . . . . .	61, 62
§ 70. Declension of μέγας, πολύς, and πρῶτος . . . . .	62, 63

## Comparison of Adjectives.

§ 71. Comparison by <i>-τερος, -τατος</i> . . . . .	64
§ 72. Comparison by <i>-ίων, -ιστος</i> . . . . .	64, 65
§ 73. Irregular Comparison . . . . .	65, 66

## ADVERBS AND THEIR COMPARISON.

§ 74. Adverbs formed from Adjectives . . . . .	67
§ 75. Comparison of Adverbs . . . . .	67

## NUMERALS.

§ 76. Cardinal and Ordinal Numbers, and Numeral Adverbs . . . . .	68, 69
§ 77. Declension of Cardinal Numbers, &c. . . . .	69, 70

## THE ARTICLE.

§ 78. Declension of <i>ὁ, ἡ, τό</i> . . . . .	71
---	----

## PRONOUNS.

§ 79. Personal and Intensive Pronouns . . . . .	71-73
§ 80. Reflexive Pronouns . . . . .	73, 74
§ 81. Reciprocal Pronoun . . . . .	74
§ 82. Possessive Pronouns . . . . .	74
§ 83. Demonstrative Pronouns . . . . .	74, 75
§§ 84, 85. Interrogative and Indefinite Pronouns . . . . .	76, 77
§ 86. Relative Pronouns . . . . .	77, 78
§ 87. Pronominal Adjectives and Adverbs . . . . .	78, 79

## VERBS.

§§ 88-91. Voices, Moods, Tenses, Numbers, and Persons . . . . .	79-81
§ 92. Tense Stems. — Principal Parts of a Greek Verb . . . . .	81-84
§ 93. Conjugation. — Two Forms: Verbs in <i>ω</i> and Verbs in <i>μ</i> . . . . .	84, 85

CONJUGATION OF VERBS IN *Ω*.

§ 94. Present Stem of Verbs in <i>ω</i> . . . . .	85
§ 95. 1. Synopsis of the Regular Verb in <i>ω</i> . . . . .	85-91
2. Meaning of the Forms of the Verb . . . . .	92, 93
§ 96. Paradigm of the Regular Verb in <i>ω</i> . . . . .	94-110
§ 97. Perfect and Pluperfect Middle and Passive of Verbs with Consonant Stems . . . . .	111-114
§ 98. Contract Verbs in <i>αω, εω, and οω</i> . . . . .	115-118



**Augment.**

§ 99. Syllabic and Temporal Augment and Reduplication defined . . . . .	119
§ 100. Augment of Imperfect and Aorist Indicative . . . . .	119, 120
§ 101. Augment of Perfect, Pluperfect, and Future Perfect . . . . .	120, 121
§ 102. Attic Reduplication . . . . .	122
§ 103. Augment of Diphthongs . . . . .	122
§ 104. Syllabic Augment prefixed to a Vowel . . . . .	123
§ 105. Augment of Compound Verbs . . . . .	123, 124
§ 106. Omission of Augment . . . . .	124

**Verbal Stems.**

§§ 107, 108. Formation of Present from Simple Stem. — Eight Classes of Verbs in $\omega$ . . . . .	125-131
§ 109. Modification of the Stem in certain Tenses . . . . .	131-135
§ 110. Formation of the Seven Tense-Stems . . . . .	135-141
§ 111. Table of Tense-Stems . . . . .	141

**Personal Endings.**

§ 112. Table of Personal Endings. — Connecting Vowel . . . . .	142-144
§ 113. 1. Connecting Vowels of the Indicative . . . . .	144, 145
2. Personal Endings of Indicative with Connecting Vowel . . . . .	145, 146
§ 114. Terminations of the Subjunctive . . . . .	146
§ 115. Terminations of the Optative . . . . .	146-148
§ 116. Terminations of the Imperative . . . . .	148, 149
§ 117. Terminations of the Infinitive, Participles, and Verbal Adjectives . . . . .	149, 150
§ 118. Periphrastic Forms . . . . .	150, 151

**Dialects.**

§ 119. Dialectic and Poetic Forms of Verbs in $\omega$ . . . . .	151-153
§ 120. Special Dialectic Forms of Contract Verbs . . . . .	154, 155

**CONJUGATION OF VERBS IN  $\mu$ .**

§§ 121, 122. General Character of Verbs in $\mu$ . — Two Classes . . . . .	156-158
§ 123. 1. Synopsis of Verbs in $-\eta\mu$ , $-\omega\mu$ , $-\upsilon\mu$ . . . . .	158, 159
2. Paradigms of peculiar Tenses . . . . .	159-165
3. Full Synopsis of Indicative . . . . .	165, 166
§ 124. Second Perfect and Pluperfect of the $\mu$ -form . . . . .	167
§ 125. Enumeration of the $\mu$ -forms . . . . .	168-170
§ 126. Dialectic Forms of Verbs in $\mu$ . . . . .	170-172
§ 127. Irregular Verbs in $\mu$ . — Paradigms . . . . .	172-179

## PART III. — FORMATION OF WORDS.

§ 128. 1. Simple and Compound Words . . . . .	180
2. Verbals and Denominatives . . . . .	180, 181
3. Suffixes . . . . .	181
§§ 129, 130. Formation of Simple Words . . . . .	182-187
§ 131. Formation of Compound Words . . . . .	187-189
§ 132. Meaning of Compounds . . . . .	189, 190

## PART IV. — SYNTAX.

§ 133. Subject, Predicate, Object . . . . .	191, 192
§ 134. 1. Subject Nominative (of Finite Verbs) . . . . .	192
2. Subject Accusative (of Infinitive) . . . . .	192
3. Subject of Infinitive omitted . . . . .	192
NOTES. Subj. Nom. omitted, Impersonal Verbs, &c. . . . .	192, 193
§ 135. Subject Nominative and Verb . . . . .	193, 194
§ 136. Predicate in same Case as Subject . . . . .	194, 195
§ 137. Apposition . . . . .	195, 196

## ADJECTIVES.

§ 138. Adjectives agreeing with Nouns . . . . .	196-198
§ 139. Adjective used as a Noun . . . . .	198, 199

## THE ARTICLE.

§ 140. Homeric Use of the Article (as Pronoun) . . . . .	199, 200
§ 141. Attic Use of the Article (as Definite Article) . . . . .	200, 201
§ 142. Position of the Article . . . . .	201-204
§ 143. Pronominal Article in Attic ( <i>ὁ μέν . . . ὁ δέ</i> , &c.). . . . .	204, 205

## PRONOUNS.

§§ 144, 145. Personal and Intensive Pronouns . . . . .	205, 206
§ 146. Reflexive Pronouns . . . . .	206, 207
§ 147. Possessive Pronouns . . . . .	207
§ 148. Demonstrative Pronouns . . . . .	208
§ 149. Interrogative Pronoun . . . . .	208
§ 150. Indefinite Pronoun . . . . .	209
§ 151. Relative Pronoun as related to its Antecedent . . . . .	209, 210
§ 152. Relative with omitted Antecedent . . . . .	210
§§ 153, 154. Assimilation and Attraction of Relatives . . . . .	210-212
§ 155. Relative in Exclamations, &c. . . . .	212
§ 156. Relative Pronoun not repeated in a new Case . . . . .	212

## THE CASES.

## I. Nominative and Vocative.

§ 157. 1. Nominative, as Subject or Predicate . . . . .	212
2. Vocative used in addressing . . . . .	213

## II. Accusative.

REMARK. — Various Functions of the Accusative . . . . .	213
§ 158. Accusative of Direct (External) Object . . . . .	213
§ 159. Cognate Accusative (of Internal Object) . . . . .	213-215
§ 160. 1. Accusative of <i>Specification (Synecdoche)</i> . . . . .	215
2. Adverbial Accusative . . . . .	215
§ 161. Accusative of <i>Extent of Time or Space</i> . . . . .	216
§ 162. Terminal Accusative (Poetic) . . . . .	216
§ 163. Accusative after <i>Nġ</i> and <i>Má</i> . . . . .	216

*Two Accusatives with Verbs signifying*

§ 164. <i>To ask, teach, clothe, conceal, deprive, divide, &amp;c.</i> . . . .	217
§ 165. <i>To do anything to or say anything of a Person</i> . . . . .	217, 218
§ 166. <i>To name, appoint, consider, &amp;c. (Predicate Accusative)</i> . . . . .	218

## III. Genitive.

REMARK. — Various Functions of the Genitive . . . . .	218
§ 167. Genitive after Nouns (Adnominal) . . . . .	219, 220
§ 168. Partitive Genitive (specially) . . . . .	220
§ 169. 1. Genitive after Verbs signifying <i>to be, become, belong, &amp;c.</i> . . . .	221
2. Partitive Genitive after Verbs signifying <i>to name, make, &amp;c.</i> . . . .	221
§ 170. Partitive Genitive after other Verbs . . . . .	221, 222
§ 171. Genitive after Verbs signifying	
1. <i>To take hold of, touch, claim, hit, miss, begin, &amp;c.</i> . . . .	222
2. <i>To taste, smell, hear, remember, forget, desire, spare, neglect, admire, despise, &amp;c.</i> . . . .	222, 223
3. <i>To rule or command</i> . . . . .	223
§ 172. 1. Genitive after Verbs of <i>Fulness and Want</i> . . . . .	222
2. Accusative and Genitive after Verbs signifying <i>to fill</i> . . . . .	223, 224
§ 173. Causal Genitive, —	
1. After Verbs expressing <i>Praise, Pity, Anger, Envy, &amp;c.</i> . . . .	224
2. After Verbs of <i>Accusing, Convicting, Condemning, &amp;c.</i> . . . .	224, 225
3. In Exclamations . . . . .	225

§ 174. Genitive as Ablative. — Genitive of <i>Separation</i> . . . . .	225
§ 175. 1. „ „ Genitive after Comparative . . . . .	225, 226
2. „ „ Genitive with Verbs of <i>surpass-</i> <i>ing, being inferior, &amp;c.</i> . . . .	226
§ 176. 1. „ „ Genitive of <i>Source</i> . . . . .	226
2. „ „ Genitive (Poetic) of <i>Agent</i> or <i>Instrument</i> . . . . .	226
§ 177. Genitive after Compound Verbs . . . . .	226
§ 178. Genitive of <i>Price</i> or <i>Value</i> . . . . .	227
NOTE. Genitive after <i>ἀξιος</i> and <i>ἀξίως</i> . . . . .	227
§ 179. 1. Genitive of <i>Time within which</i> . . . . .	227
2. Genitive of <i>Place within which</i> (Poetic) . . . . .	227
§ 180. Objective Genitive with Verbal Adjectives . . . . .	227, 228
§ 181. Possessive Genitive with Adjectives denoting <i>Posses-</i> <i>sion, &amp;c.</i> . . . .	228
§ 182. Genitive with Adverbs . . . . .	229
§ 183. Genitive Absolute (see also § 278, 1) . . . . .	229

#### IV. Dative.

REMARK. — Various Functions of the Dative . . . . .	230
§ 184. Dative expressing <i>to</i> or <i>for</i> : —	
1. Dative of Indirect Object . . . . .	230
2. Dative after certain Intransitive Verbs . . . . .	230, 231
3. Dative of <i>Advantage</i> or <i>Disadvantage</i> . . . . .	231, 232
NOTE 6. Ethical Dative . . . . .	232
4. Dative of <i>Possession</i> (with <i>ἐμὴ</i> , &c.) . . . . .	232
5. Dative denoting that <i>with respect to which, &amp;c.</i> . . . .	232
§ 185. Dative after Adjectives kindred to preceding Verbs . . . .	232
§ 186. Dative of <i>Resemblance, Union, and Approach</i> . . . . .	233
NOTE 1. Dative after Verbs signifying <i>to discourse with</i> or <i>contend with</i> . . . . .	233
§ 187. Dative after Compound Verbs . . . . .	233
§ 188. 1. Dative of <i>Cause, Manner, Means, and Instrument</i> . . . .	234
NOTE 2. Dative after <i>χράσμαι</i> , <i>use</i> . . . . .	234
2. Dative of <i>Degree of Difference</i> (with Comparatives) . . . .	234
3. Dative of <i>Agent</i> (with Perf. and Plup. Pass.) . . . . .	234
4. Dative of <i>Agent</i> (with Verbal in <i>-ρέος</i> or <i>-ρέον</i> ) . . . . .	235
5. Dative of <i>Accompaniment</i> (sometimes with <i>αὐτός</i> ) . . . . .	235
§ 189. Dative of <i>Time</i> . . . . .	235
§ 190. Dative of <i>Place</i> (Poetic) . . . . .	236
NOTE 1. Occasional Use in Prose (Names of Attic <i>Demes</i> ) . . . .	236

## PREPOSITIONS.

- §§ 191, 192. Prepositions with Genitive, Dative, and Accusative 238-242  
 § 193. Prepositions in Composition taking their own Cases. . . . 242

## ADVERBS.

- § 194. Adverbs qualifying Verbs, Adjectives, and Adverbs . . . . 243

## SYNTAX OF THE VERB.

## VOICES.

- § 195. Active Voice . . . . . 243  
 § 196. Passive Voice . . . . . 243  
 § 197. Agent after Passive Verbs (*ὑπό* and Genitive) . . . . 244  
     NOTE 2. Passive Construction when Active has *two* Cases . . . . 244  
 § 198. Cognate Accusative made Subject of Passive . . . . 244, 245  
 § 199. Middle Voice (three Uses) . . . . . 245, 246

## TENSES.

## Tenses of the Indicative.

- § 200. Tenses of the Indicative (Time of each) . . . . . 246-248  
 § 201. Primary and Secondary Tenses of Indicative . . . . 248

## Tenses of Dependent Moods.

- § 202. *Not in Indirect Discourse* (chiefly Present and Aorist) . . . 248  
     1. Distinction between Present and Aorist in this Case . . . . 249  
     2. Perfect not in Indirect Discourse (seldom used) . . . . 249  
     3. Future Infinitive not in Indirect Discourse (exceptional) . . . 250  
     4. Future Optative (used only in Indirect Discourse) . . . . 250  
 § 203. Optative and Infinitive *in Indirect Discourse* . . . . 250, 251  
     NOTE 1. Present Infinitive and Optative includes  
         Imperfect . . . . . 251  
     NOTE 2. Infinitive after Verbs of *Hoping, Promising, &c.*  
         (two Constructions allowed) . . . . . 251  
 § 204. Tenses of the Participle . . . . . 252

## Gnomic and Iterative Tenses.

- § 205. 1. Gnomic Present, expressing *Habit* or *General Truth* . . . 252  
     2. Gnomic Aorist     "     "     "     " . . . . 252, 253  
     3. Gnomic Perfect     "     "     "     " . . . . 253  
 § 206. Iterative Imperfect and Aorist with *ἔν* . . . . . 253

THE PARTICLE "Α.

§ 207. Two Uses of the Adverb "Α	253, 254
§ 208. "Α with the Indicative	254
1. Never with Present or Perfect	254
2. With Future (chiefly Homeric)	254
3. With Secondary Tenses (see § 222)	254
§ 209. "Α with the Subjunctive	254, 255
§ 210. "Α with the Optative (always in Apodosis)	255
§ 211. "Α with the Infinitive and Participle (in Apodosis)	255, 256
§ 212. Position of δ. — "Α repeated, or used in Ellipsis	256

THE MOODS.

General Statement and Classification.

§ 213. 1. Various Uses of Indicative	256, 257
2. Various Uses of Subjunctive	257
3. Various Uses of Optative	258
4. The Imperative	258
5. The Infinitive	258
§ 214. Classification of Constructions of Moods	259

I. Final and Object Clauses after *iva*, *δε*, *ὅπως*, *μή*.

§ 215. Three Classes of these Clauses	259
NOTE 1. Negative Particle in these Clauses	260
§ 216. Final Clauses (after all the Final Particles) :—	
1. With Subjunctive and Optative	260
2. With Subjunctive after Secondary Tenses	260, 261
3. With Secondary Tenses of Indicative	261
§ 217. Object Clauses with <i>ὅπως</i> after Verbs of <i>Striving</i> , &c.	261, 262
NOTE 4. "ὅπως or <i>ὅπως μή</i> with Fut. Ind. (elliptically)	262
§ 218. Object Clauses with <i>μή</i> after Verbs of <i>Fearing</i> , &c.	262
NOTE 2. <i>Μή</i> or <i>ὅπως μή</i> used elliptically	262
NOTE 3. <i>Μή</i> with Present or Past Tenses of Indicative	262, 263

II. Conditional Sentences.

§ 219. 1. Definition of <i>Protasis</i> and <i>Apodosis</i>	263
2. Use of <i>δε</i> (Hom. <i>καί</i> ) in <i>Protasis</i> and <i>Apodosis</i>	263
3. Negative Particles in <i>Protasis</i> and <i>Apodosis</i>	263
§ 220. Classification of Conditional Sentences	263-267

*Four Forms of Ordinary Protasis.*

§ 221. Present and Past Conditions with simple Indicative . . .	267
NOTE. Future sometimes used in these Conditions . . .	267
§ 222. Present and Past Conditions with Secondary Tenses of Indicative ( <i>ἄν</i> in Apodosis) . . . . .	267, 268
NOTE 1. " <i>ἄν</i> sometimes omitted in the Apodosis . . .	268
NOTE 2. " <i>Ἐδεῖ, ἐχρῆν</i> , &c. with Infin. in Apodosis (without <i>ἄν</i> ) . . . . .	268
§ 223. Future Conditions. — Subjunctive with <i>ἐάν</i> in Protasis . . .	269
NOTE 1. Future Indicative with <i>εἰ</i> in Protasis . . .	269
NOTE 2. <i>Εἰ</i> (without <i>ἄν</i> or <i>κεῖ</i> ) in Protasis (Homeric) . . .	269
§ 224. Future Conditions. — Optative in Protasis and Apodosis . . .	269, 270
NOTE. " <i>ἄν</i> very rarely omitted here . . . . .	270

*Present and Past General Suppositions.*

§ 225. Subjunctive and Optative in Protasis . . . . .	270
NOTE 1. Indicative with <i>εἰ</i> (occasionally) . . . . .	270, 271

*Peculiar Forms of Conditional Sentences.*

§ 226. 1. Protasis contained in Participle or other Word . . .	271
2. Protasis omitted. — Potential Indic. or Opt. with <i>ἄν</i> . . .	271, 272
3. Infin. or Partic. in Indirect Discourse forming Apodosis . . .	272, 273
4. Infin. (not in Indirect Discourse) forming Apodosis . . .	273
§ 227. 1. Protasis and Apodosis of different Classes . . . . .	273, 274
2. <i>Δέ</i> introducing an Apodosis . . . . .	274
§ 228. <i>Εἰ</i> after Verbs of <i>Wondering</i> ( <i>θαυμάζω</i> ), &c. . . . .	274

## III. Relative and Temporal Sentences.

§ 229. <i>Definite</i> and <i>Indefinite</i> Antecedent explained . . . . .	274, 275
§ 230. Relative with <i>Definite</i> Antecedent . . . . .	275
§ 231. Relative with <i>Indefinite</i> Antecedent. — Conditional Relative . . .	275
§ 232. Four Forms of Conditional Relative Sentence (corresponding to those of ordinary Protasis, §§ 221-224) . . . . .	275, 276
§ 233. Conditional Relative Sentences in Present and Past General Suppositions (as in Protasis, § 225) . . . . .	276, 277
NOTE 1. Indicative with <i>ὅστις</i> , for Subj. with <i>ὅς</i> <i>ἄν</i> . . . . .	277
§ 234. Peculiar Forms in Conditional Relative Sentences . . . . .	277
§ 235. Assimilation in Conditional Relative Sentences . . . . .	277, 278
§ 236. Relative Clauses expressing <i>Purpose</i> , &c. (with Fut. Ind.) . . .	278

NOTE 1. Subj. and Opt. in this Construction (Homeric)	278
NOTE 2. 'Εφ' ᾧ or ἐφ' ᾧ with Future Indicative . . .	278
§ 237. Ὡστε (sometimes ὡς) with Indicative . . . . .	279
§ 238. Causal Relative Sentences . . . . .	279

*Temporal Particles signifying Until, Before that.*

§ 239. Constructions after ἕως, ἕστε, ἄχρι, &c., until . . .	279, 280
§ 240. Πρὶν with the Finite Moods (see also § 274) . . .	280, 281
NOTE. Πρὶν ἢ, πρότερον ἢ, πρόθεν ἢ, used like πρὶν .	281

**IV. Indirect Discourse.**

§ 241. Direct and Indirect Quotations and Questions . . .	281
NOTE. Meaning of Expression <i>Indirect Discourse</i> . . .	281
§ 242. General Principles of Indirect Discourse. — Use of ἄν. — Negative Particles . . . . .	281, 282

*Simple Sentences in Indirect Discourse.*

§ 243. Indic. and Opt. after ὅτι or ὡς, and in Indirect Questions	282, 283
NOTE 1. Pres. Opt. occasionally represents Imperfect	283
§ 244. Subj. or Opt. in Indirect Questions, representing Interrogative Subj. . . . .	284
§ 245. Indic. or Opt. with ἄν (unchanged) . . . . .	284
§ 246. Infinitive and Participle in Indirect Quotations . . .	285
NOTE. When Infinitive is said to be in <i>Indirect Discourse</i>	285

*Indirect Quotation of Compound Sentences.*

§ 247. Rule for <i>Dependent</i> Clauses in Indirect Quotation . . .	285, 286
NOTE 1. One Verb changed to Optative, while another is unchanged . . . . .	286
NOTE 2. When <i>Dependent</i> Aor. Indic. can be changed to Optative . . . . .	286
§ 248. Single <i>Dependent</i> Clauses in Indirect Discourse, independently of the rest of the Sentence. — Four Classes . . .	287, 288
§ 249. 1. Ὅπως used for ὡς in Indirect Quotation (rare) . . .	288
2. Homeric Use of δ for ὅτι (rare) . . . . .	288

**V. Causal Sentences.**

§ 250. Causal Sentences with Indicative . . . . .	288, 289
NOTE. Optative sometimes used after Past Tenses (see § 248) . . . . .	289



## VI. Expression of a Wish.

§ 251. 1. Optative in Wishes (with or without <i>εἴθε</i> , &c.) . . .	289
2. Indicative in Wishes (with <i>εἴθε</i> , &c.) . . .	290
NOTE 1. "Ὁφελον with Infinitive in Wishes . . .	290

## VII. Imperative and Subjunctive in Commands, Exhortations, and Prohibitions.

§ 252. Imperative in Commands, Exhortations, &c. . . .	290
§ 253. First Person of Subjunctive in Exhortations . . .	290, 291
§ 254. Present Imper. or Aor. Subj. in Prohibitions . . .	291

VIII. Subj. like Fut. Indic. in Homer.—Interrog. Subj.—Subj. and Fut. Indic. with *οὐ μή*.

§ 255. Homeric Use of the Subjunctive as simple <i>Future</i> . . .	291
§ 256. Interrogative Subjunctive (Questions of Doubt) . . .	291
§ 257. Subjunctive and Future Indicative with <i>οὐ μή</i> . . .	292

## THE INFINITIVE.

§ 258. Infinitive as Verbal Noun . . . . .	292
§ 259. Infinitive as Subject (Nom. or Accus.) or Predicate (Nom.)	292
§ 260. Infinitive as Object of a Verb:—	
1. Not in Indirect Discourse (chiefly Present and Aorist) . . .	293
2. In Indirect Discourse (with <i>Time of Tenses</i> preserved) . . .	293, 294
§ 261. Infinitive with Adjectives, Nouns, and Adverbs . . .	294
§ 262. 1. Infinitive ( <i>with the Article</i> ) after a Preposition . . .	295
2. Infinitive ( <i>with the Article</i> ) as Genitive or Dative . . .	295
§ 263. 1. Infinitive (with or without <i>τοῦ</i> and <i>μή</i> ) after Verbs of	
<i>Hindrance</i> , &c. . . . .	295
NOTE. Double Negative <i>μή οὐ</i> with this Infinitive . . .	295, 296
2. Infinitive with <i>τό</i> or <i>τὸ μή</i> (or <i>τὸ μή οὐ</i> ) after Verbs of	
Negative Meaning . . . . .	296
§ 264. Infinitive with Adjuncts and the Article, as Noun . . .	296
§ 265. Infinitive expressing a Purpose . . . . .	296, 297
§ 266. Infinitive after <i>ὥστε</i> or <i>ὥς</i> . . . . .	297
§ 267. Infinitive after <i>ἐφ' ᾧ</i> or <i>ἐφ' ᾧ</i> . . . . .	297, 298
§ 268. Absolute Infinitive (generally with <i>ὥς</i> or <i>ὥς</i> ) . . . .	298
NOTE. <i>Ἐκὼν εἶναι</i> , <i>willingly</i> , <i>τὸ οὖν εἶναι</i> , &c. . . .	298
§ 269. Infinitive as Imperative . . . . .	298
§ 270. Infinitive expressing a Wish (like Optative) . . . .	298

§ 271. Infinitive in Laws, Treaties, Proclamations, &c.	298, 299
§ 272. Infinitive (with or without <i>τό</i> ) expressing <i>Surprise</i>	299
§ 273. Infinitive in Narration (with Verb of <i>Saying</i> understood)	299
§ 274. Infinitive with <i>πρὶν</i> (see also § 240)	299

THE PARTICIPLE.

§ 275. Participle as Verbal Adjective. — Three Uses.	299
§ 276. 1. Participle with a Noun (expressing simple Attribute)	300
2. Participle with Article = <i>he who</i> or <i>those who</i> with a Verb	300
§ 277. Participle defining the <i>Circumstances</i> of an Action : —	
1-6. Various Relations denoted by this Participle	300, 301
NOTES. Various Adverbs used with this Participle	301, 302
§ 278. 1. Genitive Absolute (see also § 183)	302
2. Accusative Absolute (of Impersonal Verbs)	302
§ 279. Participle with Verbs (like Infinitive) : —	
1. With Verbs signifying <i>to begin, cease, repent, &amp;c.</i>	303
2. With Verbs signifying <i>to perceive, find, or represent</i>	303
3. With <i>περιπαῶ</i> and <i>ἐφορῶ</i> , <i>overlook, &amp;c.</i>	303, 304
4. With <i>λανθάνω</i> , <i>τυγχάνω</i> , and <i>φθάνω</i>	304
§ 280. Participle (like Infin.) in Indirect Discourse (see § 246)	304, 305
NOTE 1. <i>Δῆλός</i> or <i>φανερὸς εἰμι</i> with Participle	305
NOTE 2. <i>Σύνοιδα</i> and <i>συγγιγνώσκω</i> with a Participle in Nom. or Dat.	305

VERBAL ADJECTIVES IN *-τός* AND *-τέον*.

§ 281. 1. Personal Construction of Verbal in <i>-τός</i>	305
2. Impersonal Verbal in <i>-τέον</i> (or <i>-τέα</i> )	306

INTERROGATIVE SENTENCES.

§ 282. 1. Direct and Indirect Interrogatives	306
2. Direct Interrogatives, — <i>Ἡ, ἄρα, οὐ, μή, μὴν</i>	306
3. <i>Ἄλλο τι ἤ;</i> or <i>ἄλλο τι;</i>	307
4. Indirect Questions with <i>εἰ</i> (Homeric <i>ἤ</i> or <i>ἥέ</i> )	307
5. Alternative Questions, — <i>Πότερον . . . ἤ, &amp;c.</i>	307

NEGATIVES.

§ 283. 1, 2. <i>Οὐ</i> or <i>μή</i> with Indic., Subj., Opt., and Imper.	307, 308
3. Negative with Infinitive	308
4, 5. Negative with Participles and Adjectives	308

6. <i>Mí</i> with Infin. after Verbs with <i>Negative Idea</i> (§ 263)	308
7. <i>Mí</i> <i>óv</i> with Infinitive (after Negative Leading Verb)	309
8, 9. Two or more Negatives in one Clause	309, 310

## PART V. — VERSIFICATION.

§ 284. Foot. — Ictus. — Rhythm and Metre. — Arsis and Thesis	311, 312
§ 285. 1. Long and Short Syllables. — Times	312
2. Enumeration of Feet	313, 314
3. Place of the Ictus in a Foot	314
4. Anacrusis	314
§ 286. 1. Resolution and Contraction	314, 315
2. Syncope	315
3. Irrational Time	315
4. Cyclic Dactyl and Anapaest	315
5. Syllaba Anceps	315
§ 287. 1. Rhythmical Series and Verse	315, 316
2. Close of Verse	316
3. Catalexis	316
4. Pauses	316
§ 288. 1. Caesura	316
2. Diaeresis	316, 317
§ 289. 1. Verses	317
2. Monometers, Dimeters, &c.	317
3. Rising and Falling Rhythms	317
4. Systems and Strophes	318
§§ 290, 291. Trochaic Rhythms	318, 319
§§ 292, 293. Iambic Rhythms	319, 320
§§ 294, 295. Dactylic Rhythms	321, 322
§§ 296, 297. Anapaestic Rhythms	322, 323
§ 298. Anapaestic Systems	323
NOTE. Iambic and Trochaic Systems	323
§§ 299, 300. Logaoedic Rhythms	323-325
§ 301. Rhythms with Feet of Five or Six Times	325, 326
§ 302. Dochmiacs	326

## APPENDIX.

CATALOGUE OF VERBS	329-360
INDEXES	361-

# TABLE OF PARALLEL REFERENCES.

THIS includes all cases in which references to the former edition are affected by changes in numbering made in the new edition; except those in §§ 88-132 and Part V., which are too much changed to make any such comparison possible.

<i>Old Edition.</i>	<i>New Edition.</i>	<i>Old Edition.</i>	<i>New Edition.</i>
§ 3 (paragraph 2).	§ 3, Note.	§ 173, 1, Note.	§ 173, 1, N. 2.
§ 4, 1, Note.	§ 4, 1, Note 1.	§ 180, 2, N. 1.	§ 180, 1, Notes 1 & 2.
§ 7 (par. 2).	§ 7, Note.	§ 184, 3, N. 5.	§ 184, 3, N. 6.
§ 9, 4, Note.	§ 9, 4, Notes 2 & 1.	§ 184, 3, N. 6.	§ 184, 3, N. 5.
§ 13, 2.	§ 13, 2 & 3.	§ 189, Note.	§ 189, Notes 1 & 2.
§ 16, 1, Note.	§ 16, 1, N. 2.	§ 190, Note.	§ 190, Notes 1 & 2.
§ 16, 5 (par. 2), & Notes 1 & 2.	§ 16, 6, and Notes 1 & 2.	§ 191, 1, 2, 3.	§ 192, 1, 2, 3.
§ 16, 5, N. 3.	§ 16, 6, Notes 3 & 4.	§ 192, 1-6.	§ 191, I.-VI.
§ 19, 1, Note.	§ 19, 1, Note 1.	§ 195, Note.	§ 195, Notes 1 & 2.
§ 25, 3, Note.	§ 25, 3, Notes 1, 2, 3.	§ 201 (par. 5).	§ 201, Rem.
§ 29, Note.	§ 29, Notes 1 & 2.	§ 206 (par. 3).	§ 206, Rem.
§ 37, 2, N. 2.	§ 37, 2, Notes 2 & 3.	§ 207, 2 (par. 3).	§ 207, 2, Rem.
§ 42, 2, Note.	§ 42, 2, Note 1.	§ 210 (par. 2).	§ 210, Note.
§ 47, Note.	Omitted.	§ 213, 1 (par. 4).	§ 213, 1, Rem.
§ 53, 2, N. 1.	Omitted.	§ 219, 3 (par. 2).	§ 219, 3, Note.
§ 54 (par. 2).	§ 54, Note.	§ 220 (last par.).	§ 220, Rem. 1.
§ 56, 1, Note.	§ 56, Note.	§ 223 (par. 3).	§ 223, Rem.
§ 59, 1 (par. 2).	§ 59, 2.	§ 224, Note.	§ 224, N. 1.
§ 59, 2.	§ 53, 1, N. 3.	§ 225 (par. 3).	§ 225, Rem.
§ 59, 3.	§ 53, 3, N. 4.	§ 225 (par. 4).	§ 225, N. 2.
§ 59, 4.	§ 52, 2, N. 4.	§ 226, 2 (par. 3).	§ 226, 2, N. 1.
§ 70 (end).	§ 70, N. 1.	§ 226, 3.	§ 226, 3 & 4.
§ 70, Note.	§ 70, N. 2.	§ 226, 3, Note.	§ 226, 4, N. 1.
§ 72, 1 (last line).	§ 72, 1, Note.	§ 228 (par. 3).	§ 228, Note.
§ 72, 2 (end).	§ 72, 2, Notes 1 & 2.	§ 232, 3 (par. 3).	§ 232, 3, N.
§ 77, 2, N. 4 (end).	§ 77, 2, N. 5.	§ 235, Note.	§ 235, 2.
§ 79, 1, N. 2 (last 4 par.).	§ 79, 1, Notes 3-6.	§ 239, 2, Note.	§ 239, 2, N. 1.
§ 82, Note.	§ 82, Notes 1 & 2.	§ 242, 1 (par. 3).	§ 242, 1, Note.
§ 134, 2 (par. 2).	§ 134, 3.	§ 242, 3 (par. 2).	§ 242, 3, Note.
§ 141, N. 6 (par. 2).	§ 141, N. 7.	§ 244 (par. 3).	§ 244, N. 2.
§ 142, 1 (par. 3).	§ 142, 1, Note (end).	§ 251, 2, N. 1 (par. 2).	§ 251, 2, N. 2.
§ 142, 2, N. 5.	§ 142, 2, N. 6.	§ 260, 1 (par. 3).	§ 260, 1, N. 1.
§ 142, 4, N. 1 & 2.	§ 142, 4, Notes 5 & 6.	§ 261, 1, Note.	§ 261, 1, N. 1.
§ 145, 1 (par. 3).	§ 145, 1, Note.	§ 261, 2 (par. 3).	§ 261, 2, Rem.
§ 159 (par. 3).	§ 159, Remark.	§ 263, 2 (par. 3).	§ 263, 2, Note.
§ 163, Note.	§ 163, Notes 1 & 2.	§ 269 (last clause).	§ 269, Note.
§ 166, N. 1.	Included in § 164.	§ 279, 1.	§ 279, 1 & 2.
§ 173, 1 (par. 3).	§ 173, 1, N. 1.	§ 279, 2 & Note.	§ 279, 4 & Note.
		§ 283, 8 (par. 2).	§ 283, 9.
		§ 283, Note.	§ 283, 1, Note.



# GREEK GRAMMAR.





## INTRODUCTION.

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### THE GREEK LANGUAGE AND DIALECTS.

THE Greek language is the language spoken by the Greek race. In the historic period, the people of this race called themselves by the name *Hellenés*, and their language *Hellenic*. We call them *Greeks*, from the Roman name *Graeci*. They were divided into Aeolians, Dorians, and Ionians. The Aeolians inhabited Aeolia (in Asia), Lesbos, Boeotia, and Thessaly; the Dorians inhabited Peloponnesus, Doris, Crete, some cities of Caria (in Asia), with the neighboring islands, Southern Italy, and a large part of Sicily; the Ionians inhabited Ionia (in Asia), Attica, many islands in the Aegean Sea, and some other places.

In the early times of which the Homeric poems are a record (before 850 B.C.), there was no such division of the whole Greek race into Aeolians, Dorians, and Ionians as that which was recognized in historic times; nor was there any common name of the whole race, like the later name of Hellenes. The Homeric Hellenes were a small tribe in South-eastern Thessaly, of which Achilles was king; and the Greeks in general were called by Homer Achaeans, Argives, or Danaans.



The dialects of the Aeolians and the Dorians are known as the *Aeolic* and *Doric* dialects. In the language of the Ionians we must distinguish the *Old Ionic*, the *New Ionic*, and the *Attic* dialects. The Old Ionic or Epic is the language of the Homeric poems, the oldest Greek literature. The New Ionic was the language of Ionia in the fifth century B.C., as it appears in Herodotus and Hippocrates. The Attic was the language of Athens during her period of literary eminence (from about 500 to 300 B.C.).<sup>1</sup>

The Attic dialect is the most cultivated and refined form of the Greek language. It is therefore made the basis of Greek Grammar, and the other dialects are usually treated, for convenience, as if their forms were merely variations of the Attic. This is a position, however, to which the Attic has no claim on the ground of age or primitive forms, in respect to which it holds a rank below the other dialects.

The literary and political importance of Athens caused her dialect gradually to supplant the others wherever Greek was spoken; but, in this very extension to regions widely separated, the Attic dialect itself was not a little modified by various local influences, and lost some of its early purity. The universal Greek language which thus arose is called the *Common Dialect*. This begins with the Alexandrian period, the time of the literary eminence of Alexandria in Egypt, which dates from the accession of Ptolemy II. in 285 B.C. The name *Hellenistic* is given to that form of the Common Dialect which was used by the Jews of Alexandria who made

<sup>1</sup> The name *Ionic* includes both the Old and the New Ionic, but not the Attic. When the Old and the New Ionic are to be distinguished in the present work, Ep. (for Epic) or Hom. (for Homeric) is used for the former, and Hdt. or Herod. (Herodotus) for the latter.

the Septuagint version of the Old Testament (283–135 B.C.) and by the writers of the New Testament, all of whom were *Hellenists* (i.e. foreigners who spoke Greek). The language which has been spoken by the Greeks during the last seven centuries is called *Modern Greek* or *Romaic*.

The Greek is descended from the same original language with the Indian (i.e. Sanskrit), Persian, German, Slavonic, Celtic, and Italian languages, which together form the Indo-European (sometimes called the Aryan) family of languages. Greek is most closely connected with the Italian languages (including Latin), to which it bears a relation similar to the still closer relation between French and Spanish or Italian. This relation accounts for the striking analogies between Greek and Latin, which appear in both roots and terminations; and also for the less obvious analogies between Greek and the German element in English, which are seen in a few words like *me*, *is*, *know*, &c.



# PART I.

## LETTERS, SYLLABLES, AND ACCENTS.

### THE ALPHABET.

§ 1. THE Greek alphabet has twenty-four letters:—

Form.	Equivalent.	Name.
A α	a	Ἀλφα Alpha
B β	b	Βῆτα Beta
Γ γ	g	Γάμμα Gamma
Δ δ	d	Δέλτα Delta
E ε	e (short)	Ἐ ψιλόν Epsilon
Z ζ	z	Ζῆτα Zeta
H η	e (long)	Ἡ τα Eta
Θ θ θ	th	Θῆ τα Theta
I ι	i	Ἰ ὠ τα Iota
K κ	k or hard c	Κά π πα Kappa
Λ λ	l	Λά μ β δ α Lambda
M μ	m	Μ ῶ Mu
N ν	n	Ν ῶ Nu
Ξ ξ	x	Ξ ῖ Xi
O ο	o (short)	Ὀ μῖ κρό ν Omicron
Π π	p	Π ῖ Pi
P ρ	r	Ῥ ῶ Rho
Σ σ ς	s	Σ ῖ γ μ α Sigma
T τ	t	Τ α ῦ Tau
Υ υ	u or y	Ὺ ψ ῖ λ ὢ ν Upsilon
Φ φ	ph	Φ ῖ Phi
X χ	kh	Χ ῖ Chi
Ψ ψ	ps	Ψ ῖ Psi
Ω ω	o (long)	Ὠ μέ γ α Omega

REMARK. The Greek υ was represented by the Latin y, and was probably pronounced somewhat like the French u or the German ü. For remarks on Pronunciation see the Preface.

NOTE 1. At the end of a word the form  $\varsigma$  is used, elsewhere the form  $\sigma$ ; thus, *σύνταξις*.

NOTE 2. Two obsolete letters — *Vau* or *Digamma* ( $F$  or  $\varsigma$ ) equivalent to  $V$  or  $W$ , and *Koppa* ( $\varphi$ ), equivalent to  $Q$  — and also the character *San*(?), a form of *Sigma*, are used as numerals (§ 76). The first of these had not entirely disappeared in pronunciation when the Homeric poems were composed, and the metre of many verses in these is explained only by admitting its presence. Many forms also which seem irregular are explained only on the supposition that  $F$  has been omitted: see § 53, 3, N. 1; § 54, N.; § 108, II., 2.

### VOWELS AND DIPHTHONGS.

§ 2. The vowels are  $a$ ,  $\epsilon$ ,  $\eta$ ,  $\iota$ ,  $o$ ,  $\omega$ , and  $u$ . Of these,  $\epsilon$  and  $o$  are always short;  $\eta$  and  $\omega$  are always long;  $a$ ,  $\iota$ , and  $u$  are sometimes short and sometimes long, whence they are called *doubtful* vowels.

NOTE.  $A$ ,  $\epsilon$ ,  $\eta$ ,  $o$ , and  $\omega$  from their pronunciation are called *open* vowels;  $\iota$  and  $u$  are called *close* vowels.

§ 3. The diphthongs (*δίφθογγοι*, *double sounds*) are  $ai$ ,  $au$ ,  $ei$ ,  $eu$ ,  $oi$ ,  $ou$ ,  $\eta u$ ,  $ui$ ,  $a$ ,  $\eta$ ,  $\varphi$ . These are formed by the union of an open vowel with a close one; except  $ui$ , which is formed of the two close vowels. The union of a long vowel ( $\bar{a}$ ,  $\eta$ ,  $\omega$ ) with  $\iota$  forms the (so called) *improper* diphthongs  $a$ ,  $\eta$ ,  $\varphi$ . The Ionic dialect has also a diphthong  $\omega u$ .

NOTE. In  $a$ ,  $\eta$ ,  $\varphi$ , the  $\iota$  is now written below the first vowel, and is called *iota subscript*. But with capitals it is written in the line; as in  $\text{THI KΩΜΩΙΑΙΑΙ}$ ,  $\tau\eta\ \kappa\omega\mu\omega\delta\acute{\iota}\alpha$ , and in  $\text{Ὠχέτο}$ ,  $\varphi\chi\epsilon\tau\omicron$ . This  $\iota$  was written as an ordinary letter as long as it was pronounced, that is, until the first century B.C.

### BREATHINGS.

§ 4. 1. Every vowel or diphthong at the beginning of a word has either the *rough* breathing (') or the *smooth* breathing ('). The rough breathing shows that the vowel is *aspirated*, i.e. that it is preceded by the sound

of *h*; the smooth breathing shows that the vowel is not aspirated. Thus *ὄρων*, *seeing*, is pronounced *hōrōn*; but *ὄρων*, *of mountains*, is pronounced *ōrōn*.

NOTE 1. A diphthong takes the breathing (like the accent) upon its *second* vowel. But *α*, *η*, and *ω* take it upon the first vowel, even when the *ι* is written in the line. Thus *οἴχεται*, *εὐφραίνω*, *Αἴμων*; but *φῆχero* or *ᾠχero*, *ἄδω* or *ᾠδω*, *ῥδειν* or *ῥιδειν*. On the other hand, the breathing of *αἰδιος* (*Αἰδιος*) shows that *α* and *ι* do not form a diphthong.

NOTE 2. The rough breathing was once denoted by *H*. When this character was taken to denote long *e* (which once was not distinguished from *ε*), half of it *I* was used for the rough breathing; and afterwards the other half *I* was used for the smooth breathing. From these fragments came the later signs ' and '.

2. The consonant *ρ* is generally written *ρ* at the beginning of a word. In the middle of a word *ρρ* is often written *ρρ*. Thus *ρήτωρ* (*rhetor*), *orator*; *ἄρρητος*, *unspeakable*; *Πύρρος*, *Pyrrhus* (*ρρ* = *rrh*).

## CONSONANTS.

§ 5. 1. The consonants are divided into

*labials*, π, β, φ, μ,  
*palatals*, κ, γ, χ,  
*linguals*, τ, δ, θ, σ, λ, ν, ρ.

2. The *double* consonants are ξ, ψ, ζ. Ξ is composed of κ and σ; ψ, of π and σ. Ζ generally arises from a combination of δ with a soft *s* sound (originally *dy*); hence it has the effect of two consonants in lengthening a preceding vowel (§ 19, 2).

§ 6. By another classification, the consonants are divided into *semivowels* and *mutes*.

1. The semivowels are λ, μ, ν, ρ, and σ; of which the first four are called *liquids*, and σ is called a *sibilant*. Μ and ν

are also called *nasals*; to which must be added  $\gamma$  before  $\kappa$ ,  $\gamma$ ,  $\chi$ , or  $\xi$ , where it has the sound of  $\nu$ , as in *ἄγκυρα* (*ancora*), *anchor*.

2. The mutes are of three *orders* :—

*smooth* mutes,  $\pi$ ,  $\kappa$ ,  $\tau$ ,  
*middle* mutes,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  
*rough* mutes,  $\phi$ ,  $\chi$ ,  $\theta$ .

These again correspond in the following *classes* :—

*labial* mutes,  $\pi$ ,  $\beta$ ,  $\phi$ ,  
*palatal* mutes,  $\kappa$ ,  $\gamma$ ,  $\chi$ ,  
*lingual* mutes,  $\tau$ ,  $\delta$ ,  $\theta$ .

NOTE. Mutes of the same *order* are called *co-ordinate*; those of the same *class* are called *cognate*. The smooth and rough mutes, with  $\sigma$ ,  $\xi$ , and  $\psi$ , are called *surd* (hushed sounds); the other consonants and the vowels are called *sonant*.

§ 7. The only consonants which can stand at the end of a Greek word are  $\nu$ ,  $\rho$ , and  $\varsigma$ . If others are left at the end in forming words (cf. § 46, 1), they are dropped.

NOTE. The only exceptions are found in the proclitics (§ 29)  $\epsilon\kappa$  and  $\omicron\nu\kappa$  (or  $\omicron\nu\chi$ ), which have other forms,  $\epsilon\xi$  and  $\omicron\nu$ . Final  $\xi$  and  $\psi$  ( $\kappa\sigma$  and  $\pi\sigma$ ) are no exceptions.

## EUPHONY OF VOWELS.

### COLLISION OF VOWELS. HIATUS.

§ 8. A succession of two vowel sounds, not forming a diphthong was generally displeasing to the Athenians. In the middle of a word this could be avoided by *contraction* (§ 9). Between two words—where it is called *hiatus*, and was especially offensive—it could be avoided by *crasis* (§ 11), by *elision* (§ 12), or by adding a *movable consonant* (§ 13) to the former word.

### CONTRACTION OF VOWELS.

§ 9. Two successive vowels, or a vowel and a diphthong, are often united by *contraction* in a single long vowel or a

diphthong; as φιλέω, φιλῶ; φίλεε, φίλει; τίμαε, τίμα. It seldom takes place unless the former vowel is *open* (§ 2, Note).

The regular use of contraction is one of the characteristics of the Attic dialect. It follows these general principles:—

1. Two vowels which can form a diphthong (§ 3) simply unite in one syllable; as τείχεϊ, τείχει; γέραϊ, γέραι; ῥᾷστος, ῥᾷστος.

2. If one of the vowels is *o* or *ω*, they are contracted into *ω*. But *εο*, *οο*, and *οε* give *ου*. Thus δηλόητε, δηλῶτε; φιλέωσι, φιλῶσι; τιμάομεν, τιμῶμεν; τιμάωμεν, τιμῶμεν; δηλόω, δηλῶ;—but γένεος, γένους; πλόος, πλούς; νόε, νοῦ.

NOTE. In contract adjectives in *οος* (§ 65) *ο* is dropped before *α* and *η*, *αι* and *η*; as ἀπλόα, ἀπλᾶ; ἀπλόη, ἀπλῇ; ἀπλόαι, ἀπλαι; ἀπλόη, ἀπλῇ.

3. If the two vowels are *α* and *ε* (or *η*), the first vowel sound prevails, and we have *ᾱ* or *η*. *Αα* gives *ᾱ*, *εη* or *ηε* gives *η*; but *εε* gives *ει*. Thus, ἐτίμαε, ἐτίμα; τιμάητε, τιμᾶτε; τείχεα, τείχη; μνάα, μνᾶ; φιλέητε, φιλῆτε; τιμῆεντος, τιμῆντος; ἐφίλεε, ἐφίλει.

NOTE. In the first and second declensions, *εα* becomes *ᾱ* in the dual and plural, and in all numbers after a vowel or *ρ* (§§ 38, 65); it also becomes *ᾱ* in the third declension whenever it follows a vowel (§ 52, 2, N. 2; § 53, 3, N. 3). In the dual of the third declension *εε* sometimes becomes *η* (§ 52, 2; § 53, 1, N. 2). In the accusative plural of the third declension *εᾱς* generally becomes *εις* (§ 51, 2).

4. A vowel disappears by absorption before a diphthong beginning with the same vowel. Further, *ε* is always absorbed before *οι*, and in contract nouns and adjectives also before *αι*. In other cases, a simple vowel followed by a diphthong is contracted with the *first vowel* of the diphthong, and the second vowel disappears unless it can be retained as *iota subscript* (§ 3) in *α*, *η*, or *φ*. Thus, μνάαι, μναῖ; μνάα, μνᾶ; φιλέει, φιλεῖ; φιλέη, φιλῇ; δηλόοι, δηλοῖ; νόφ, νῶ; δηλόου, δηλοῦ; φιλέοι, φιλοῖ; χρύσειοι, χρυσοῖ; χρύσαι, χρυσαῖ (cf. ἀπλόαι,



ἀπλαῖ); τιμάει, τιμᾷ; τιμάη, τιμᾷ; τιμάοι, τιμῶ; τιμάου, τιμῶ; φιλέου, φιλοῦ; λύει, λύῃ (v. Note 1); λύηαι, λύῃ; μεμνήοιο, μεμνήω; πλακόεις, πλακοῦς (v. N. 2).

NOTE 1. In the second person singular of the passive and middle, εαι (for εσαι) gives a form in ει as well as that in η; as λύειαι, λύῃ or λύει. (See § 113, 2, N. 1.)

NOTE 2. In verbs in ὦω, οει and οη give οι; as δηλόεις, δηλοῖς; δηλόη, δηλοῖ (cf. ἀπλόη, ἀπλῇ, 2, Note). Infinitives in αειν and οειν lose ι; in the contracted form; as τιμάειν, τιμᾶν; δηλόειν, δηλοῦν (§ 98, N. 5).

5. The close vowels (ι and υ) are contracted with a following vowel in some forms of nouns in ις and υς of the third declension. (See § 53, 1, N. 3; § 53, 2.)

REMARK. In some classes of nouns and adjectives of the third declension, contraction is confined to certain cases; see §§ 53, 67. For exceptions in the contraction of verbs see § 98, Notes 1, 2, 3.

#### SYNIZESIS.

§ 10. In poetry, two successive vowels, not forming a diphthong, are sometimes united in pronunciation for the sake of the metre, without being contracted. This is called *synizēsis* (συνίζησις, *settling together*). Thus, θεοί may make but one syllable in poetry; στήθεα or χροσέω may make but two.

#### CRASIS AND ELISION.

§ 11. 1. A vowel or diphthong at the end of a word is often contracted with one at the beginning of the following word. This is called *crasis* (κράσις, *mixture*). The *corōnis* (´) is placed over the contracted syllable. The first of the two words is generally an article, a relative pronoun, or καί.

Crasis generally follows the laws of contraction (§ 9), but with these modifications:—

(a.) A diphthong at the end of the first word drops its last vowel before crasis takes place.

(b) The article drops its final vowel or diphthong in crasis before *a*. The particle *τοί* drops *οι* before *a*; and *καί* drops *αι* before *η*, *αυ*, *ευ*, *ου*, and the words *εἰ*, *εἰς*, *οἱ*, *αἱ*.

2. The following are examples of crasis :—

Τὸ ὄνομα, τοῦνομα; τὰ ἀγαθά, τὰγαθά; τὸ ἐναντίον, τοῦναντίον; ὁ ἐκ, οὐκ; ὁ ἐπὶ, οὐπί; τὸ ἱμάτιον, τοῖμάτιον (§ 17, 1); ἃ ἄν, ἄν; καὶ ἄν, κἄν; καὶ εἴτα, κἄτα;—ὁ ἀνὴρ, ἀνὴρ; οἱ ἀδελφοί, ἀδελφοί; τῶ ἀνδρί, τάνδρι; τὸ αὐτό, ταυτό; τοῦ αὐτοῦ, ταυτοῦ;—τοι ἄν, τάν (μέντοι ἄν, μεντᾶν); τοι ἄρα, τᾶρα;—καὶ αὐτός, καϊτός; καὶ αὕτη, χαῖτη (§ 17, 1); καὶ εἰ, κεῖ; καὶ οὐ, κοῦ; καὶ οἱ, χοῖ; καὶ αἱ, χαι. So ἐγὼ οἶδα, ἐγῶδα; ὦ ἄνθρωπε, ὦνθρωπε; τῇ ἐπαρῇ, τῆπαρῇ; προέχων, προῦχων.

NOTE 1. If the first word is an article or relative with the rough breathing, this breathing is retained on the contracted syllable, taking the place of the coronis; as in *ἄν*, *ἀνὴρ*.

NOTE 2. In crasis, *ἕτερος* takes the form *ἄτερος*,—whence *θατέρου*, *θατέρφ*, &c. (§ 11, 1, *b*; § 17, 1.)

NOTE 3. Crasis, like contraction (§ 10), may be left to pronunciation in poetry. Thus, *μὴ οὐ* makes one syllable in poetry; so *μὴ εἰδέναι*, *ἐπεὶ οὐ*.

NOTE 4. A short vowel at the beginning of a word is sometimes dropped after a long vowel or a diphthong. This is called *aphaeresis* (*ἀφαίρεσις*, *taking off*). Thus, *μὴ ᾿γώ* for *μὴ ἐγώ*; *ποῦ ᾿στιν* for *ποῦ ἐστιν*; *ἐγὼ ᾿φάνην* for *ἐγὼ ἐφάνην*.

NOTE 5. Crasis is much more common in poetry than in prose.

††

§ 12. 1. A short final vowel may be dropped when the next word begins with a vowel. This is called *elision*. An *apostrophe* (') marks the omission. *E.g.*

Δι' ἐμοῦ for διὰ ἐμοῦ; ἀν' ἐκείνης for ἀντὶ ἐκείνης; λέγοιμ' ἄν for λέγοιμι ἄν; ἀλλ' εὐθύς for ἀλλὰ εὐθύς, ἐπ' ἀνθρώπων for ἐπὶ ἀνθρώπων. So ἐφ' ἐτέρφ; νύχθ' ὅλην for νύκτα ὅλην (§ 17, 1; 16, 1).

2. A short final vowel is generally elided also when it comes before a vowel in forming a compound word. Here no *apostrophe* is used. *E.g.*

Ἀπ-αιτέω (ἀπό and αἰτέω), δι-έβαλον (διά and ἔβαλον). So ἀφ-αίρώ (ἵπo and αἰρέω, § 17, 1); δεχ-ήμερος (δέκα and ἡμέρα).

NOTE 1. The poets sometimes elide *αι* in the verbal endings *μαι*, *σαι*, *ται*, and *σθαι*. So *οι* in *οἰμοι*, and rarely in *μοι*.

NOTE 2. The prepositions *περί* and *πρό*, the conjunction *ὅτι*, *that*, and datives in *ι* of the third declension, are not elided in Attic Greek. The form *ὅτ'* stands for *ὅτε*, *when*.

NOTE 3. The poets sometimes cut off a short vowel even before a consonant. Thus in Homer we find *ἀρ*, *ἀν*, *κάρ*, and *πάρ*, for *ἀρα*, *ἀνά*, *κατά*, and *παρά*. In composition, *κάρ* assimilates its *τ* to a following consonant and drops it before two consonants; as *κάββαλε* and *κάκτανε*, for *κατέβαλε* and *κατέκτανε*; — but *καθαίνειν* for *καταθαίνειν* (§ 15, 1).

NOTE 4. Elision is often neglected in prose, especially by certain writers (as Thucydides). Others (as Isocrates) are more strict in its use.

#### MOVABLE CONSONANTS.

§ 13. 1. Most words ending in *σι*, and all verbs of the third person ending in *ε*, add *ν* when the next word begins with a vowel. This is called *ν movable*. *E.g.*

*Πᾶσι δίδωσι ταῦτα*; but *πᾶσιν ἔδωκεν ἐκείνα*. So *δίδωσί μοι*; but *δίδωσιν ἐμοί*.

NOTE 1. *Ἔστί* takes *ν movable*, like third persons in *σι*. The Epic *κέ* (for *ἄν*) adds *ν* before a vowel. The enclitic *νύν* has an Epic form *νύ*. Many adverbs in *-θεν* (as *πρόσθεν*) have poetic forms in *-θε*.

NOTE 2. *N movable* may be added at the end of a sentence or of a line of poetry. It may be added even before a consonant in poetry, to make position (§ 19, 2).

2. *Οὐ*, *not*, becomes *οὐκ* before a smooth vowel, and *οὐχ* before a rough vowel; as *οὐκ αὐτός*, *οὐχ οὗτος*. *Μή* inserts *κ* in *μηκ-έτι*, *no longer*, (like *οὐκ-έτι*).

*Ἐκ*, *from*, becomes *ἐξ* (*ἐκς*) before a vowel; as *ἐκ πόλεως*, but *ἐξ ἄσπετος*.

3. *Οὕτως*, *thus*, and some other words may drop *ς* before a consonant; as *οὕτως ἔχει*, *οὕτω δοκεῖ*.

## METATHESIS AND SYNCOPE.

§ 14. 1. *Metathesis* is the transposition of two letters in a word; as in κράτος and κάρος, *strength*; θάρσος and θράσος, *courage*. (See § 109, 7, a.)

2. *Syncope* is the omission of a vowel from the middle of a word; as in πατέρος, πατρός (§ 57); πτήσομαι for πετήσομαι (§ 109, 7, b).

NOTE 1. When  $\mu$  is brought before  $\rho$  or  $\lambda$  by syncope or metathesis, it is strengthened by inserting  $\beta$ ; as μεσημβρία, *midday*, for μεσημ(ε)ρια (μέσος and ἡμέρα); μέμβλωκα, Epic perfect of βλώσσω, *go*, from stem μολ-, μλω-, (μλω-, § 109, 1), με-μλω-κα, μέ-μβλω-κα. At the beginning of a word such a  $\mu$  is dropped before  $\beta$ ; as in βροτός, *mortal*, from stem μορ-, μορ- (cf. Lat. *morior*, *die*), μβρο-τος, βροτός; so βλίττω, *take honey*, from stem μελιτ- of μέλι, *honey* (cf. Latin *mel*), by syncope μλιτ-, μβλιτ-, βλιτ-, βλίττω (§ 108, IV.).

NOTE 2. So  $\delta$  is inserted after  $\nu$  in the oblique cases of ἀνὴρ, *man* (§ 57, 2), when the  $\nu$  is brought by syncope before  $\rho$ ; as ἀνδρός for ἀνέρος, ἀν-ρος.

## EUPHONY OF CONSONANTS.

§ 15. 1. A rough consonant (§ 6, 2) is never doubled; but πφ, κχ, and τθ are always written for φφ, χχ, and θθ. Thus Σαπφώ, Βάκχος, καθθανεῖν, not Σαφφώ, Βάχχος, καθθανεῖν (§ 12, N. 3). So in Latin, *Sappho*, *Bacchus*.

2. Initial  $\rho$  is doubled when a vowel precedes it in forming a compound word; as in ἀναρρίπτω (ἀνά and ρίπτω). So after the syllabic augment; as in ἔρριπτον (imperfect of ρίπτω). But after a diphthong it remains single; as in εὔροος, εὔρους.

§ 16. The following rules apply chiefly to euphonic changes made in the final consonant of a stem in adding the endings, especially in forming and inflecting the tenses of verbs:—

*δε. ει*

1. Before a lingual mute ( $\tau$ ,  $\delta$ ,  $\theta$ ), a labial or palatal mute must be of the same order (§ 6, Note), and another lingual must be changed to  $\sigma$ . *E.g.*

Τέτριπται (for τετριβ-ται), δέδεκται (for δεδεχ-ται), πλεχθῆναι (for πλεκ-θῆναι), ελείφθην (for ελειπ-θην), γράβδην (for γραφ-δην). Πέπεισ-ται (πεπειθ-ται), ἐπίεσθην (ἐπειθ-θην), ἦσται (ῆδ-ται), ἴσ τε (ἰδ-τε).

NOTE 1. Ἐκ, from, in composition retains  $\kappa$  unchanged; as in ἐκ-δρομή, ἔκ-θεσις.

NOTE 2. No combinations of different mutes, except those here included and those mentioned in § 15, 1, are allowed in Greek. When any such arise, the first mute is dropped; as in πέπεικα (for πεπειθ-κα). When  $\gamma$  stands before  $\kappa$  or  $\chi$ , as in σνγ-χέω (σύν and χέω), it is not a mute but a nasal (§ 6, 1).

2. No mute can stand before  $\sigma$  except  $\pi$  and  $\kappa$  (in  $\psi$  and  $\xi$ ). B and  $\phi$  become  $\pi$  before  $\sigma$ ;  $\gamma$  and  $\chi$  become  $\kappa$ ;  $\tau$ ,  $\delta$ , and  $\theta$  are dropped. *E.g.*

Τρίψω (for τριβ-σω), γράψω (for γραφ-σω), λέξω (for λεγ-σω) πείσω (for πειθ-σω), ἄσω (for ἄδ-σω), σώμασι (for σωματ-σι), ἐπίσι (for ἐπιθ-σι). So φλέψ (for φλεβ-ς), ἐλπίς (for ἐλπιθ-ς), νύξ (for νυκτ-ς). See examples under § 46, 2.

3. Before  $\mu$ , a labial mute ( $\pi$ ,  $\beta$ ,  $\phi$ ) becomes  $\mu$ ; a palatal mute ( $\kappa$ ,  $\chi$ ) becomes  $\gamma$ ; and a lingual mute ( $\tau$ ,  $\delta$ ,  $\theta$ ) becomes  $\sigma$ . *E.g.*

Λέλειμμαι (for λλειπ-μαι), τέτριμμαι (for τετριβ-μαι), γέγραμμαι (for γεγραφ-μαι), πέπλεγμαι (for πεπλεκ-μαι), τέτευγμαι (for τετευχ-μαι), ἦσμαι (for ῆδ-μαι), πέπεισ-μαι (for πεπειθ-μαι).

NOTE. When  $\gamma\gamma\mu$  or  $\mu\mu\mu$  would thus arise, they are shortened to  $\gamma\mu$  or  $\mu\mu$ ; as ἐλέγχω, ἐλήλεγ-μαι (for ἐληλεγχ-μαι, ἐληλεγγ-μαι); κάμπτω, κέκαμ-μαι (for κεκαμπ-μαι, κεκαμμ-μαι); πέμπω, πέπεμμαι (for πεπεμπ-μαι, πεπεμμ-μαι). (See § 97, N. 2.)

Ἐκ here also remains unchanged, as in ἐκ-μανθάνω.

4. In passive and middle endings,  $\sigma$  is dropped between two consonants. *E.g.*

Λελείφθε (for λλειπ-σθε, § 16, 1), γέγραφθε (for γεγραφ-σθε), γεγράφθαι (for γεγραφ-σθαι), πεφάνθαι (for πεφαν-σθαι).

NOTE. In the verbal endings  $\sigma\alpha\iota$  and  $\sigma\omicron$ ,  $\sigma$  is often dropped after a vowel; as in λνε-σαι, λύειαι, λύη, or λύει (§ 9, 4, N. 1). Stems in

εσ of the third declension also drop σ before a vowel or another σ. (See § 52, 1, Note.)

5. Before a labial mute (π, β, φ) ν becomes μ; before a palatal mute (κ, γ, χ) it becomes γ (§ 6, 1). *E.g.*

Ἐμπίπτω (for ἐν-πιπτω), συμβαίνω (for συν-βαινω), ἐμφανής (for ἐν-φανής). Συγχέω (for συν-χέω), συγγενής (for συν-γενής).

6. Before another liquid ν is changed to that liquid; before σ it is generally dropped and the preceding vowel is lengthened (ε to ει, ο to ου). *E.g.*

Ἐλλείπω (for ἐν-λείπω) ἐμμένω (for ἐν-μενω), συρρέω (for συν-ρεω). Μέλῃς (for μελαν-ς), εἷς (for ἐν-ς), λύουσι (for λυο-νσι, § 112, 2, Note). So ἔσπειρ-μαι (from σπένδω) for ἔσπενδ-μαι, ἔσπενσ-μαι (§ 16, 3).

NOTE 1. The combinations ντ, νδ, νθ, are often dropped together before σ (§ 16, 2 and 6), and the preceding vowel is lengthened, as above (§ 16, 6); as πᾶσι (for παντ-σι), γίγας (for γιγαντς), λέουσι (for λεοντ-σι), τιθεῖσι (dat. plur. for τιθεντ-σι), τιθεῖς (for τιθεντ-ς), δούς (for δοντ-ς), σπείσω (for σπενδ-σω), λυουσα (for λυοντ-σα), λυθείσα (for λυθεντ-σα), πᾶσα (for παντ-σα).

NOTE 2. N standing alone before σι of the dative plural is dropped without lengthening the vowel; as δαίμοσι (for δαιμον-σι). Compare πᾶσι (for παντ-σι), N. 1.

So ντ in *adjectives* in εις, but never in *participles*; as χαρίεσι (for χαριεντ-σι); but τιθείσι, as given above.

NOTE 3. The preposition ἐν is not changed before σ, ρ, or ζ. Σύν becomes συσ- before σ and a *vowel*, but συν- before σ and a *consonant* or before ζ. Thus, ἐνράπτω, σύσσιτος, σύζυγος.

NOTE 4. Some verbs in νω change ν to σ before μαι in the perfect middle (§ 109, 6, Note) as φαίνω, πέφασ-μαι (for πεφαν-μαι); and the ν reappears and is retained before σαι in the second person, as in πέφασ-σαι. (See § 97, 4, with N. 2.)

7. The following changes occur when ι, representing an original *j* of the root *ja* (pronounced *ya*), follows the final consonant of a stem.

(a) Palatals (κ, γ, χ) and rarely other mutes with such an *i* become σσ (later Attic ττ); as φυλάσσω (stem φυλακ-) for φυλακ-ι-ω; ἥσσω, *worse*, for ἥκ-ι-ων (§ 73); τάσσω (ταγ-), for ταγ-ι-ω; ἐλάσσω, *less*, for ἐλαχ-ι-ων (comp. of μικρός, § 73); ταρασσω (ταραχ-), for ταραχ-ι-ω; κορύσσω (κορυθ-), for κορυθ-ι-ω.

(b) Δ (sometimes γ or γγ) with ι forms ζ; as φράζω (φραδ-), for φραδ-ι-ω; κομίζω (κομιδ-), for κομιδ-ι-ω; κράζω (κραγ-), for κραγ-ι-ω; μέζω (Ion.) or μείζω (comp. of μέγας, *great*), for μεγ-ι-ων (§ 73).

(c)  $\Lambda$  with  $\iota$  forms  $\lambda\lambda$ ; as  $\mu\acute{\alpha}\lambda\lambda\omicron\nu$ , *more* (comp. of  $\mu\acute{\alpha}\lambda\alpha$ ), for  $\mu\acute{\alpha}\lambda\iota\omicron\nu$ ;  $\sigma\tau\acute{\epsilon}\lambda\lambda\omega$  ( $\sigma\tau\epsilon\lambda\iota\omega$ ), for  $\sigma\tau\epsilon\lambda\iota\omega$ ;  $\delta\lambda\lambda\omicron\mu\alpha\iota$  ( $\delta\lambda\iota\mu\alpha\iota$ ), *leap*, for  $\delta\lambda\iota\omicron\mu\alpha\iota$  (cf. Lat. *salio*);  $\delta\lambda\lambda\omicron\varsigma$ , *other*, for  $\delta\lambda\iota\omicron\varsigma$  (cf. Lat. *alius*).

(d) N and  $\rho$  with  $\iota$  undergo *metathesis* (§ 14, 1), and  $\iota$  is then contracted with the preceding vowel; as  $\phi\alpha\iota\nu\omega$  ( $\phi\alpha\nu\omega$ ), for  $\phi\alpha\nu\iota\omega$  (cf. Lat. *fug-i-o* from stem *fug-*);  $\tau\epsilon\iota\nu\omega$  ( $\tau\epsilon\nu\omega$ ), for  $\tau\epsilon\nu\iota\omega$ ;  $\acute{\alpha}\mu\epsilon\iota\nu\omega$  ( $\acute{\alpha}\mu\epsilon\nu\omega$ ), *better*, for  $\acute{\alpha}\mu\epsilon\nu\iota\omega$ ;  $\chi\epsilon\iota\rho\omega\nu$  (stem  $\chi\epsilon\rho\iota\omega$ ), *worse*, for  $\chi\epsilon\rho\iota\omega\nu$  (§ 73);  $\kappa\epsilon\iota\rho\omega$  ( $\kappa\epsilon\rho\iota\omega$ ), for  $\kappa\epsilon\rho\iota\omega$ ;  $\kappa\rho\iota\nu\omega$  ( $\kappa\rho\iota\nu\iota\omega$ ), for  $\kappa\rho\iota\nu\iota\omega$  ( $\iota$  becoming  $\bar{\iota}$ );  $\acute{\alpha}\mu\acute{\upsilon}\nu\omega$  ( $\acute{\alpha}\mu\bar{\upsilon}\nu\omega$ ), for  $\acute{\alpha}\mu\bar{\upsilon}\nu\iota\omega$ ;  $\sigma\acute{\theta}\rho\omega$  for  $\sigma\acute{\theta}\rho\iota\omega$  ( $\iota$  becoming  $\bar{\iota}$ ). So  $\mu\acute{\epsilon}\lambda\alpha\iota\nu\alpha$  (fem. of  $\mu\acute{\epsilon}\lambda\alpha\varsigma$ , *black*, stem  $\mu\epsilon\lambda\alpha\nu\iota\omega$ ) for  $\mu\epsilon\lambda\alpha\nu\iota\alpha$  (§ 67);  $\sigma\acute{\omega}\tau\epsilon\iota\rho\alpha$  (fem. of  $\sigma\omega\tau\acute{\eta}\rho$ , *saving, saviour*, stem  $\sigma\omega\tau\epsilon\rho\iota\omega$ ), for  $\sigma\omega\tau\epsilon\rho\iota\alpha$ .

§ 17. 1. When a smooth mute ( $\pi$ ,  $\kappa$ ,  $\tau$ ) is brought before a rough vowel (either by elision or in forming a compound word), it is itself made rough. *E.g.*

$\acute{\alpha}\phi\acute{\iota}\eta\mu\iota$  (for  $\acute{\alpha}\pi\text{-}\acute{\iota}\eta\mu\iota$ ),  $\kappa\alpha\theta\alpha\iota\rho\acute{\epsilon}\omega$  (for  $\kappa\alpha\tau\text{-}\acute{\alpha}\iota\rho\epsilon\omega$ ),  $\acute{\alpha}\phi' \acute{\omega}\nu$  (for  $\acute{\alpha}\pi\acute{\omicron} \acute{\omega}\nu$ ),  $\nu\acute{\alpha}\chi\theta' \acute{\omicron}\lambda\eta\nu$  (for  $\nu\acute{\alpha}\kappa\tau\alpha \acute{\omicron}\lambda\eta\nu$ , § 12, 1; § 16, 1).

So in crasis, where the rough breathing may affect even a consonant not immediately preceding it. (See examples in § 11, 2.)

NOTE. The Ionic dialect does not observe this principle, but has (for example)  $\acute{\alpha}\pi' \acute{\omicron}\delta$ ,  $\acute{\alpha}\pi\acute{\iota}\eta\mu\iota$  (from  $\acute{\alpha}\pi\acute{\omicron}$  and  $\acute{\iota}\eta\mu\iota$ ).

2. In reduplications (§ 101, 1) an initial rough mute is always made smooth, to avoid two rough consonants in successive syllables. *E.g.*

$\Pi\acute{\epsilon}\phi\upsilon\kappa\alpha$  (for  $\phi\epsilon\phi\upsilon\kappa\alpha$ ), perfect of  $\phi\acute{\upsilon}\omega$ ;  $\kappa\acute{\epsilon}\chi\eta\nu\alpha$  (for  $\chi\epsilon\chi\eta\nu\alpha$ ), perf. of  $\chi\acute{\alpha}\sigma\kappa\omega$ ;  $\tau\acute{\epsilon}\theta\eta\lambda\alpha$  (for  $\theta\epsilon\theta\eta\lambda\alpha$ ), perf. of  $\theta\acute{\alpha}\lambda\lambda\omega$ . So in  $\tau\acute{\iota}\text{-}\theta\eta\mu\iota$  (for  $\theta\iota\text{-}\theta\eta\mu\iota$ ), § 121, 3.

NOTE. A similar change takes place in a few verbs which originally had two rough consonants in the stem; as  $\tau\rho\acute{\epsilon}\phi\omega$  (stem  $\tau\rho\epsilon\phi\iota\omega$  for  $\theta\rho\epsilon\phi\iota\omega$ ), *nourish*, fut.  $\theta\rho\acute{\epsilon}\psi\omega$ , aor. pass.  $\acute{\epsilon}\theta\rho\acute{\epsilon}\phi\theta\eta\nu$ ;  $\tau\rho\acute{\epsilon}\chi\omega$  ( $\tau\rho\epsilon\chi\iota\omega$  for  $\theta\rho\epsilon\chi\iota\omega$ ), *run*, fut.  $\theta\rho\acute{\epsilon}\xi\omicron\mu\alpha\iota$ ;  $\acute{\epsilon}\tau\acute{\alpha}\phi\eta\nu$ , from  $\theta\acute{\alpha}\pi\tau\omega$  ( $\tau\alpha\phi\iota\omega$  for  $\theta\alpha\phi\iota\omega$ ), *bury*; see also  $\theta\rho\acute{\upsilon}\pi\tau\omega$ ,  $\tau\acute{\upsilon}\phi\omega$ , and stem ( $\theta\alpha\pi\iota\omega$ ), in the Catalogue of Verbs. So in  $\acute{\epsilon}\tau\acute{\upsilon}\theta\eta\nu$  (for  $\acute{\epsilon}\theta\upsilon\theta\eta\nu$ ) from  $\theta\acute{\upsilon}\omega$ , and  $\acute{\epsilon}\tau\acute{\epsilon}\theta\eta\nu$  (for  $\acute{\epsilon}\theta\epsilon\theta\eta\nu$ ) from  $\tau\acute{\iota}\theta\eta\mu\iota$ . So in  $\theta\rho\acute{\iota}\xi$ , *hair*, gen.  $\tau\rho\iota\chi\acute{\omicron}\varsigma$  (stem  $\tau\rho\iota\chi\iota\omega$  for  $\theta\rho\iota\chi\iota\omega$ ); and in  $\tau\alpha\chi\acute{\upsilon}\varsigma$ , *swift*, comparative  $\theta\acute{\alpha}\sigma\sigma\omega\nu$  for  $\theta\alpha\chi\iota\omega\nu$ , § 16, 7, a). Here the first aspirate reappears whenever the second is lost. See § 110, VI. N. 3.

3. The ending  $\theta\iota$  of the first aorist imperative passive becomes  $\tau\iota$  after  $\theta\eta\text{-}$  of the tense stem (§ 116, 3); as  $\lambda\acute{\upsilon}\theta\eta\tau\iota$  (for  $\lambda\upsilon\theta\eta\text{-}\theta\iota$ ),  $\phi\acute{\alpha}\nu\theta\eta\tau\iota$  (for  $\phi\alpha\nu\theta\eta\text{-}\theta\iota$ ); but  $\phi\acute{\alpha}\nu\eta\text{-}\theta\iota$ .

## SYLLABLES.

§ 18. 1. A Greek word has as many syllables as it has separate vowels or diphthongs. The syllable next to the last is called the *penult* (pen-ultima, *almost last*); the one before the penult is called the *antepenult*.

2. A *pure* syllable is one whose vowel or diphthong immediately follows another vowel or diphthong; as the last syllable of *φιλέω, οἰκία, χρούσεος*.

NOTE. In most editions of the Greek authors, the following rules are observed in dividing syllables at the end of a line :—

1. Single consonants, combinations of consonants which can begin a word (which can be seen from the Lexicon), and mutes followed by  $\mu$  or  $\nu$ , are placed at the beginning of a syllable. Other combinations of consonants are divided : thus, *ἐ-χω, ἐ-γώ, ἐ-σπέ-ρα, νέ-κταρ, ἀ-κμή, δε-σμός, μι-κρόν, πρᾶ-γμα-τος, πρᾶσ-σω, ἐλ-πίς, ἐν-δόν*.

2. Compound words are divided into their original parts; but when the final vowel of a preposition has been elided in composition, the compound is divided like a simple word : thus *προσ-ά-γω* (from *πρός* and *ἄγω*) ; but *πα-ρά-γω* (from *παρά* and *ἄγω*).

## QUANTITY OF SYLLABLES.

§ 19. 1. A syllable is long by *nature* when it has a long vowel or a diphthong; as in *τιμή; κτείνω*.

2. A syllable is long by *position* when its vowel is followed by two consonants or a double consonant; as in *δρτυξ*.

3. When a vowel *short by nature* is followed by a mute and a liquid, the syllable is *common* (i.e. either long or short); as in *τέκνον, ὕπνος, ὕβρις*. But in Attic poetry such a syllable is generally short; in other poetry it is generally long.

NOTE 1. A *middle* mute ( $\beta, \gamma, \delta$ ) before  $\lambda, \mu$ , or  $\nu$  generally lengthens a preceding vowel; as in *ἄγνός, βιβλίον, δόγμα*.



NOTE 2. E in ἐκ is long when a liquid follows, either in composition or in the next word; as ἐκλέγω, ἐκ νεῶν (both -υ-).

§ 20. The quantity of most syllables can be seen at once. Thus η and ω and all diphthongs are long by nature; ε and ο are short by nature. (See § 2.)

When α, ι, and υ are not long by position, their quantity must generally be learned by observation. But it is to be remembered that

1. Every vowel arising from contraction or crasis is long; as α in γέπα (for γέπαα), ἄκων (for ἄέκων), and κᾶν (for καὶ ἄν).

2. The endings ας and υς are long when ν or ντ has been dropped before σ (§ 16, 6, and N. 1).

3. The accent often shows the quantity of a vowel. (See § 21, 1; § 22.)

The quantity of the terminations of nouns and verbs will be stated below in the proper places.

## ACCENT.

### GENERAL PRINCIPLES.

§ 21. 1. There are three accents, the *acute* (´), the *grave* (`), and the *circumflex* (^). The acute can stand only on one of the last three syllables of a word, the circumflex only on one of the last two, and the grave only on the last. The circumflex can stand only on a syllable long by *nature*.

REMARK. The marks of accent were invented by Aristophanes of Byzantium, an Alexandrian scholar, about 200 B. C., in order to teach foreigners the correct accent in pronouncing Greek. By the ancient theory every syllable not having either the acute or the circumflex was said to have the grave accent; and the circumflex, originally formed thus ^, was said to result from the union of an acute and a following grave.

NOTE 1. The grave accent is rarely used except in place of the acute in the case mentioned in § 23, 1, and occasionally on the indefinite pronoun *τις, τὶ* (§ 84).

NOTE 2. The accent (like the breathing) stands on the second vowel of a diphthong. (See § 4, 1, Note 1.)

2. A word is called *oxytone* (*sharp-toned*) when it has the acute on the last syllable; *paroxytone*, when it has the acute on the penult; *proparoxytone*, when it has the acute on the antepenult.

A word is called *perispomenon* when it has the circumflex on the last syllable; *properispomenon*, when it has the circumflex on the penult. These terms refer to the shape of the mark (^~) as *twisted*, or *circumflexed*, *περισπόμενος*.

A word is called *barytone* (*grave or flat-toned*) when its last syllable has no accent, i.e. when (on the ancient theory) it has the grave accent.

3. When a word throws its accent as far back as possible (§ 22), it is said to have *recessive* accent. This is especially the case with verbs (§ 26). (See § 25, 1, Note.)

§ 22. 1. The antepenult cannot be accented if the last syllable is long either by nature or by position. If accented, it takes the acute; as *πέλεκυς, ἄνθρωπος*.

2. The penult, if accented, takes the circumflex if it is long by nature and if *at the same time* the last syllable is short by nature; as *μῆλον, νῆσος, ἡλιξ*. Otherwise, if accented, it takes the acute.

NOTE 1. Final *αι* and *οι* are considered short in determining the accent; as *ἄνθρωποι, νῆσοι*: except in the optative mood, and in the adverb *οἶκοι*, *at home*; as *τιμήσαι, ποιήσαι* (not *τίμησαι* or *ποιήσαι*).

NOTE 2. Genitives in *εως* and *εων* from nouns in *ις* and *υς* of the third declension (§ 53, 1, N. 2), all cases of nouns and adjectives in *ως* and *ων* of the *Attic* second declension (§ 42, 2), and the *Ionic* genitive in *εω* of the first (§ 39, 3), allow the acute on the antepenult; as *ἀνώγειν, πόλεως, Τήρην* (Τήρης). For *ὥσπερ, οἶδε*, &c., see § 28, N. 3.

§ 23. 1. An oxytone changes its acute to the grave before other words in the same sentence; as τοὺς πονηροὺς ἀνθρώπους (for τοὺς πονηροὺς ἀνθρώπους).

NOTE. This change is not made before *enclitics* (§ 28) nor before an elided syllable (§ 24, 3), nor in the interrogative εἰς, τί (§ 84). It is generally made before a comma, but not before a colon.

2. When a dissyllabic preposition follows its case, it throws its accent back to the penult; as τούτων πέρι, *about these*. This is called *anastrophe* (ἀναστροφή, *turning back*).

This occurs in Attic prose only with περί, but in the poets with all the dissyllabic prepositions except ἀνά, διά, ἀμφί, and ἀντί. In Homer it occurs when a preposition follows a verb from which it is separated by *imesis* (§ 191, N. 3); as ὀλέσας ἄπο, *having destroyed*. Anastrophe takes place also when a preposition stands for itself compounded with ἐστίν; as πάρα for πάρεστιν.

#### ACCENT OF CONTRACTED SYLLABLES.

§ 24. 1. A contracted syllable is accented if either of the original syllables had an accent. If it is a penult or antepenult, the accent is regular (§ 22). If it is a final syllable, it is circumflexed; but if the original word had the acute on the last syllable, this is retained. *E.g.*

Τιμώμενος from τιμαόμενος, φιλείτε from φιλέετε, τιμῶ from τιμάω; but βεβῶς from βεβαῶς. This proceeds from the ancient principle (§ 21, 1, Rem.) that the circumflex comes from ' and ', never from ' and ' ; so that τιμάω gives τιμῶ, but βεβαῶς gives βεβῶς.

NOTE. If neither of the original syllables had an accent, the accent is not affected by contraction; as τίμα for τίμαε.

Some exceptions to the rule of § 24, 1 will be noticed under the declensions. (See § 43, Note; § 65.)

2. In crasis, the accent of the first word is lost and that of the second remains; as τἀγαθὰ for τὰ ἀγαθὰ, ἐγὼ οἶδα, κἄτα for καὶ εἶτα; τἄλλα for τὰ ἄλλα.

3. In elision, oxytone prepositions and conjunctions lose their accent with the elided vowel; other oxytones throw the

accent back to the penult, but without changing the acute to the grave (§ 23, 1, Note). *E.g.*

Ἐπ' αὐτῷ for ἐπὶ αὐτῷ, ἀλλ' εἶπεν for ἀλλὰ εἶπεν, φήμ' ἐγώ for φημι ἐγώ, κάκ' ἔπη for κακὰ ἔπη.

#### ACCENT OF NOUNS AND ADJECTIVES.

§ 25. 1. The place of the accent in the nominative singular must generally be learned by observation. The other cases accent *the same syllable* as the nominative, if the last syllable permits (§ 22); otherwise, the following syllable. *E.g.*

Θάλασσα, θαλάσσης, θάλασσαν, θάλασσαι, θαλάσσαις; κόραξ, κόρακος, κόρακες, κοράκων; πρᾶγμα, πράγματος, πραγμάτων; ὀδούς, ὀδόντος, ὀδόντων, ὀδοῦσιν.

The *kind* of accent is determined as usual (§ 22); as νῆσος, νήσου, νήσον, νήσοι, νήσοις. (See also § 25, 2.)

NOTE. The following nouns and adjectives have *recessive* accent (§ 21, 3): — (a) contracted adjectives in οος (§ 43, N. 3); (b) the neuter singular and vocative singular of adjectives in ων, ον (except those in φρων, compounds of φρήν), and the neuter of comparatives in ων; as εὐδαίμων, εὐδαιμον (§ 66); βελτίων, βέλτιον (§ 72, 2); but δαίφρων, δαίφρον: (c) many barytone compounds in ης in all forms; as αὐτάρκης, αὐταρκες, gen. pl. αὐτάρκων; φιλαλήθης, φιλάληθες; but ἀληθής, ἀληθές; — this includes vocatives like Σώκρατες, Δημόσθενες (§ 52, 2, N. 1): (d) the vocative of syncopated nouns in ηρ (§ 57), of compound proper names in ων, as Ἀγάμεμνον, Ἀντρέμεδον (except Λακεδαιμόν), and of Ἀπόλλων, Ποσειδῶν, σωτήρ, σάντιουρ, and (Hom.) δᾶτηρ, *brother-in-law*, — voc. Ἀπολλών, Πόσειδος, σῶτερ, δᾶερ.

2. The last syllable of the genitive and dative of oxytones of the first and second declensions is circumflexed. In the *first* declension, ων of the genitive plural is circumflexed (§ 36, Note), except in the feminine of barytone adjectives and participles in ος, which is spelt and accented like the masculine and neuter. *E.g.*

Τιμῆς, τιμῇ, τιμαῖν, τιμῶν, τιμαῖς; θεοῦ, θεῷ, θεοῖν, θεῶν, θεοῖς; also δικῶν, δοξῶν (from δίκη, δόξα), but ἀξίων, λεγομένων (fem. gen. plur. of ἄξιος, λεγόμενος, § 62, 3).

NOTE. The genitive and dative of the Attic second declension (§ 42, 2) are exceptions.

3. Most monosyllables of the third declension accent the last syllable in the genitive and dative of all numbers: here *ων* and *οιν* are circumflexed. *E.g.*

Θής, *servant*, θητός, θητί, θητοῦν, θητῶν, θησί.

NOTE 1. Παις, *child*, Τρώς, *Trojan*, δάς, *torch*, δμῶς, *slave*, φῶς, *light*, οὖς, *ear*, and a few others, violate the last rule in the genitive dual and plural; so πᾶς, *all*, in both genitive and dative plural: as παῖς, παιδός, παιδί, παισί, but παίδων; πᾶς, παντός, παντί, πάντων, πᾶσι.

NOTE 2. The interrogative τίς, τίνος, τίνι, &c., always accents the first syllable. So do all monosyllabic participles; as ὢν, ὄντος, ὄντι, ὄντων, οὔσι; βάς, βάντος.

NOTE 3. Some further exceptions occur in irregular nouns, and others will be noticed under the different declensions.

#### ACCENT OF VERBS.

§ 26. Verbs throw the accent as far back as the last syllable permits; as βουλεύω, βουλεύομεν, βουλεύουσιν; παρέχω, πάρεχε, ἀποδίδωμι, ἀπόδοτε.

NOTE 1. This applies to compound as well as simple verbs. But the accent (in compound verbs) can never precede the augment: thus, παρείχον (not πάρειχον). So when the verb begins with a long vowel or a diphthong not augmented; as ἐξεῦρον (not ἔξευρον).

NOTE 2. Participles in their *inflection* are accented as nouns (§ 25, 1), not as verbs. Thus, βουλεύων has in the neuter βουλεύον (not βούλεον); φιλέων, φιλῶν, has φιλέον (not φιλεον), φιλοῦν (§ 69).

NOTE 3. The chief exceptions to the principle just stated (§ 26) are these:—

(1.) The following forms accent the penult: the first aorist active infinitive, the second aorist middle infinitive, the perfect passive infinitive and participle, and all infinitives in ναι or μεν (except those in μεναι). Thus, βουλεύσαι, γενέσθαι, λελύσθαι, λελυμένος, ιστάναι, διδόναι, λελευκέναι, δόμεν and δόμεναι (both Epic for δοῦναι).

Add the compounds of δός, εἶς, θές, and σχές; as ἀπόδος.

(2.) The following forms have the *acute* on the last syllable: the second aorist active participle, participles in εις, ους, υς, and ως, and

present participles in *as* from verbs in *μ*. Thus, *λιπών*, *λυθείς*, *διδούς*, *δεικνύς*, *λελυκώς*, *ιστάς* (pres.), but *λύσας* and *στήσας* (aor.).

Add the imperatives *ιδέ*, *εἰπέ*, *έλθέ*, *εὔρε*, and *λαβέ*.

(3.) The following *circumflex* the last syllable: the second aorist active infinitive in *ειν*, and the second person singular of the second aorist middle imperative in *ου*, except when the latter is compounded with a *dissyllabic* preposition (not elided). Thus, *λιπεῖν*, *λιποῦ*, *προδοῦ*, *ἀπο-οῦ*, *ἀφ-οῦ* (but *κατάθου*, *περίδου*).

NOTE 4. For optatives in *οι* and *αι* see § 22, Note 1. Some other exceptions occur, especially in irregular verbs (like *εἰμί* and *φημί*.) See also § 122, N. 2.

#### ENCLITICS.

§ 27. An *enclitic* is a word which loses its own accent, and is pronounced as if it were part of the preceding word; as *ἄνθρωποι τε* (like *hóminésque* in Latin). The enclitics are:

1. The personal pronouns *μοῦ* (*μεῦ*), *μοί*, *μέ*; *σοῦ* (*σέο*, *σεῦ*), *σοί* (*τοί*), *σέ* (*τέ*, *τίν*, *τύ*, accus.); *οὔ*, *οἶ*, *ἐ*, and (in poetry) *σφίσι* (with Ionic or poetic *σφί*, *σφίν*, *σφέ*, *σφωέ*, *σφωῖν*, *σφέων*, *σφέας*, *σφᾶς*, *σφέα*, *ῥο*, *εὔ*, *ἔθεν*, *μίν*, *νίν*, § 79, 1).

2. The indefinite pronoun *τίς*, *τί*, in all its forms; also the indefinite adverbs *πού*, *ποθί*, *πή*, *ποί*, *ποθέν*, *ποτέ*, *πῶ*, *πώς*. These must be distinguished from the interrogatives *τίς*, *ποῦ*, *πῇ*, &c. (§ 87).

3. The present indicative of *εἰμί*, *be*, and of *φημί*, *say*, except the forms *εἶ* and *φῆς*.

4. The particles *γέ*, *τέ*, *τοί*, *πέρ*, *νύν* (not *νῦν*); and the Epic *κέ* (or *κέν*), *θῆν*, and *ῥά*. Also the inseparable *-δε* in *ὅδε*, *τούσδε*, &c. (not *δέ*, but); and *-θε* and *-χι* in *εἶθε* and *ναίχι* (§ 28, N. 3).

§ 28. The word before an enclitic retains its own accent, and never changes a final acute to the grave (§ 23, 1).

1. If its last syllable is accented, the accent of the enclitic is merely dropped; as *τιμαί τε*, *τιμῶν τε*, *σοφός τις*, *καλῶς φησιν*.

2. If its last syllable is unaccented and it has not the acute on the penult, it receives from the enclitic an acute on the last syllable as an additional accent, while the enclitic loses its accent; as *ἄνθρωπός τις, δειξόν μοι, παῖδες τινες, οὗτός ἐστιν, εἰ τις*.

3. If it has the acute on the penult, it receives no second accent. A monosyllabic enclitic here drops its accent; a dissyllabic enclitic retains it. Thus, *τούτου γε, πόσος τις, ἄνδρες τινές* (but *παῖδες τινες*), *οὕτω φησὶν* (but *οὗτός φησιν*).

NOTE 1. Enclitics retain their accent whenever special emphasis falls upon them: this occurs especially (1) when they begin a sentence, (2) when the preceding syllable is elided. The personal pronouns generally retain their accent after an *accented* preposition; here *ἐμοῦ, ἐμοί,* and *ἐμέ* are used (except in *πρός με*). The personal pronouns of the third person are not enclitic when they are direct reflexives (§ 144, 2); *σφίσι* never in Attic prose. *Ἔστι* at the beginning of a sentence, and when it signifies *existence* or *possibility*, becomes *ἔστι*; so after *οὐκ, μή, εἰ, ὥς, καί, ἀλλ'* (for *ἀλλά*), and *τοῦτ'* (for *τοῦτο*).

NOTE 2. When several enclitics occur in succession, each takes an acute from the following, the last remaining without accent; as *εἰ τίς τί σοί φησιν*, if any one is saying anything to you.

NOTE 3. When an enclitic forms the last part of a compound word, the compound is accented as if the enclitic were a separate word. Thus, *οὕτινος, ᾗτινι, ὧντινων, ὥσπερ, ὥστε, οἷδε, τοῦσδε, εἶτε, οὔτε, μήτε*, are only apparent exceptions to § 22.

#### PROCLITICS.

§ 29. A *proclitic* is a word which has no accent, and is pronounced as if it were part of the following word. The proclitics are the articles *ὁ, ἡ, οἱ, αἱ,* and the particles *εἰ, ὥς, οὐ* (*οὐκ, οὐχ*), *εἰς* (*ἐς*), *ἐκ* (*ἐξ*), *ἐν* (*εἰν*).

NOTE 1. *Οὐ* takes the acute at the end of a sentence; as *πῶς γὰρ οὐ;* for why not? *Ὡς* and sometimes *ἐκ* and *ἐς* take the acute when (in poetry) they follow their noun; as *κακῶν ἐξ*, from evils; *θεὸς ὥς*, as a God. *Ὡς* is accented also when it means *thus*; as *ὥς εἶπεν*, thus he spoke. This use of *ὥς* is chiefly poetic; but *καὶ ὥς*, even thus, and *οὐδ' ὥς* or *μηδ' ὥς*, not even thus, sometimes occur in Attic prose.

NOTE 2. When  $\delta$  is used for the relative  $\delta\varsigma$  (§ 140), it is accented (as in *Od.* ii. 262); and many editors accent all articles when they are demonstrative, as in *Il.* i. 9,  $\delta$  γὰρ βασιλῆι χολωθείς.

### DIALECTIC CHANGES IN LETTERS.

§ 30. 1. The Ionic dialect is marked by the use of  $\eta$  where the Attic has  $\alpha$ ; and the Doric by the use of  $\bar{\alpha}$  where the Attic has  $\eta$ . Thus, Ionic γενεή for γενεά, ἰήσομαι for ἰάσομαι (from ἰάομαι, § 109, 1); Doric τιμᾶσῶ for τιμήσω (from τιμάω). But an Attic  $\bar{\alpha}$  caused by contraction (as in τίμᾱ from τίμαε), or an Attic  $\eta$  lengthened from  $\epsilon$  (as in φιλήσω from φιλέω), § 109, 1), is never thus changed.

2. The Ionic often has  $\epsilon\iota$ ,  $\omicron\upsilon$ , for Attic  $\epsilon$ ,  $\omicron$ ; and  $\eta\tilde{\iota}$  for Attic  $\epsilon\iota$  in nouns and adjectives in  $\epsilon\iota\omicron\varsigma$ ,  $\epsilon\iota\omicron\nu$ ; as ξείνος for ξένος, μῶνός for μόνος; βασιλῆϊος for βασιλείος.

3. The Ionic does not avoid successive vowels, like the Attic; and it therefore very often omits contraction (§ 9). It contracts  $\epsilon\omicron$  and  $\epsilon\omicron\nu$  into  $\epsilon\upsilon$  (especially in Herodotus); as ποιεύμεν, ποιεύσι (from ποιέομεν, ποιέουσι), for Attic ποιούμεν, ποιούσι. Herodotus does not use  $\nu$  movable (§ 13, 1). See also § 17, 1, Note.

### PUNCTUATION MARKS.

§ 31. The Greek uses the *comma* (,) and the *period* (.) like the English. It has also a *colon*, a point above the line ( $\cdot$ ), which is equivalent to the English colon and semicolon. Its mark of interrogation (;) is the same as the English semicolon. The mark of exclamation (!) is sometimes used in modern editions of Greek authors.



## PART II.

### INFLECTION.

§ 32. 1. INFLECTION is a change in the form of a word, made to express its relation to other words. It includes the *declension* of nouns, adjectives, and pronouns, and the *conjugation* of verbs.

2. Every inflected word has a fundamental part, which is called the *stem*. To this are appended various letters or syllables, called *endings*, to form cases, tenses, persons, numbers, &c.

NOTE. Most words contain a still more primitive element than the stem, which is called the *root*. Thus, the stem of the verb *τιμάω*, honor, and that of the noun *τιμή*, is *τιμα-*, that of *τίσις*, payment, recompense, is *τισι-*, that of *τίμιος*, held in honor, is *τιμο-*, that of *τίμημα* (*τιμήματος*), valuation, is *τιμηματ-*; but all these stems are developed from one root, *τι-*, which is seen pure in the verb *τίω*, honor. In *τίω*, therefore, the stem of the verb and the root are the same.

The stem itself may be modified and assume various forms in different parts of a noun or verb. Thus the same verbal stem may in different tenses appear as *λιπ-*, *λειπ-*, and *λοιπ-*; and the same nominal stem may appear as *τιμα-* and *τιμη-*.

§ 33. 1. There are three *numbers*; the singular, the dual, and the plural. The singular denotes one object, the plural more than one. The dual is sometimes used to denote two objects, but even here the plural is more common.

2. There are three *genders*; the masculine, the feminine, and the neuter.

NOTE 1. The *grammatical* gender in Greek is very often different from the *natural* gender. Especially many names of things are masculine or feminine. A Greek noun is called masculine, feminine, or neuter, when it requires an adjective or article to take the form adapted to either of these genders. The gender is often indicated by prefixing the article; as (ὁ) *ἀνήρ*, *man*; (ἡ) *γυνή*, *woman*; (τὸ) *πράγμα*, *thing*. (See § 78.)

NOTE 2. Nouns which may be either masculine or feminine are said to be of the *common* gender: as (ὁ, ἡ) *θεός*, *God* or *Goddess*. Names of animals which include both sexes, but have only one grammatical gender, are called *epicene* (*ἐπίκεινος*); as ὁ *ἀετός*, *the eagle*; ἡ *ἄλώπηξ*, *the fox*.

NOTE 3. The gender must often be learned by observation. But names of males are generally masculine, and names of females feminine. Most names of *rivers*, *winds*, and *months* are masculine; and most names of *countries*, *towns*, *trees*, and *islands* are feminine. Most nouns denoting *qualities* or *conditions* are feminine; as ἡ *ἀρετή*, *virtue*, *ἐλπίς*, *hope*. Diminutive nouns are neuter; as *παιδίον*, *child*. Other rules are given under the declensions (§§ 35, 40, 58) and in § 129.

3. There are five *cases*; the nominative, genitive, dative, accusative, and vocative.

The nominative and vocative plural are always alike. In neuters, the nominative, accusative, and vocative are alike in all numbers; and in the plural these cases end in *α*. The nominative, accusative, and vocative dual are always alike; and the genitive and dative dual are always alike.

NOTE 1. The cases have in general the same meaning as the corresponding cases in Latin; as Nom. *a man* (as subject), Gen. *of a man*, Dat. *to or for a man*, Accus. *a man* (as object), Voc. *O man*. The chief functions of the Latin ablative are divided between the Greek genitive and dative. (See Remark before § 157.)

NOTE 2. All the cases except the nominative and vocative are called *oblique* cases.

## NOUNS.

§ 34. There are three declensions of nouns, in which also all adjectives and participles are included.

These correspond in general to the first three declensions in Latin. (See § 45, 2, Note). The first is sometimes called the *A declension*, and the second the *O declension*; these two together are sometimes called the *Vowel declension*, as opposed to the third or *Consonant declension* (§ 45, 1). The principles which are common to adjectives, participles, and substantives are given under the three declensions of nouns.

NOTE. The name *noun* (*ὄνομα*), according to ancient usage, includes both substantives and adjectives. But by modern custom *noun* is often used as synonymous with substantive, and it is so used in the present work.

## FIRST DECLENSION.

§ 35. Stems of the first declension end originally in *a*, which is often modified into *η* in the singular. The nominative singular of feminines ends in *a* or *η*; that of masculines ends in *as* or *ης*.

§ 36. The following table shows the *terminations* in all the cases of this declension. These consist of the final *a* (or *η*) of the stem united with the *case-endings* (§ 32, 2). See § 45, 2, N.

SINGULAR.		DUAL	PLURAL
<i>Feminine.</i>	<i>Masculine.</i>		
N. <i>a</i> <i>η</i>	<i>ās</i> <i>ης</i>	N. A. V. <i>ā</i> G. D. <i>aiv</i>	N. <i>ai</i>
G. <i>ās</i> or <i>ης</i> <i>ης</i>	<i>ov</i> (for <i>ao</i> )		G. <i>āv</i> (for <i>āων</i> )
D. <i>q</i> or <i>η</i> <i>η</i>	<i>q</i> <i>η</i>		D. <i>aig</i>
A. <i>av</i> <i>ηv</i>	<i>āv</i> <i>ηv</i>		A. <i>ās</i>
V. <i>a</i> <i>η</i>	<i>ā</i> <i>ā</i> or <i>η</i>		V. <i>ai</i>

NOTE. Here, as in most cases, the relation of the stem to the terminations must be explained by reference to the earlier forms of the language. Thus, *ων* of the genitive plural (§ 25, 2) is contracted from the Homeric *άων* (§ 39); and *ου* of the genitive singular comes from the Homeric *αο* (through a form *εο*) by contraction. The stem in *α* may thus be seen in all the cases of *οικία* and *ταμίας*, and (with the change of *α* to *η* in the singular) also in all the other paradigms. (See § 45, 2, Note.) The forms in *α* and *η* have no case-endings.

§ 37. 1. The nouns (ἡ) τιμή, *honor*, (ἡ) οἰκία, *house*, (ἡ) χώρα, *land*, (ἡ) Μούσα, *Muse*, (ὁ) πολίτης, *citizen*, (ὁ) ταμίας, *steward*, are thus declined: —

*Singular.*

N.	τιμή	οικία	χώρα	Μούσα	πολίτης	ταμίας
G.	τιμῆς	οικίας	χώρας	Μούσης	πολίτου	ταμίου
D.	τιμῇ	οικίᾳ	χώρα	Μούσῃ	πολίτῃ	ταμίᾳ
A.	τιμὴν	οικίαν	χώραν	Μούσαν	πολίτην	ταμίαν
V.	τιμή	οικίᾱ	χώρα	Μούσα	πολίτα	ταμίᾱ

*Dual.*

N. A. V.	τιμά	οικίᾱ	χώρα	Μούσα	πολίτα	ταμία
G. D.	τιμαῖν	οικίαιν	χώραιν	Μούσαιν	πολίταιν	ταμίαιν

*Plural.*

N.	τιμαί	οικίαι	χῶραι	Μούσαι	πολίται	ταμίαι
G.	τιμῶν	οικιῶν	χωρῶν	Μουσῶν	πολιτῶν	ταμιῶν
D.	τιμαῖς	οικίαις	χῶραις	Μούσαις	πολίταις	ταμίαις
A.	τιμάς	οικιάς	χώρας	Μούσας	πολίτας	ταμίας
V.	τιμαί	οικίαι	χῶραι	Μούσαι	πολίται	ταμίαι

The following show varieties of quantity and accent: —

θάλασσᾶ, *sea*, θαλάσσης, θαλάσση, θάλασσαν; Pl. θάλασσαι, &c.  
 γέφυρᾶ, *bridge*, γεφύρας, γεφύρα, γέφυραν; Pl. γέφυραι, &c.  
 σκιᾶ, *shadow*, σκιᾶς, σκιᾶ, σκιάν; Pl. σκιαί, σκιῶν, σκιαῖς, &c.  
 γνώμη, *opinion*, γνώμης, γνώμη, γνώμην; Pl. γνώμαι, γνωμῶν, &c.  
 πείρα, *attempt*, πείρας, πείρα, πείραν; Pl. πείραι, πειρῶν, &c.

2. Nouns ending in *α* preceded by *ε*, *ι*, or *ρ*, and a few proper names, retain *α* throughout the singular, and are

declined like *οἰκία* or *χώρα* (those with *ä* like *γέφυρα* or *πεῖρα*). Other nouns in *a* are declined like *Μοῦσα*.

NOTE 1. The nouns in *ης* which have *ä* in the vocative singular (like *πολίτης*) are chiefly those in *της*, national appellatives (like *Πέρσης*, a *Persian*, voc. *Πέρσᾱ*), and compounds (like *γεωμέτρης*, a *geometer*, voc. *γεωμέτρα*). *Δεσπότης*, *master*, has voc. *δέσποτᾱ*. Most other nouns in *ης* have the vocative in *η*; as *Κρονίδης*, *son of Kronos*, *Κρονίδη*.

NOTE 2. The termination *a* of the nominative singular is always short when the genitive has *ης*. It is generally long when the genitive has *ας*; the exceptions, which can always be seen by the accent (§ 22), are chiefly (*a*) most nouns ending in *ρα* preceded by a diphthong or by *υ* (as *μοῖρα*, *γέφυρα*), (*b*) most abstract nouns formed from the stems of adjectives in *ης* or *οος* (as *ἀλήθεια*, *εὖνοια*), (*c*) most compounds in *εια* (as *μεσό-γεια*), (*d*) common nouns in *εια* and *τρια* designating females (as *βασιλεία*, *queen*, *ψάλτρια*, *female harper*): but *βασιλεία*, *kingdom* (with *ā*).

NOTE 3. *Av* of the accusative singular and *a* of the vocative singular agree in quantity with *a* of the nominative. The quantity of all other vowels may be seen from the table in § 36.

NOTE 4. The nouns in *ä* always have *recessive* accent (§ 21, 3).

#### Contract Nouns of the First Declension.

§ 38. Most nouns in *aa*, *ea*, and *eias*, are contracted (§ 9). *Μνάα*, *μνᾱ*, *mīna*, *συκέα*, *συκῆ*, *fig-tree*, and *Ἑρμέας*, *Ἑρμῆς*, *Hermes* (*Mercury*), are thus declined:—

##### Singular.

N.	(μνάα) μνᾱ	(συκέα) συκῆ	(Ἑρμέας) Ἑρμῆς
G.	(μνάας) μνᾱς	(συκέας) συκῆς	(Ἑρμέου) Ἑρμοῦ
D.	(μνάα) μνῆ	(συκέα) συκῇ	(Ἑρμέα) Ἑρμῇ
A.	(μνάαν) μνᾱν	(συκέαν) συκῆν	(Ἑρμέαν) Ἑρμῆν
V.	(μνάα) μνᾱ	(συκέα) συκῆ	(Ἑρμέα) Ἑρμῆ

##### Dual.

N. A. V.	(μνάα) μνᾱ	(συκέα) συκά	(Ἑρμέα) Ἑρμά
G. D.	(μνάαιν) μναῖν	(συκέαιν) συκαῖν	(Ἑρμέαιν) Ἑρμαῖν

*Plural.*

N.	(μνᾱί) μνᾱί	(συκῆαι) συκαί	(Ἑρμέαι) Ἑρμαί
G.	(μνᾱῶν) μνᾱῶν	(συκεῶν) συκῶν	(Ἑρμεῶν) Ἑρμῶν
D.	(μνᾱαῖς) μνᾱαῖς	(συκέαις) συκαῖς	(Ἑρμέαις) Ἑρμαῖς
A.	(μνᾱᾱς) μνᾱᾱς	(συκέας) συκάς	(Ἑρμέας) Ἑρμᾱς
V.	(μνᾱᾱί) μνᾱᾱί	(συκέαι) συκαί	(Ἑρμέαι) Ἑρμαί

NOTE 1. *Bopéas*, North wind, which appears uncontracted in Attic, has also a contracted form *Boppâs*, (with irregular *pp*), gen. (of Doric form, § 39, 3) *Boppâ*, dat. *Boppâ*, acc. *Boppân*, voc. *Boppâ*.

NOTE 2. For *ea* contracted to *â* in the dual and the accusative plural, see § 9, 3, Note. For contract adjectives of this class, see § 65.

**Dialects.**

§ 39. 1. Ionic *η*, *ης*, *η*, *ην*, in the singular, for *ā*, *ās*, *q*, *ān*. Doric *ā*, *ās*, *q*, *ān*, for *η*, &c. in the same cases. (See § 30.) The Ionic generally uses the uncontracted forms of contract nouns.

2. *Nom. Sing.* Hom. sometimes *ă* for *ης*; as *ἱππότα* for *ἱππότης*, horseman. (Compare Latin *poeta* = *ποιητής*.)

3. *Gen. Sing.* For *ov*, Hom. *āo*, *ew*, sometimes *ω*; as *Ἀτρεΐδαο*, *Ἀτρεΐδεω*, *Βορέω*: Hdt. *ew*, rarely *έω* for *έέω* (sometimes *ew* in old Attic proper names): Doric *ā* (rarely in Attic nouns in *as*).

4. *Gen. Plur.* Hom. *άων*, *έων* (whence, by contraction; Attic *ᾱν*, Doric *ᾱν*); as *ναυτᾱων*, *ναυτέων* (Att. *ναυτῶν*): Hdt. *έων*.

5. *Dat. Plur.* Poetic *αῖσι*, Hom. *ησι*, *ης*; Hdt. *ης*; as *τιμαῖσι*, *Μούσῃσι* or *Μούσῃς* (for *Μούσαις*).

## SECOND DECLENSION.

§ 40. The nominative singular of most nouns of the second declension ends in *ος* or *ον* (gen. *ου*). Those in *ος* are masculine, rarely feminine; those in *ον* are neuter.

NOTE. The stem of nouns of this declension ends in *ο*, which is sometimes lengthened to *ω*. It becomes *ε* in the vocative singular; and *ᾱ* in the nominative, accusative, and vocative plural of neuters.

§ 41. The following table shows the terminations of nouns in *ος* and *ον* in this declension. that is, the final *ο* of the stem (with its modifications) united with the case-endings: —

SINGULAR.			DUAL.		PLURAL.		
<i>Masc. &amp; Fem.</i>	<i>Neuter.</i>		<i>Masc., Fem., &amp; Neuter.</i>		<i>Masc. &amp; Fem.</i>	<i>Neut.</i>	
N.	ος	ον			N.	οι	ᾶ
G.	ου (for οο)		N. A. V.	ω (for ο)	G.	ων (for οων)	
D.	φ for οι)		G. D.	οιν	D.	οις	
A.	ον				A.	ους (for ονς)	ᾶ
V.	ε	ον			V.	οι	ᾶ

NOTE. Looking at the original forms of these terminations (§ 36, Note), we see the stem in ο in all the cases except in the vocative singular in ε and the neuter plural in α. (See § 45, 2, Note.)

§ 42. 1. The nouns (ὁ) λόγος, *word*, (ἡ) νῆσος, *island*, (ὁ, ἡ) ἄνθρωπος, *man* or *human being*, (ἡ) ὁδός, *road*, (τὸ) δῶρον, *gift*, are thus declined : —

*Singular.*

N.	λόγος	νῆσος	ἄνθρωπος	ὁδός	δῶρον
G.	λόγου	νῆσου	ἀνθρώπου	ὁδοῦ	δώρου
D.	λόγῳ	νῆσῳ	ἀνθρώπῳ	ὁδῷ	δώρῳ
A.	λόγον	νῆσον	ἄνθρωπον	ὁδόν	δῶρον
V.	λόγε	νήσε	ἀνθρώπε	ὁδέ	δώρον

*Dual.*

N. A. V.	λόγω	νήσω	ἀνθρώπῳ	ὁδῷ	δώρῳ
G. D.	λόγοιν	νήσοιν	ἀνθρώποιν	ὁδοῖν	δώροιν

*Plural.*

N.	λόγοι	νήσοι	ἄνθρωποι	ὁδοί	δῶρα
G.	λόγων	νήσων	ἀνθρώπων	ὁδῶν	δώρων
D.	λόγοις	νήσοις	ἀνθρώποις	ὁδοῖς	δώροις
A.	λόγους	νήσους	ἀνθρώπους	ὁδούς	δῶρα
V.	λόγοι	νήσοι	ἄνθρωποι	ὁδοί	δῶρα

Thus decline νόμος, *law*, κίνδυνος, *danger*, ποταμός, *river*, βίος, *life*, θάνατος, *death*, σῦκον, *fig*, ἱμάτιον, *outer garment*.

NOTE. The nominative in *ος* is sometimes used for the vocative in *ε*; as *ὦ φίλος* (§ 157, Note). *Θεός*, *God*, has always *θεός* as vocative. *Ἀδελφός*, *brother*, has voc. *ἄδελφε*.

2. A few masculine and feminine nouns of this declension end in *ως* (gen. *ω*), and a few neuters in *ων* (gen. *ω*). This is often called the *Attic declension*. The nouns (*ὁ*) *νεώς*, *temple*, and (*τὸ*) *ἀνώγειον*, *hall*, are thus declined:—

Singular.		Dual.		Plural.	
N.	νεώς			N.	νεῶν
G.	νεῶ	N. A. V.	νεῶ	G.	νεῶν
D.	νεῶ	G. D.	νεῶν	D.	νεῶς
A.	νεῶν			A.	νεώς
V.	νεώς			V.	νεῶ
N. A. V.	ἀνώγειον	N. A. V.	ἀνώγειω	N. A. V.	ἀνώγειω
G.	ἀνώγειω	G. D.	ἀνώγειον	G.	ἀνώγειων
D.	ἀνώγειον			D.	ἀνώγειος

The accent of these nouns is irregular (N. 2). (See § 22, N. 2; and § 25, 2, Note. See also § 53, 1, N. 2.)

NOTE 1. Some masculines and feminines of this class may drop *ν* of the accusative singular; as *λαγώς*, accus. *λαγών* or *λαγῶ*. So *Ἄθως*, τὸν Ἄθων or Ἄθω; *Κῶς*, τὴν Κῶν or Κῶ; and *Κέως*, *Τέως*, *Μίνως*. *Ἐως*, *dawn*, has regularly τὴν Ἐω.

NOTE 2. Most nouns in *εως* which follow the Attic declension have older forms in *αος* or *ηος* (with reversed quantity); as Hom. *λαός*, *people*, Att. *λεώς*; Dor. *ναός*, Ion. *νηός*, Att. *νεός*; Hom. *Μενελάος*, Att. *Μενέλεως*. In words like *Μενέλεως*, the original accent is retained. (See § 53, 2, N. 1; § 54, Note.)

#### Contract Nouns of the Second Declension

§ 43. Many nouns in *εος*, *οος*, *εον*, and *οον* are contracted. *Νόος*, *νοῦς*, *mind*, and *ὀστέον*, *ὀστέον*, *bone*, are thus declined:—



<i>Singular.</i>			<i>Dual.</i>		<i>Plural.</i>		
N.	(νόος) νοῦς				N.	(νόοι) νοῖ	
G.	(νόου) νοῦ		N.A.V. (νόω) νοῖ		G.	(νόων) νῶν	
D.	(νόῳ) νοῖ		G. D. (νόου) νοῖν		D.	(νόοις) νοῖς	
A.	(νόον) νοῦν				A.	(νόους) νοῦς	
V.	(νόε) νοῦ				V.	(νόοι) νοῖ	
N.A.V. (δστέω) δστοῦν			N.A.V. (δστέω) δστω		N.V.A. (δστέα) δστᾶ		
G.	(δστέου) δστοῦ		G. D. (δστέου) δστοῖν		G.	(δστέων) δστῶν	
D.	(δστέῳ) δστῖ				D.	(δστέοις) δστοῖς	

For the forms in *εος* and *οον*, which are generally adjectives, see § 65.

NOTE. The accent of these contract forms is irregular in several points:—

1. The nominative, accusative, and vocative dual contract *έω* and *όω* into *ώ* (not *ῶ*). See § 24, 1.

2. Adjectives in *εος* circumflex the last syllable of all contract forms; as *χρύσεος, χρυσούς* (not *χρύσεους*, § 24, 1), *golden*. So *κάνεον, κανοῦν, basket*. Except *ώ* in the dual, just mentioned.

3. The contracted forms of compounds in *οος* follow the accent of the contracted nominative singular; as *ἀντίπνοος, ἀντίπνοος, blowing against*, gen. *ἀντιπνόου, ἀντίπνου* (not *ἀντιπνοῦ*), &c.

For *εα* contracted to *ᾶ* in the neuter plural, see § 9, 3, Note.

#### Dialects.

§ 44. 1. *Gen. Sing.* Epic *οιο* (for *οιο*), Doric *ω* (for *εο*); as *θεοῖο, μεγάλω*. Attic *ου* is contracted from *εο*.

2. *Gen. and Dat. Dual.* Epic *ουν* for *οιν*; as *ἵππουιν*.

3. *Dat. Plur.* Ionic and poetic *οισι* for *οις*; as *ἵπποισι*.

4. *Acc. Plur.* Doric *ως* or *ος* for *ους*; as *νόμως, τῶς λύκος*.

5. The Ionic generally omits contraction.

### THIRD DECLENSION.

§ 45. 1. This declension includes all nouns not belonging to either the first or the second. Its genitive singular ends in *ες* (sometimes *ως*).

NOTE. This is often called the *Consonant Declension* (§ 34), because the stem here generally ends in a consonant. Some stems, however, end in a close vowel (ι or υ), some in a diphthong, and a few in ο. The last two are supposed to have ended originally in a consonant (F or σ). See § 53, 3; § 54; § 55.

2. The stem of a noun of the third declension cannot always be determined by the nominative singular; but it is generally found by dropping *ος* (or *ως*) of the genitive. The cases are formed by adding to the stem the following *endings* (which here are not united with any letter of the stem):—

SINGULAR.			DUAL.		PLURAL.		
<i>Masc. &amp; Fem.</i>	<i>Neut.</i>		<i>Masc., Fem., Neut.</i>		<i>Masc. &amp; Fem.</i>	<i>Neut.</i>	
N. <i>s</i>	None.				N. <i>ες</i>	<i>ᾱ</i>	
G. <i>ος, ως</i>			N. A. V. <i>ε</i>		G. <i>ων</i>		
D. <i>ι</i>			G. D. <i>οιυ</i>		D. <i>σῖ</i>		
A. <i>ᾱ</i> or <i>υ</i>	None.				A. <i>ᾱς</i>	<i>ᾱ</i>	
V. None, or like N.	None.				V. <i>ες</i>	<i>ᾱ</i>	

NOTE. The following comparison shows the relations of the case-endings in the three declensions:—

SING. — *Nom.* 1st decl. masc. *s*; 2nd masc. and fem. *s*, neut. *υ* (Lat. *s*, *m*); 3rd masc. and fem. *s* (Lat. *s*).

*Gen.* 1st masc. *ο*, fem. *ς*; 2nd *ο* or *ω*, making *ου* or *οω* with *ο* of the stem. (cf. Lat. *i*); 3rd *ος* (Lat. *is*).

*Dat.* All decl. *ι*; 1st and 2nd *ι* in *α*, *η*, *φ* (Lat. *i*, *ai*, *ae*, *o*).

*Accus.* Masc. and fem. 1st and 2nd *υ* for *μ* (Lat. *m*); 3rd *υ* (Lat. *m*), or *ᾱ* for *αν* or *αμ* (Lat. *em*), cf. *ῥῆσαι-ν* with Lat. *turri-m*, *ὀ-δόντ-α(ν)* with Lat. *dent-em*.

DUAL. *N. A. V.* 1st and 2nd *ᾱ* and *ο* of stem lengthened to *ᾱ* and *ω*; 3rd *ε*.

*G. D.* 1st and 2nd *οιυ*; 3rd *οιυ*.

PLUR. — *Nom.* Masc. and fem. 1st and 2nd *ι*; making *αι* and *οι* with *α* and *ο* of the stem (cf. Lat. *i*); 3rd *ες* (Latin *ēs*; neut. 3rd *ᾱ* (Lat. *ᾱ*)).

*Gen.* *ων*; in 1st and 2nd contracted with *ᾱ* or *ο* of the stem to *ων* (cf. Lat. *um*, *om*).

*Dat.* 1st and 2nd *ις* (older *ισι*); 3rd *σι*.

*Accus.* Masc. and fem. 1st and 2nd *ς* (for *υς*), *ᾱς* and *οις* coming from *ᾱυς* and *οις* (Lat. *as*, *os*); 3rd *ᾱς* (for *ᾱυς*) retaining *ᾱ* (Lat. *ēs*): neut. 3rd *ᾱ* (Lat. *ᾱ*).

The vocative is either like the nominative or without a case-ending.

## FORMATION OF CASES.

## Nominative Singular.

§ 46. The forms of the nominative singular of this declension are numerous, and must be learned partly by practice. The following are the general principles on which the nominative is formed from the stem.

1. In neuters, the nominative singular is generally the same as the stem. Stems ending in  $\tau$  (including  $\nu\tau$ ) regularly drop the  $\tau$  (§ 7). *E.g.*

$\Sigma\omega\mu\alpha$ , *body*,  $\sigma\acute{\omega}\mu\alpha\tau\text{-os}$ ;  $\mu\acute{\epsilon}\lambda\alpha\tilde{\nu}$  (neuter of  $\mu\acute{\epsilon}\lambda\alpha\tilde{s}$ ), *black*,  $\mu\acute{\epsilon}\lambda\alpha\nu\text{-os}$ ;  $\lambda\acute{\upsilon}\sigma\alpha\nu$  (neuter of  $\lambda\acute{\upsilon}\sigma\alpha\tilde{s}$ ), *having loosed*,  $\lambda\acute{\upsilon}\sigma\alpha\nu\tau\text{-os}$ ;  $\pi\acute{\alpha}\nu$ , *all*,  $\pi\alpha\nu\tau\text{-os}$ ;  $\tau\acute{\iota}\theta\epsilon\nu$ , *placing*,  $\tau\acute{\iota}\theta\epsilon\nu\tau\text{-os}$ ;  $\chi\alpha\rho\acute{\iota}\epsilon\nu$ , *graceful*,  $\chi\alpha\rho\acute{\iota}\epsilon\nu\tau\text{-os}$ ;  $\delta\acute{\iota}\delta\omicron\nu$ , *giving*,  $\delta\acute{\epsilon}\delta\omicron\nu\tau\text{-os}$ ;  $\lambda\acute{\epsilon}\gamma\omicron\nu$ , *saying*,  $\lambda\acute{\epsilon}\gamma\omicron\nu\tau\text{-os}$ ;  $\delta\epsilon\iota\kappa\nu\acute{\nu}\nu$  ( $\acute{\upsilon}$ ), *showing*,  $\delta\epsilon\iota\kappa\nu\acute{\nu}\nu\tau\text{-os}$ . For the masculine nominatives of these adjectives and participles, see below, § 46, 2, 3, and Note 1.

Some neuter stems in  $\alpha\tau$  change  $\tau$  to  $s$  in the nominative, and a few to  $\rho$ ; as  $\tau\acute{\epsilon}\rho\alpha\varsigma$ , *prodigy*,  $\tau\acute{\epsilon}\rho\alpha\tau\text{-os}$ ;  $\eta\eta\alpha\rho$ , *liver*,  $\eta\eta\alpha\tau\text{-os}$ .

2. Masculine and feminine stems (except those included under 3 and 4) form the nominative singular by adding  $s$  and making the needful euphonic changes (§ 16). *E.g.*

$\Phi\acute{\upsilon}\lambda\alpha\tilde{\varsigma}$ , *guard*,  $\phi\acute{\upsilon}\lambda\alpha\kappa\text{-os}$ ;  $\gamma\acute{\upsilon}\psi$ , *vulture*,  $\gamma\upsilon\psi\text{-os}$ ;  $\phi\acute{\lambda}\epsilon\psi$ , *vein*,  $\phi\lambda\epsilon\beta\text{-os}$  (§ 16, 2);  $\epsilon\lambda\pi\acute{\iota}\varsigma$  (for  $\epsilon\lambda\pi\acute{\iota}\delta\varsigma$ ), *hope*,  $\epsilon\lambda\pi\acute{\iota}\delta\text{-os}$  (§ 16, 2);  $\chi\acute{\alpha}\rho\acute{\iota}\varsigma$ , *grace*,  $\chi\acute{\alpha}\rho\acute{\iota}\tau\text{-os}$ ;  $\delta\rho\acute{\iota}\varsigma$ , *bird*,  $\delta\rho\acute{\iota}\theta\text{-os}$ ;  $\nu\acute{\upsilon}\xi$ , *night*,  $\nu\upsilon\kappa\tau\text{-os}$ ;  $\mu\acute{\alpha}\sigma\tau\acute{\iota}\xi$ , *scourge*,  $\mu\acute{\alpha}\sigma\tau\acute{\iota}\gamma\text{-os}$ ;  $\sigma\acute{\alpha}\lambda\pi\iota\gamma\acute{\xi}$ , *trumpet*,  $\sigma\acute{\alpha}\lambda\pi\iota\gamma\gamma\text{-os}$ . So  $\text{A}\acute{\iota}\alpha\varsigma$ , *Ajax*,  $\text{A}\acute{\iota}\alpha\nu\text{-os}$  (§ 16, 6, N. 1);  $\lambda\acute{\upsilon}\sigma\alpha\tilde{s}$ ,  $\lambda\acute{\upsilon}\sigma\alpha\nu\tau\text{-os}$ ;  $\pi\acute{\alpha}\varsigma$ ,  $\pi\alpha\nu\tau\text{-os}$ ;  $\tau\acute{\iota}\theta\epsilon\acute{\iota}\varsigma$ ,  $\tau\acute{\iota}\theta\epsilon\nu\tau\text{-os}$ ;  $\chi\alpha\rho\acute{\iota}\epsilon\acute{\iota}\varsigma$ ,  $\chi\alpha\rho\acute{\iota}\epsilon\nu\tau\text{-os}$ ;  $\delta\epsilon\iota\kappa\nu\acute{\nu}\varsigma$  ( $\acute{\upsilon}$ ),  $\delta\epsilon\iota\kappa\nu\acute{\nu}\nu\tau\text{-os}$ . (The neuters of the last five words,  $\lambda\acute{\upsilon}\sigma\alpha\nu$ ,  $\pi\acute{\alpha}\nu$ ,  $\tau\acute{\iota}\theta\epsilon\nu$ ,  $\chi\alpha\rho\acute{\iota}\epsilon\nu$ , and  $\delta\epsilon\iota\kappa\nu\acute{\nu}\nu$ , are given under § 46, 1.)

3. Masculine and feminine stems in  $\nu$  and  $\rho$  lengthen the last vowel, if it is short, but are otherwise unchanged in the nominative. *E.g.*

$\text{A}\acute{\iota}\omega\nu$ , *age*,  $\alpha\acute{\iota}\omega\nu\text{-os}$ ;  $\delta\alpha\acute{\iota}\mu\omega\nu$ , *divinity*,  $\delta\alpha\acute{\iota}\mu\omega\nu\text{-os}$ ;  $\lambda\acute{\iota}\mu\acute{\eta}\nu$ , *harbor*,  $\lambda\acute{\iota}\mu\acute{\epsilon}\nu\text{-os}$ ;  $\theta\acute{\eta}\rho$ , *beast*,  $\theta\eta\rho\text{-os}$ ;  $\alpha\acute{\eta}\rho$ , *air*,  $\alpha\acute{\epsilon}\rho\text{-os}$ .

Exceptions are  $\mu\acute{\epsilon}\lambda\alpha\tilde{s}$ , *black*,  $\mu\acute{\epsilon}\lambda\alpha\nu\text{-os}$ ;  $\tau\acute{\alpha}\lambda\alpha\tilde{s}$ , *wretched*,  $\tau\acute{\alpha}\lambda\alpha\nu\text{-os}$ ;  $\epsilon\acute{\iota}\varsigma$ , *one*,  $\acute{\epsilon}\nu\text{-os}$ ;  $\kappa\tau\epsilon\acute{\iota}\varsigma$ , *comb*,  $\kappa\tau\epsilon\nu\text{-os}$ ;  $\rho\acute{\iota}\varsigma$ , *nose*,  $\rho\acute{\iota}\nu\text{-os}$ ; which add  $s$ .

4. Masculine stems in  $\omicron\nu\tau$  generally drop  $\tau$ , and form the nominative like stems in  $\nu$  (§ 46, 3). *E.g.*

$\text{L}\acute{\epsilon}\omega\nu$ , *lion*,  $\lambda\acute{\epsilon}\omicron\nu\tau\text{-os}$ ;  $\lambda\acute{\epsilon}\gamma\omega\nu$ , *speaking*,  $\lambda\acute{\epsilon}\gamma\omicron\nu\tau\text{-os}$ ;  $\acute{\omega}\nu$ , *being*,  $\acute{\omicron}\nu\tau\text{-os}$ .

NOTE 1. Masculine participles from verbs in *οιμι* change *οντ* to *ους* (§ 46, 2); as *διδούς*, *giving*, *διδόντ-ος* (§ 16, 6, N. 1). So a few nouns in *ους*; as *ὀδούς*, *tooth*, *ὀδόντ-ος*. Neuters in *οντ* are regular (§ 46, 1). In *πούς*, *ποδ-ός*, *foot*, *-ός* becomes *-ους*.

NOTE 2. The perfect active participle (§ 68), with a stem in *οτ*, forms its nominative in *ως* (masc.) and *ος* (neut.); as *λελυκώς*, *having loosed*, *λελυκός*, gen. *λελυκότ-ος*.

NOTE 3. For nominatives in *ης* (*es*) and *ος*, gen. *εος*, see § 52, 1, Note. A few other peculiar formations in contract nouns will be noticed below, §§ 58-56.

### Accusative Singular.

§ 47. 1. Most masculines and feminines with stems ending in a consonant form the accusative singular by adding *ᾱ* to the stem; as *φύλαξ* (*φυλακ-*), *φύλακα*; *λέων* (*λεοντ-*), *λίον*, *λέοντα*.

2. Nouns in *ις*, *υς*, *αυς*, and *ους*, if the stem ends in a vowel or diphthong, change *ς* of the nominative to *ν*; as *πόλις*, *state*, *πόλιν*; *ἰχθύς*, *fish*, *ἰχθύν*; *ναῦς*, *ship*, *ναῦν*; *βούς*, *ox*, *βοῦν*.

But if the stem ends in a consonant, *barytones* of these classes have *ν* in prose (rarely *α*) and *ν* or *α* in poetry, while others have only the form in *α*; as *ἔρις*, *strife*, *ἔριν* (poet. also *ἔριδα*); *ὄρνις*, *bird*, *ὄρνιν* (poet. *ὄρνιθα*); *εὐελπίς*, *hopeful*, *εὐελπιν* (*εὐέλπιδα*); while *ἐλπίς*, *hope*, has only *ἐλπίδα*; *πούς* (*ποδ-*), *foot*, *πόδα*; *παῖς* (*παιδ-*), *child*, *παῖδα*.

NOTE 1. *Ἀπόλλων* and *Ποσειδών* (*Ποσειδάων*) contract the accusative into *Ἀπόλλω* and *Ποσειδῶ*, after dropping *ν*.

For a similar contraction of *ονα* into *ω*, and of *οιες* and *οινας* into *οις*, see the declension of comparatives, § 72, 2.

NOTE 2. For accusatives in *εα* (for *εσα*, *εφα*) from nouns in *ης* and *ευς*, see § 52, 1, Note, and § 53, 3, N. 1; and for those in *ω* (for *σα* or *ωα*) from nouns in *ω* or *ως*, see § 55.

## Vocative Singular.

§ 48. 1. The vocative singular of masculines and feminines is generally the same as the nominative.

2. But in the following cases, it is the same as the stem : —

(a) In *barytones* with stems ending in a liquid ; as δαῖμον (δαίμον-), *divinity*, voc. δαῖμον ; ῥήτωρ (ῥήτορ-), *speaker*, voc. ῥήτορ ; σῶφρων (σωφρον-), *continent*, voc. σῶφρον.

But if the last syllable is accented, the vocative is the same as the nominative ; as λιμὴν (λιμέν-), *harbor*, voc. λιμὴν ; αἰθήρ (αἰθερ-), *sky*, voc. αἰθήρ.

(b) In *barytone* nouns and adjectives whose stems end in ντ, final τ of the stem being dropped (§ 7) ; as γίγας (γιγαντ-), *giant*, voc. γίγαν ; λέων (λεοντ-), *lion*, voc. λέων ; χαρίεις (χαριεντ-), *graceful*, voc. χαρίεν.

But *all participles* of the third declension have the vocative and nominative alike. (Compare λύων, *loosing*, voc. λύων, with λέων, *lion*, voc. λέων.)

(c) In nouns and adjectives in ις (except those in ις ἴνος), ες, υς, and ας. These drop σ of the nominative to form the vocative ; as τυραννίς (τυραννιδ-), *tyranny*, voc. τυραννί (§ 7) ; πόλις (πολι-), *state*, voc. πόλι ; ἰχθύς, ἰχθύ ; βασιλεὺς, βασιλεῦ (§ 53, 3, N. 1) ; γραῦς, γραῦ (§ 54, Note) ; παῖς (for παῖς), παῖ (for παῖ). So in βούς, βοῦ (§ 54), and sometimes in Οἰδίπους, Οἰδίπου, *Oedipus*.

(d) In nouns and adjectives in ης, gen. εος (ους). These form the vocative in ες (§ 52) ; as Σωκράτης, voc. Σώκρατες (v. Note) ; τριήρης, voc. τριῆρες ; ἀληθής, voc. ἀληθές.

NOTE. For the recessive accent of many vocatives, as Ἀγάμεμνον, Σώκρατες, Ἀπολλών, κακὸς δαίμων, see § 25, 1, Note.

3. Nouns in ὦ, gen. οὗς (§ 55), form the vocative in οἶ. So a few in ὦν, gen. οὖς (§ 55, N. 2) ; as ἀηδών, voc. ἀηδοῦ.

## Dative Plural.

§ 49. The dative plural is formed by adding *σι* to the stem. *E.g.*

Φύλαξ (φυλακ-), φύλαξι; ῥήτωρ (ῥητορ-), ῥήτορσι; ἐλπίς (ἐπιιδ-), ἐλπίσι; πούς (ποδ-), ποσὶ; λέων (λεοντ-), λέουσι; δαίμων (δαιμον-), δαίμοσι; τιθεῖς (τιθεντ-), τιθείσι; χαρίεις (χαριεντ-), χαρίεσι; ἰστάς (ιστάντ-), ἰστάσι; δεικνύς (δεικνυντ-), δεικνύσι; βασιλεὺς (βασιλεν-), βασιλεῦσι; βούς (βου-), βουσί; γραῦς (γραυ-), γραυσί (§ 54). For the euphonic changes, see § 16, 2 and 6, with notes.

For a change in syncopated nouns, see § 57.

## NOUNS WITH MUTE OR LIQUID STEMS.

§ 50. The following are examples of the most common forms of nouns of the third declension with mute or liquid stems.

For the formation of the cases of these nouns, see §§ 46—49. For euphonic changes in nearly all, see § 16, 2 and § 46. For special changes in λέων and γίγας, see § 16, 6, N. 1.

## I. MASCULINES AND FEMININES.

ὁ (φυλακ-)	ἡ (φλεβ-)	ἡ (σαλπιγγ-)	ὁ (λεοντ-)
<i>watchman.</i>	<i>vein.</i>	<i>trumpet.</i>	<i>lion.</i>

*Singular.*

N.	φύλαξ	φλέψ	σάλπιγξ	λέων
G.	φύλακος	φλεβός	σάλπιγγος	λέοντος
D.	φύλακι	φλεβί	σάλπιγγι	λέοντι
A.	φύλακα	φλέβα	σάλπιγγα	λέοντα
V.	φύλαξ	φλέψ	σάλπιγξ	λέον

*Dual.*

N. A. V.	φύλακε	φλέβε	σάλπιγγε	λέοντε
G. D.	φυλάκοιν	φλεβοῖν	σαλπίγγοιν	λέοντοιν

*Plural.*

N. V.	φύλακες	φλέβες	σάλπιγγες	λέοντες
G.	φυλάκων	φλεβῶν	σαλπίγγων	λεόντων
D.	φύλαξι	φλεβί	σάλπιγγι	λέουσι
A.	φύλακας	φλέβας	σάλπιγγας	λέοντας

ὁ (γίγαντ-) <i>giant.</i>	ἡ (λαμπᾶδ-) <i>torch.</i>	ἡ (ἐλπιδ-) <i>hope.</i>	ὁ ἡ (ὄρνιθ-) <i>bird.</i>
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*Singular.*

N.	γίγᾱς	λαμπάς	ἐλπίς	ὄρνις
G.	γίγαντος	λαμπάδος	ἐλπίδος	ὄρνιθος
D.	γίγαντι	λαμπάδι	ἐλπίδι	ὄρνιθι
A.	γίγαντα	λαμπάδα	ἐλπίδα	ὄρνιν (ὄρνιθα)
V.	γίγαν	λαμπάς	ἐλπί	ὄρνι

*Dual.*

N. A. V.	γίγαντε	λαμπάδε	ἐλπίδε	ὄρνιθε
G. D.	γιγάντων	λαμπάδων	ἐλπίδων	ὄρνιθων

*Plural.*

N. V.	γίγαντες	λαμπάδες	ἐλπίδες	ὄρνιθες
G.	γιγάντων	λαμπάδων	ἐλπίδων	ὄρνιθων
D.	γίγᾱσι	λαμπάσι	ἐλπίσι	ὄρνισι
A.	γίγαντας	λαμπάδας	ἐλπίδας	ὄρνιθας

ὁ (ποιμεν-) <i>shepherd.</i>	ὁ (αἰων-) <i>age.</i>	ὁ (ἡγεμον-) <i>leader.</i>	ὁ (δαίμων-) <i>divinity.</i>
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*Singular.*

N.	ποιμήν	αἰών	ἡγεμόν	δαίμων
G.	ποιμένος	αἰώνος	ἡγεμόνος	δαίμονος
D.	ποιμένι	αἰώνι	ἡγεμόνι	δαίμονι
A.	ποιμένα	αἰώνα	ἡγεμόνα	δαίμονα
V.	ποιμήν	αἰών	ἡγεμόν	δαίμων

*Dual.*

N. A. V.	ποιμήνε	αἰώνε	ἡγεμόνε	δαίμονε
G. D.	ποιμένων	αἰώνων	ἡγεμόνων	δαίμόνων

*Plural.*

N. V.	ποιμένες	αἰώνες	ἡγεμόνες	δαίμονες
G.	ποιμένων	αἰώνων	ἡγεμόνων	δαίμόνων
D.	ποιμέσι	αἰώσι	ἡγεμόσι	δαίμοσι
A.	ποιμένας	αἰώνας	ἡγεμόνας	δαίμονας

ὁ (ρήτορ-) orator.	ὁ (θητ-) hired man.	ὁ (ἄλ-) salt.	ὁ (θηρ-) beast.	ἡ (ρίν-) nose.
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*Singular.*

N.	ρήτωρ	θήτς	ἄλς	θήρ	ρίς
G.	ρήτορος	θητός	ἄλός	θηρός	ρίνός
D.	ρήτορι	θητί	ἄλί	θηρί	ρίνι
A.	ρήτορα	θήτα	ἄλα	θήρα	ρίνα
V.	ρήτορ	θής	ἄλς	θήρ	ρίς

*Dual.*

N. A. V.	ρήτορε	θήτε	ἄλε	θήρε	ρίνε
G. D.	ρήτόροιιν	θητοῖν	ἄλοιν	θηροῖν	ρίνοιν

*Plural.*

N. V.	ρήτορες	θήτες	ἄλες	θήρες	ρίνες
G.	ρήτόρων	θητῶν	ἄλῶν	θηρῶν	ρίνῶν
D.	ρήτορσι	θησί	ἄλσι	θηρσί	ρίσι
A.	ρήτορας	θήτας	ἄλας	θήρας	ρίνας

## II. NEUTERS.

τό (σώματ-) body.	τό (περατ-) end.	τό (ήπατ-) liver.
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*Singular.*

N. A. V.	σῶμα	πέρας	ήπαρ
G.	σώματος	πέρατος	ήπατος
D.	σώματι	πέρατι	ήπατι

*Dual.*

N. A. V.	σώματε	πέρατε	ήπατε
G. D.	σωμάτοιιν	περάτοιιν	ήπάτοιιν

*Plural.*

N. A. V.	σώματα	πέρατα	ήπατα
G.	σωμάτων	περάτων	ήπάτων
D.	σώμασι	πέρασι	ήपाσι



STEMS ENDING IN  $\alpha$ , OR IN A VOWEL OR DIPHTHONG.

§ 51. 1. Most nouns of the third declension in which a vowel of the stem directly precedes a vowel in the case-ending are contracted in some of their cases.

2. The contracted nominative and accusative plural have the same form. (See, however, § 53, 3, N. 3.)

NOTE. The collision of vowel sounds in these nouns is often caused by dropping the final consonant of the stem, usually  $\sigma$  or  $\phi$ . (See § 45, 1, Note.)

STEMS IN  $\epsilon\epsilon$ .

§ 52. 1. Nouns in  $\eta\varsigma$  and  $\omicron\varsigma$ , gen.  $\epsilon\omicron\varsigma$ , are contracted whenever  $\epsilon$  of the stem precedes a vowel.

NOTE. A comparison of kindred languages shows that the original stem of these nouns ended in  $\epsilon\sigma$ , in which  $\sigma$  is dropped before a vowel or another  $\sigma$  in the case-ending (§ 16, 4, Note.) The genitive  $\gammaένε\omicron\varsigma$ , therefore, stands for an original form  $\gammaενε\sigma\text{-}\omicron\varsigma$ , which, however, is never found in Greek. (See § 56, Note.) The proper substantive stems change  $\epsilon\sigma$  to  $\omicron\varsigma$  in the nominative singular (as in  $\gammaέν\omicron\varsigma$ ,  $\tauειχ\omicron\varsigma$ ); the adjective stems lengthen  $\epsilon\sigma$  to  $\eta\varsigma$  in the masculine and feminine, and retain  $\epsilon\sigma$  in the neuter. (See § 66.) A few adjectives in  $\eta\eta\eta\varsigma$  are used substantively, as  $\tauριή\eta\eta\varsigma$  (*triply fitted*, sc. *ναὺς*), *trireme*.

2. The nouns ( $\eta$ )  $\tauριή\eta\eta\varsigma$  ( $\tauριηρε\sigma\text{-}$ ), *trireme*, and ( $\tau\omicron$ )  $\gammaέν\omicron\varsigma$  ( $\gammaενε\sigma\text{-}$ ), *race*, are thus declined: —

*Singular.*

N.	$\tauριή\eta\eta\varsigma$		$\gammaέν\omicron\varsigma$	
G.	( $\tauριή\etaρε\omicron\varsigma$ )	$\tauριή\etaρου\varsigma$	( $\gammaένε\omicron\varsigma$ )	$\gammaένου\varsigma$
D.	( $\tauριή\etaρει$ )	$\tauριή\etaρει$	( $\gammaένει$ )	$\gammaένει$
A.	( $\tauριή\etaρε\alpha$ )	$\tauριή\etaρη$	$\gammaέν\omicron\varsigma$	
V.	$\tauριή\etaρε\varsigma$		$\gammaέν\omicron\varsigma$	

*Dual.*

N. A. V.	( $\tauριή\etaρε\epsilon$ )	$\tauριή\etaρη$	( $\gammaένε\epsilon$ )	$\gammaέν\eta$
G. D.	( $\tauριηρέ\omicron\omega$ )	$\tauριή\etaροι\upsilon$	( $\gammaενέ\omicron\omega$ )	$\gammaενοί\upsilon$

*Plural.*

N. V.	(τριήρες) τριήρεις	(γένεα) γένη
G.	(τριηρέων) τριηρέων	γενέων γενόν
D.	τριήρεσι	γένεσι
A.	(τριήρεας) τριήρεις	(γένεα) γένη

NOTE 1. Like the singular of *τριήρης* are declined proper names in *ης*, gen. (*εος*) *ους*, as *Δημοσθένης*, *Σωκράτης*: for accusatives in *ην* see § 60, 1 (*b*); and for the accent of the vocatives *Δημόσθενες*, *Σώκρατες*, &c., see § 25, 1, Note. *Τριήρης* has recessive accent in the contracted genitive and dative dual and gen. plural. Some other adjectives in *ης* have this in all forms (§ 25, 1, N.; § 66).

NOTE 2. When the termination *εα* is preceded by a vowel, it is generally contracted into *α*; as *ὑγιής*, *healthy*, accus. sing. *ὑγία*, *ὑγιᾶ* (sometimes *ὑγιῇ*); *χρεός*, *debt*, N. A. V. plur. *χρέα*. In the dual, *εε* is irregularly contracted into *η*.

NOTE 3. Proper names in *κλης* are doubly contracted in the dative, sometimes in the accusative. *Περικλῆς*, *Pericles*, is thus declined (see also § 59, 3): —

N.	(Περικλῆς)	Περικλῆς	
G.	(Περικλέεος)	Περικλέους	
D.	(Περικλέει)	(Περικλέει)	Περικλεῖ
A.	(Περικλέεα)	Περικλεᾶ	(poet. Περικλῆ)
V.	(Περικλέες)	Περικλείς	

NOTE 4. In proper names in *κλης* Homer has *ῆος*, *ῆι*, *ῆα*, Herodotus *έος* (for *έεος*), *έι*, *έα*. In adjectives in *ης* Homer sometimes contracts *εε* to *ει*: as, *εὐκλῆς*, accus. plur. *εὐκλείας* for *εὐκλέεας*.

## STEMS IN I, T, or ET.

§ 53. Nouns in *ις* and *ι* (stems in *ι*), *υς* and *υ* (stems in *υ*), contract only the dative singular, and the nominative, accusative, and vocative plural. Nouns in *εις* generally contract only the dative singular and the nominative and vocative plural.

1. Most stems in *ι*, with a few in *υ*, change their final *ι* or *υ* to *ε* in all cases except the nominative, accusative, and vocative singular.

The nouns (*ῆ*) *πόλις*, *city* (stem *πολι-*), *πῆχυς*, *cubit* (*πηχυ-*), and *ἄστυ*, *city* (*ἄστυ-*), are thus declined: —

*Singular.*

N.	πόλις	πῆχυς	δοῦν
G.	πόλεως	πῆχεως	δοτῶς (poet. δοτῶς)
D.	(πόλει) πόλα	(πῆχει) πῆχα	(δοτεῖ) δοτα
A.	πόλιν	πῆχυν	δοῦν
V.	πόλι	πῆχυν	δοῦν

*Dual.*

N. A. V.	πόλει	πῆχει	δοτε
G. D.	πολλοῖν	πηχίοιν	δοτέοιν

*Plural.*

N. V.	(πόλεες) πόλαις	(πῆχες) πῆχαις	(δοτεα) δοτη
G.	πόλεων	πῆχεων	δοτέων
D.	πόλεσι	πῆχεσι	δοτεσι
A.	(πόλεας) πόλαις	(πῆχας) πῆχαις	(δοτεα) δοτη

NOTE 1. Nouns in *ι* are declined like δοῦν; as (τὸ) σινάπι *mustard*, gen. σινάπεος, dat. (σινάπει), σινάπει, &c.

NOTE 2. The genitives in *εως* and *εων* of nouns in *ις* and *υς* accent the antepenult. So genitives in *εως* of nouns in *υ*. The dual rarely contracts *εε* to *η* or *ει*.

NOTE 3. The original *ι* of the stem of nouns in *ις* (Attic gen. *εως*) is retained in Ionic. Thus, πόλις, πόλιος, (πόλι) πόλι, πόλιω; plur. πόλιες, πολλίων; Hom. πολεσσι (Hdt. πόλισι), πόλιας (Hdt. πόλις). Homer has also πόλει (with πόλει) and πόλεσι in the dative. There are also Epic forms πόλῃος, πόλῃϊ, πόλῃες, πόλῃας. The Attic poets have a genitive in *εος*. The Ionic has a genitive in *εος* in nouns in *υς* of this class.

2. Most nouns in *υς* retain *υ* and are regular; as (ὁ) ἰχθύς (*ἰχθύ-*), *fish*, which is thus declined:—

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
N. ἰχθύς		N. ἰχθύες
G. ἰχθύος	N. A. V. ἰχθύε	G. ἰχθύων
D. ἰχθύϊ (Hom. ἰχθυῖ)	G. D. ἰχθύοιν	D. ἰχθύσι
A. ἰχθύον		A. (ἰχθύας) ἰχθύες
V. ἰχθύ		

NOTE 1. Ἐγγελευς, *eel*, is declined like ἰχθύς in the singular, and like πῆχυς in the plural.

NOTE 2. Adjectives in *us* are declined in the masculine like *πῆχus*, and in the neuter like *ἄστν*. But the masculine genitive ends in *eos* (like the neuter); and *eos* and *ea* are not contracted. (See § 67.) *Ἄστν* is the principal noun in *u*; its genitive *ἄστεως* is poetic.

3. Nouns in *eus* retain *eu* in the nominative and vocative singular and dative plural; as (ὁ) βασιλεύs, *king* (stem βασιλευ-), which is thus declined:—

Singular.	Dual.	Plural.
N. βασιλεύs		N. V. (βασιλέes) βασιλέis
G. βασιλέωs	N. A. V. βασιλέe	G. βασιλέων
D. (βασιλέi) βασιλέi	G. D. βασιλέοιν	D. βασιλέουσi
A. βασιλέā		A. βασιλέās
V. βασιλέθ		

NOTE 1. The stem of nouns in *eus* changed *eu* to *εF* (§ 1, Note 2) before a vowel of the ending. Afterwards *F* was dropped, leaving the stem in *ε*. (See § 54, Note.) The cases of these nouns are therefore perfectly regular, except in *ωs* of the genitive, and long *α* and *ας* of the accusative, where *εωs*, *εā*, *εās* come (by interchange of quantity) from the Epic *ηos*, *ηā*, *ηās* (Note 4).

NOTE 2. The older Attic writers (as Thucydides) have *ῆs* (contracted from *ῆes*, N. 4) in the nominative plural of nouns in *eus*; as *ἱππῆs*, *βασιλῆs*, for *ἱππεῖs*, *βασιλεῖs*. In the accusative plural, *εās* usually remains uncontracted; but here *εῖs* is sometimes found, rarely *ῆs*.

NOTE 3. When a vowel precedes, *εωs* of the genitive singular may be contracted into *ōs*, and *εā* of the accusative singular into *ā*; rarely *εas* of the accusative plural into *ās*, and *εων* of the genitive plural into *ōn*. Thus, *Πειραιεύs*, *Peiraeus*, gen. *Πειραιέωs*, *Πειραιῶs*, accus. *Πειραιέα*, *Πειραιᾶ*; [*χοεύs*] *a kind of measure*; gen. *χοέωs*, *χοῶs*, acc. *χοέα*, *χοᾶ*, *χοέas*, *χοās*; *Δωριεύs*, *Dorian*, gen. plur. *Δωριέων*, *Δωριῶν*, acc. *Δωριέas*, *Δωριᾶs*.

NOTE 4. In nouns in *eus*, the Doric and Ionic have e.g. *βασιλέos* for *βασιλέωs*; the Epic has *βασιλῆos*, *βασιλῆi*, *βασιλῆa*; *βασιλῆes*, *βασιλῆων*, *βασιλῆesσι*, *βασιλῆas*.

#### STEMS IN OT OR AT.

§ 54. The nouns (ὁ, ἡ) βούs, *ox* or *cow* (stem βου-), (ἡ) γράυs, *old woman* (stem γραυ-), and (ἡ) ναύs, *ship* (stem ναυ-), are thus declined:—

*Singular.*

N.	βοῦς	γραῦς	ναῦς
G.	βοός	γραός	νεός
D.	βοί	γράτ	νηί
A.	βοῦν	γραῦν	ναῖν
V.	βοῦ	γραῦ	ναῦ

*Dual.*

N. A. V.	βόε	γράε	νηε
G. D.	βοοίῃ	γραοίῃ	νεοίῃ

*Plural.*

N. V.	βόες	γράες	νηες
G.	βοῶν	γραῶν	νεῶν
D.	βουσί	γραφουσί	ναυσί
A.	βοῦς	γραῦς	ναῦς

NOTE. The stems of these nouns became βοF-, γραF-, and ναF- before a vowel of the ending (compare the Latin *bov-is* and *nav-is*). Afterwards F was dropped, leaving βο-, γρα-, and να-. (See § 53, 3, N. 1.) In Doric and Ionic, ναῦς is much more regular in its declension than in Attic:—

Dor. ναῦς, νᾶός, νᾶί, ναῖν; pl. νᾶες, νᾶῶν, ναῦσι or νᾶεσσι, νᾶας.

Ion. νῆς, νῆός or νεός, νῆί, νῆα or νέα; pl. νῆες or νέες, νῆῶν or νεῶν, νῆυσί (νῆεσσι or νέεσσι), νῆας or νέας.

In Attic, it changes να- to νε- or νη-.

## STEMS IN O OR Ω.

§ 55. Some feminines in ω contract όος, όι, όα in the singular into οῦς, οἱ, and ώ, and form the vocative singular irregularly in οἱ. The dual and plural (which rarely occur) follow the second declension. Ἠχώ (ἦ), *echo*, is thus declined:—

<i>Singular.</i>		<i>Dual.</i>		<i>Plural.</i>	
N.	ἦχώ	N. A. V.	ἦχώ	N. V.	ἦχοί
G.	(ἦχόος)	G. D.	ἦχοίῃ	G.	ἦχῶν
D.	(ἦχόι)			D.	ἦχοίς
A.	(ἦχόα)			A.	ἦχοῦς
V.	ἦχοί				

NOTE 1. Αἰδώς, *shame*, and the Ionic ἡώς, *morning*, form their oblique cases like ἡχώ (but with ῶ, not ὠ, in the accusative singular); as αἰδώς, αἰδοῦς, αἰδοῖ, αἰδῶ, — ἡώς, ἡοῦς, ἡοῖ. ἡῶ.

Nouns in *os*, gen *ως* are regular, but are sometimes contracted; as ἥρως, *hero*, ἥρωος, ἥρωϊ, or ἥρω, ἥρωα or ἥρω, &c.

NOTE 2. A few nouns in ὦν (εἰκών, *image*, and ἀηδών, *nightingale*) occasionally have forms like those of nouns in ὠ; as gen. εἰκοῦς, ἀηδοῦς; accus. εἰκόω; voc. ἀηδοῖ.

NOTE 3. The uncontracted forms of these nouns in ὄος, ὄϊ, and ὄα are not used. Herodotus has an accusative singular in οῦν; as ἰοῦν for ἰώ, from ἰώ, *Io*, gen. ἰοῦς.

#### STEMS IN ΑΣ, OR IN ΑΣ AND ΑΤ.

§ 56. 1. Neuters in *as*, gen. *ας*, are contracted when the *a* of the stem is followed by a vowel; as (τὸ) γέρας, *prize*, which is thus declined:—

<i>Singular.</i>		<i>Dual.</i>		<i>Plural.</i>	
N.A.V.	γέρας	N.A.V. (γέραε)	γέρα	N.A.V. (γέραα)	γέρα
G.	(γέραος) γέρας	G. D. (γέραου)	γέρων	G. (γέρων)	γέρων
D.	(γέραϊ) γέραι			D.	γέρᾱσι

2. A few neuters in *as*, gen. *ας*, drop *τ* and are contracted like γέρας; in Attic prose only (τὸ) κέρας, *horn*, gen. κέρᾱτος (κέρᾱος) κέρως; dat. κέρᾱτι (κέρᾱϊ) κέραι; plur. κέρᾱτα (κέρᾱα) κέρᾱ; gen. κέρᾱτων (κέρᾱων) κέρῶν; dat. κέρᾱσι.

NOTE. The original stem of nouns in *as*, gen. *ας*, is supposed to have ended in *ασ* (§ 52, 1, Note), which dropped *σ* before a vowel or *ς*, but retained it in the nominative. Neuters in *as*, *ας*, which drop *τ*, have one stem in *ατ* and another in *ας*, the latter appearing in the nominative singular.

#### Syncopated Nouns.

§ 57. Some nouns in *ηρ* (stem in *ερ*), gen. *ερος*, are syncopated (§ 14, 2) by dropping *ε* in the genitive and dative singular. In the dative plural, they change *ερ* to *ρα* before *σι*. The accent is irregular; the syncopated genitive and dative being oxytone (except in Δημήτηρ), and the vocative

singular having recessive accent (§ 25, 1, Note), and ending in *ερ* as in barytones (§ 48, 2, *a*).

1. Πατήρ (ὁ), *father*, and θυγάτηρ (ἡ), *daughter*, are thus declined: —

*Singular.*

N.	πατήρ	θυγάτηρ
G.	(πατέρος) πατρός	(θυγατέρος) θυγατρός
D.	(πατέρι) πατρί	(θυγατέρι) θυγατρί
A.	πατέρα	θυγάτερα
V.	πάτερ	θύγατερ

*Dual.*

N. A. V.	πατέρε	θυγατέρε
G. D.	πατέροιν	θυγατέροιν

*Plural.*

N. V.	πατέρες	θυγατέρες
G.	πατέρων	θυγατέρων
D.	πατέραςι	θυγατέραςι
A.	πατέρας	θυγατέρας

NOTE 1. Μήτηρ (ἡ), *mother*, and γαστήρ (ἡ), *belly*, are declined and accented like πατήρ. Thus, μήτηρ has (μητέρος) μητρός, and (μητέρι) μητρί; plur. μητέρες, μητέρων, &c.

Ἄστὴρ (ὁ), *star*, has ἀστράσι in the dative plural, but is otherwise regular (without syncope).

NOTE 2. The uncontracted forms of all these nouns are often used by the poets, who also syncope other cases of θυγάτηρ.

2. Ἄνθρω (ὁ), *man*, drops *ε* whenever a vowel follows *ερ*, and inserts *δ* in its place (§ 14, N. 2). It is thus declined: —

<i>Singular.</i>		<i>Dual.</i>		<i>Plural.</i>
N.	ἄνθρω			N. V. (ἄνθρω) ἄνδρες
G.	(ἄνθρω) ἄνδρός	N. A. V. (ἄνθρω) ἄνδρε		G. (ἄνθρω) ἄνδρων
D.	(ἄνθρω) ἄνδρι	G. D. (ἄνθρω) ἄνδραιν		D. ἄνδραςι
A.	(ἄνθρω) ἄνδρα			A. (ἄνθρω) ἄνδρας
V.	ἄνερ			

3. The proper name Δημήτηρ syncopates all the oblique cases, and then accents the *first* syllable. Thus, gen. (Δημήτερος) Δήμητρος; dat. (Δημήτερι) Δήμητρι; accus. (Δημήτερα) Δήμητρα; voc. Δήμητερ.

## Gender of the Third Declension.

§ 58. The gender of many nouns in this declension must be learned by observation. A few general rules, however, may be given.

1. The following are masculine: substantives ending in *ἄν, ἡν, εὐς*, most of those in *ῆρ, ωρ, and ὠν* (gen. *ωνος*), and all that have *ντος* in the genitive. Except (*ῆ*) *φρήν*, *mind*.

2. The following are feminine: those in *αὐς, τῆς* (gen. *τῆτος*), *ας* (gen. *αδος*), *ῶ* or *ῶς* (gen. *ῶς*), and most of those in *ις*.

3. The following are neuter: those in *α, ι, υ, αρ, ορ, ος*, and *ας* (gen. *ατος* or *αος*).

## Dialects.

§ 59. 1. *Gen. and Dat. Dual.* Homeric *οὐν* for *οἷν*.

2. *Dat. Plur.* Homeric *εσσι, εσι, σσι*, for *σι*.

3. Most of the uncontracted forms enclosed in ( ) in the paradigms, which are not used in Attic prose, are found in Homer or Herodotus; and some of them occur in the Attic poets. For special dialectic forms of some of these nouns, however, see § 52, 2, N. 4; § 53, 1, N. 3, and 3, N. 4; § 54, Note; § 55, N. 3.

## IRREGULAR NOUNS.

§ 60. 1. (a) Nouns which belong to more than one declension are called *heteroklites*. Thus *σκότος*, *darkness*, is usually declined like *λόγος* (§ 41), but sometimes like *γένος* (§ 52, 2). So *Οἰδίπους*, *Oedipus*, has genitive *Οἰδίποδος* or *Οἰδίπου*, dative *Οἰδίποδι*, accusative *Οἰδίποδα* or *Οἰδίπουν*.

(b) Especially, proper names in *ης* (gen. *εος*) of the third declension (except those in *κλέης*) have also an accusative in *ην* like those of the first; as *Δημοσθένης*, accus. *Δημοσθένην* or *Δημοσθένη*, *Σωκράτης*, *Σωκράτην* or *Σωκράτη*. So nouns in *ας* (gen. *ατος* or *αος*) have poetic forms like the first declen-



sion; as Πολυδάμας, voc. Πολυδάμα (Hom.); Αἴας, accus. Αἴαν.

2. Nouns which are of different genders in different cases are called *heterogeneous*; as (ὁ) σῖτος, *corn*, plur. (τὰ) σῖτα; (ὁ) δεσμός, *chain*, (οἱ) δεσμοί and (τὰ) δεσμά.

3. *Defective* nouns have only certain cases; as ὄναρ, *dream*, ὄφελος, *use* (only nom. and accus.); (τὴν) νίφα, *snow* (only accus.).

4. *Indeclinable* nouns have one form for all cases. These are chiefly foreign words, as Ἀδάμ, Ἰσραήλ; and names of letters, Ἄλφα, Βῆτα, &c.

5. The following are the most important irregular nouns: —

1. Ἅιδης, *Hades*, gen. ου, &c. regular. Hom. Ἅϊδης, gen. αο or εω, dat. η, acc. ην; also Ἄϊδος, Ἄϊδι (from stem Ἄϊδ-).

2. ἄναξ (ὁ), *king*, ἀνακτος, &c., voc. ἀναξ (poet. ἀνα, in addressing Gods).

3. Ἄρης, *Ares*, Ἄρεος, or Ἄρεως, (Ἀρεῖ) Ἄρει, (Ἄρεα) Ἄρη or Ἄρην, Ἄρες (also Ἄρες).

4. Stem (ἄρν-), gen. (τοῦ or τῆς) ἄρνός, *lamb*, ἄρνι, ἄρνα; pl. ἄρνες, ἄρνων, ἄρνάσι, ἄρνας. In the nom. sing. ἄμνός (2d decl.) is used.

5. γάλα (τό), *milk*, γάλακτος, γάλακτι, &c.

6. γόνυ (τό), *knee*, γόνατος, γόνατι, &c. (from stem γονατ-); Ion. and poet. γούνατος, γούνατι, &c.; Hom. also gen. γονός, dat. γονί, pl. γούνα, γούνων, γούνεσσι.

7. γυνή (ἡ), *wife*, γυναικός, γυναικί, γυναικα, γύναι; dual γυναικες, γυναικοῖν; pl. γυναικες, γυναικῶν, γυναιξί, γυναικας.

8. δένδρον (τό), *tree*, ου, reg. (Ion. δένδρεον). dat. sing. δένδρει; pl. δένδρεσι.

9. δόρυ (τό), *spear* (cf. γόνυ), δόρατος, δόρατι or δορί; pl. δόρατα, &c. Ion. and poet. δούρατος, &c.; also gen. δουρός, dat. δουρί, δορί, or δόρει; dual δοῦρε; pl. δούρα, δούρων, δούρεσσι.

10. Ζεὺς (Æol. Δεύς), *Zeus*, Διός, Διί, Δία, Ζεῦ. Ion. and poet. Ζηνός, Ζηνί, Ζήνα.

11. Θέμις (ἡ), *justice* (also as proper name, *Themis*), gen. Θέμιδος, Θέμιστος, Θέμιτος, Θέμιος (Hdt.); dat. Θέμιστι; acc. Θέμιστα or

θέμιν; voc. θέμι; pl. θέμιστες, θέμιστας; all Ion. or poet. In Attic prose, indeclinable in θέμις ἐστί, *fas est*.

12. θρίξ (ῆ), *hair*, τριχός, τριχί, &c., θριξί (§ 17, 2, Note).

13. κάρᾱ (τό), *head*, poetic; in Attic only nom., accus., and voc. sing. Hom. κάρη, gen. κάρητος, καρήματος, κράματος, κρᾶτός; dat. κάρητι, καρηατι, κράατι, κρᾶτί (trag. κάρᾱ); acc. (τὸν) κρᾶτα, (τὸ) κάρη or κάρ; plur. nom. κάρᾱ, καρήατα, κράατα; gen. κρᾶτων; dat. κρᾶσι; acc. like nom. with (τοὺς) κρᾶτας; nom. and acc. pl. also κάρηνα, gen. καρήνων.

14. κρίνον (τό), *lily*, ου, &c. In plural also κρίνεα (Hdt.) and κρίνεσι.

✓ 15. κύων (ό, ῆ), *dog*, voc. κύον: the rest from stem κύν-, κυνός, κυνί, κύνα, pl. κύνες, κυνῶν, κυσί, κύνας.

16. λᾶς (ό), *stone*, Hom. λᾶας, poetic; gen. λᾶος (or λάου), dat. λαῖ, acc. λᾶαν, λᾶν; dual λᾶε; plur. λαῶν, λάεσσι.

17. λίπα (Hom. λίπ', generally with ἐλαίῳ, *oil*), *fat, oil*; probably λίπα is neut. accus., and λίπ' is dat. for λιπί. See Lexicon.

18. μάρτυς (ό, ῆ), *witness*, μάρτυρος, &c., dat. pl. μάρτυσι.

19. μᾶστιξ (ῆ), *whip*, gen. μᾶστίγος, &c., Hom. dat. μᾶστί, acc. μᾶστιν.

✓ 20. οἷς (ῆ), *sheep*, οἶός, οἶ, οἶν; pl. οἶες, οἶων, οἶσιν, οἶας. Hom. οἶς, οἶος, οἶν, οἶτες, οἶων, οἶεσσι (οἶεσι, οἶεσσι), οἶς. Aristoph. has dat. οἶ.

✓ 21. ὄνειρος (ό), ὄνειρον (τό), *dream*, gen. ου; also ὄναρ (τό), gen. ὀνείρατος, dat. ὀνείρατι; plur. ὀνείρατα, ὀνείράτων, ὀνείρασι.

22. ὄσσε (τώ), dual, *eyes*, poetic; plur. gen. ὄσσων, dat. ὄσσοις or ὄσσοισι.

23. ὄρνις (ό, ῆ), *bird*, see § 50. Also, from stem ὄρνι-, pl. ὄρνεις, ὄρνεων, acc. ὄρνεις or ὄρνις.

✓ 24. οὖς (τό), *ear*, ὠτός, ὠτί; pl. ὠτα, ὠτων (§ 25, 3, N. 1), ὠσί. Hom. also gen. οὐατος; pl. οὐατα, οὐασι.

25. Πνύξ (ῆ), *Pnyx*, Πυκνός, Πυκνί, Πύκνα (for Πνυκ-ος, &c.).

✓ 26. πρέσβυς (ό), *old man, elder* (properly adj.); poetic, acc. πρέσβυν (as adj.), voc. πρέσβυ; pl. πρέσβεις (Ep. πρέσβηες), *chiefs, elders*: the common word in this sense is πρεσβύτες, distinct from πρεσβευτής. Πρέσβυς = *ambassador*, w. gen. πρέσβως, is rare and poetic in sing.; but common in prose in plur., πρέσβεις, πρέσβεων, πρέσβεσι, πρέσβεις (like πῆχυς): πρεσβευτής, *ambassador*, is common in sing., but rare in plural.

✓ 27. πῦρ (τό), *fire*, πυρός, πυρί; pl. (τά) πυρά, esp. *watch-fires*.

28. σπέος or σπείος (τό), *cave*, Epic; σπείους, σπήι, σπείων, σπήεσσι or σπέεσι.

29. ὕδωρ (τό), *water*, ὕδατος, ὕδατι, &c., dat. plur. ὕδασι.
30. υἱός (ός), *son*, υἱοῦ, &c. reg.; also (from stem *υἱε-*) υἱέος, (υἱέτ) υἱεῖ, (υἱέα), υἱέε, υἱέου; (υἱέες) υἱεῖς, υἱέων, υἱέσι, (υἱέας) υἱεῖς. Hom. also gen. υἱός, dat. υἱί, acc. υἱά, dual υἱέ; pl. υἱέες, υἱάσι, υἱάς.
31. χεῖρ (ή), *hand*, χειρός, χειρί, &c.; but χερσῖν (poet. χειροῖν) and χερσί (poet. χείρεσσι or χείρεσι): poet. also χερός, χερί, &c.
32. (χόος) χοῦς (ός), *a measure*, χοός, χοῖ, χόες, χουσί, χόας (cf. βοῦς, § 54). Att. also gen. χοῶς, &c. (§ 53, 3, N. 3).
33. (χόος) χοῦς (ός), *mound*, χοός, χοῖ, χοῦν (like βοῦς, § 54).
34. χρώς (ός), *skin*, χρωτός, χρωτί, χρώτα; poet. also χροός, χροῖ, χροά; dat. χροῖ (only in ἐν χροῖ, *near*).

## LOCAL ENDINGS.

§ 61. These endings may be added to the stem of a noun or pronoun to denote place:—

-θι, denoting *where*; as ἄλλοθι, *elsewhere*; οὐρανόθι, *in heaven*.

-θεν, denoting *whence*; as οἰκοθεν, *from home*; αὐτόθεν, *from the very spot*.

-δε, (-ζε or -σε), denoting *whither*; as Μέγαράδε, *to Megara*; οἰκαδε (irreg.), *homeward*.

NOTE 1. In Homer, the forms in -θι and -θεν are governed by a preposition as genitives; as Ἰλίοθι πρό, *before Ilium*; εἰς ἀλόθεν, *from the sea*.

NOTE 2. Sometimes a relic of an original *locative* case is found with the ending ι in the singular and σι in the plural; as Ἴσθμοι, *at the Isthmus*; οἶκοι (οἰκο-ι), *at home*; Ἀθήνησι, *at Athens*. These forms (and indeed those of § 61) are commonly classed among adverbs.

NOTE 3. The Epic ending φι or φιν forms a genitive or dative in both singular and plural. It is sometimes *locative*, as κλισίῃφι, *in the tent*; and sometimes it has other meanings of the genitive or dative, as βίῃφι, *with violence*. So after prepositions; as παρὰ ναῦφι, *by the ships*.

## ADJECTIVES.

### FIRST AND SECOND DECLENSIONS.

§ 62. 1. Most adjectives in *ος* have three endings, *ος*, *η*, *ον*. The masculine and neuter are of the second declension, and the feminine is of the first; as *σοφός*, *σοφή*, *σοφόν*, *wise*.

2. If a vowel or *ρ* precedes *ος*, the feminine ends in *ᾱ*; as *ἄξιος*, *ἄξια*, *ἄξιον*, *worthy*. But adjectives in *οος* have *οη* in the feminine, except those in *ροος*; as *ἀπλός*, *ἀπλόη*, *ἀπλόον*, *simple*; *ἄθρόος*, *ἄθρόα*, *ἄθρόον*, *crowded*.

3. *Σοφός*, *wise*, and *ἄξιος*, *worthy*, are thus declined:—

#### Singular.

N.	σοφός	σοφή	σοφόν	ἄξιος	ἄξια	ἄξιον
G.	σοφοῦ	σοφῆς	σοφοῦ	ἄξιου	ἄξιας	ἄξιου
D.	σοφῷ	σοφῇ	σοφῷ	ἄξϊ	ἄξϊ	ἄξϊ
A.	σοφόν	σοφήν	σοφόν	ἄξιον	ἄξϊαν	ἄξιον
V.	σοφεί	σοφή	σοφόν	ἄξϊ	ἄξια	ἄξιον

#### Dual.

N. A. V.	σοφά	σοφά	σοφά	ἄξϊ	ἄξια	ἄξϊ
G. D.	σοφοῖν	σοφαῖν	σοφοῖν	ἄξϊων	ἄξϊαιν	ἄξϊων

#### Plural.

N. V.	σοφοί	σοφαί	σοφά	ἄξιοι	ἄξιαί	ἄξια
G.	σοφῶν	σοφῶν	σοφῶν	ἄξϊων	ἄξϊων	ἄξϊων
D.	σοφοῖς	σοφαῖς	σοφοῖς	ἄξϊοις	ἄξϊαῖς	ἄξϊοις
A.	σοφοῖς	σοφάς	σοφά	ἄξϊοις	ἄξιας	ἄξια

So *μακρός*, *μακρά*, *μακρόν*, *long*; gen. *μακροῦ*, *μακρᾶς*, *μακροῦ*; dat. *μακρῷ*, *μακρῇ*, *μακρῷ*; acc. *μακρόν*, *μακράν*, *μακρόν*, &c., like *ἄξιος*.

All participles in *ος* are declined like *σοφός*.

NOTE. Proparoxytones in *os* have recessive accent also in the feminine; as *ἀξιος*, *ἀξιαί* (not *ἀξίαι*, like *ἀξία*). For the accent of *ων* in the feminine of the genitive plural of barytones, see § 25, 2.

§ 63. Some adjectives in *os*, especially compounds, have only two endings, *os* and *ων*, the feminine being the same as the masculine. They are declined like *σοφός*, omitting the feminine; as *ἄλογος*, *ἄλογον*; gen. *ἀλόγου*; dat. *ἀλόγῳ*, &c.

NOTE. Some adjectives in *os* may be declined with either two or three endings.

§ 64. A few adjectives of the second declension end in *ως* and *ων*, and are declined like *νεός* and *ἀνώγειν* (§ 42, 2). *Ἰλεως*, *gracious*, and *ἀγήρως*, *free from old age*, are thus declined:—

*Singular.*

N. V.	Ἰλεως	Ἰλεων	ἀγήρως	ἀγήρων
G.	Ἰλεω	Ἰλεω	ἀγήρῳ	ἀγήρῳ
D.	Ἰλεφ	Ἰλεφ	ἀγήρῃ	ἀγήρῃ
A.	Ἰλεων	Ἰλεων	ἀγήρων	ἀγήρων

*Dual.*

N. A. V.	Ἰλεω	Ἰλεω	ἀγήρῳ	ἀγήρῳ
G. D.	Ἰλεφν	Ἰλεφν	ἀγήρῃν	ἀγήρῃν

*Plural.*

N. V.	Ἰλεφ	Ἰλεω	ἀγήρῃ	ἀγήρῳ
G.	Ἰλεων	Ἰλεων	ἀγήρων	ἀγήρων
D.	Ἰλεφς	Ἰλεφς	ἀγήρῃς	ἀγήρῃς
A.	Ἰλεως	Ἰλεω	ἀγήρως	ἀγήρῳ

For the accent of *Ἰλεως*, see § 22, Note 2.

§ 65. Many adjectives in *eos* and *oos* are contracted. *Χρύσεος*, *golden*, *ἀργύρεος*, *of silver*, and *ἀπλός*, *simple*, are thus declined:—

*Singular.*

N.	( <i>χρύσεος</i> ) χρυσοῦς	( <i>χρυσέα</i> ) χρυση	( <i>χρύσειον</i> ) χρυσοῖον
G.	( <i>χρυσέου</i> ) χρυσοῦ	( <i>χρυσέας</i> ) χρυσης	( <i>χρυσέου</i> ) χρυσοῦ
D.	( <i>χρυσέῳ</i> ) χρυσῷ	( <i>χρυσέῃ</i> ) χρυσῇ	( <i>χρυσέῳ</i> ) χρυσῷ
A.	( <i>χρύσειον</i> ) χρυσοῖον	( <i>χρυσέαν</i> ) χρυσήν	( <i>χρύσειον</i> ) χρυσοῖον

*Dual.*

N.	(χρυσέω) χρυσά	(χρυσέα) χρυσᾶ	(χρυσέω) χρυσῶ
G.	(χρυσέου) χρυσοῖν	(χρυσέων) χρυσαῖν	(χρυσέου) χρυσοῖν

*Plural.*

N.	(χρῦσαι) χρυσοῖ	(χρῦσαι) χρυσᾶι	(χρῦσαι) χρυσᾶ
G.	(χρυσέων) χρυσῶν	(χρυσέων) χρυσῶν	(χρυσέων) χρυσῶν
D.	(χρυσέοις) χρυσοῖς	(χρυσέαις) χρυσᾶις	(χρυσέοις) χρυσοῖς
A.	(χρυσέους) χρυσοῦς	(χρυσέας) χρυσᾶς	(χρῦσαι) χρυσᾶ

*Singular.*

N.	(ἀργύρεος) ἀργυροῖς	(ἀργυρέα) ἀργυρᾶ	(ἀργύρεον) ἀργυροῖν
G.	(ἀργυρέου) ἀργυροῦ	(ἀργυρέας) ἀργυρᾶς	(ἀργυρέου) ἀργυροῦ
D.	(ἀργυρέῳ) ἀργυρῷ	(ἀργυρέῳ) ἀργυρῷ	(ἀργυρέῳ) ἀργυρῷ
A.	(ἀργύρεον) ἀργυροῦν	(ἀργυρέαν) ἀργυρᾶν	(ἀργύρεον) ἀργυροῦν

*Dual.*

N.	(ἀργυρέω) ἀργυρά	(ἀργυρέα) ἀργυρᾶ	(ἀργυρέω) ἀργυρά
G.	(ἀργυρέου) ἀργυροῖν	(ἀργυρέων) ἀργυραῖν	(ἀργυρέου) ἀργυροῖν

*Plural.*

N.	(ἀργύρεοι) ἀργυροῖ	(ἀργύρεαι) ἀργυραῖ	(ἀργύρεα) ἀργυρᾶ
G.	(ἀργυρέων) ἀργυρῶν	(ἀργυρέων) ἀργυρῶν	(ἀργυρέων) ἀργυρῶν
D.	(ἀργυρέοις) ἀργυροῖς	(ἀργυρέαις) ἀργυραῖς	(ἀργυρέοις) ἀργυροῖς
A.	(ἀργυρέους) ἀργυροῦς	(ἀργυρέας) ἀργυρᾶς	(ἀργύρεα) ἀργυρᾶ

*Singular.*

N.	(ἀπλός) ἀπλοῖς	(ἀπλόη) ἀπλῇ	(ἀπλόον) ἀπλοῖν
G.	(ἀπλόου) ἀπλοῦ	(ἀπλόης) ἀπλῆς	(ἀπλόου) ἀπλοῦ
D.	(ἀπλόῳ) ἀπλῷ	(ἀπλόῳ) ἀπλῷ	(ἀπλόῳ) ἀπλῷ
A.	(ἀπλόον) ἀπλοῦν	(ἀπλόην) ἀπλῆν	(ἀπλόον) ἀπλοῦν

*Dual.*

N.	(ἀπλώ) ἀπλώ	(ἀπλόα) ἀπλᾶ	(ἀπλώ) ἀπλώ
G.	(ἀπλόου) ἀπλοῖν	(ἀπλόων) ἀπλαῖν	(ἀπλόου) ἀπλοῖν

*Plural.*

N.	(ἀπλόοι) ἀπλοῖ	(ἀπλόαι) ἀπλαῖ	(ἀπλόα) ἀπλᾶ
G.	(ἀπλόων) ἀπλῶν	(ἀπλόων) ἀπλῶν	(ἀπλόων) ἀπλῶν
D.	(ἀπλόοις) ἀπλοῖς	(ἀπλόαις) ἀπλαῖς	(ἀπλόοις) ἀπλοῖς
A.	(ἀπλόους) ἀπλοῦς	(ἀπλόας) ἀπλᾶς	(ἀπλόα) ἀπλᾶ

For the accent, see § 43, Note. For irregular contraction, see § 9, 2, Note; and § 9, 3, Note. No distinct vocative forms occur.

## THIRD DECLENSION.

§ 66. Adjectives belonging only to the third declension have two endings, the feminine being the same as the masculine. Most of these end in *ης* and *ες*, or in *ων* and *ον*. Ἀληθής, *true*, πέπων, *ripe*, and εὐδαίμων, *happy*, are thus declined:—

*Singular.*

	M. F.	N.
N.	ἀληθής	ἀληθές
G.	(ἀληθέος) ἀληθοῦς	
D.	(ἀληθεί) ἀληθεί	
A.	(ἀληθέα) ἀληθῇ	ἀληθές
V.	ἀληθές	

*Dual.*

N. A. V.	(ἀληθέε) ἀληθῇ
G. D.	(ἀληθέων) ἀληθοῖν

*Plural.*

N. V.	(ἀληθέες) ἀληθεῖς	(ἀληθέα) ἀληθῇ
G.	(ἀληθέων) ἀληθῶν	
D.	ἀληθεῖσι	
A.	(ἀληθείας) ἀληθεῖς	(ἀληθέα) ἀληθῇ

*Singular.*

	M. F.	N.	M. F.	N.
N.	πέπων	πέπον	εὐδαίμων	εὐδαιμον
G.	πέπονος		εὐδαίμονος	
D.	πέπονι		εὐδαίμονι	
A.	πέπονα	πέπον	εὐδαίμονα	εὐδαιμον
V.	πέπον		εὐδαιμον	

		<i>Dual.</i>			
N. A. V.	πέποινε			εἰδαίμονε	
G. D.	πεπόνονιν			εἰδαίμόνοιν	
		<i>Plural.</i>			
N. V.	πέποινες	πέποινα		εἰδαίμονες	εἰδαίμονα
G.	πεπόνων			εἰδαίμωνων	
D.	πέποσι			εἰδαίμοσι	
A.	πέποινας	πέποινα		εἰδαίμονας	εἰδαίμονα

For the accent of the form *εἰδαιμον* see § 25, 1, Note.

NOTE 1. One adjective in *ων*, *έκών*, *έκούσα*, *έκόν*, *willing*, has three endings, and is declined like participles in *ων* (§ 68). So its compound, *άκων* (*άέκων*), *unwilling*, *άκουσα*, *άκον*.

NOTE 2. The poetic *ιδρις*, *knowing*, has acc. *ιδριν*, voc. *ιδρι*, nom. pl. *ιδριες*.

NOTE 3. Adjectives compounded of nouns and a prefix are generally declined like those nouns; as *εὔελπις*, *hopeful*, gen. *εὐέλπιδος*; *εὐχαρις*, *graceful*, gen. *εὐχάριτος* (§ 50). But compounds of *πατήρ* and *μήτηρ* end in *ωρ* (gen. *ορος*), and those of *πόλις* in *ις* (gen. *ιδος*).

NOTE 4. Some adjectives of the third declension have only one ending, which is both masculine and feminine; as *φυγάς*, *φυγάδος*, *fugitive*; *άπαις*, *άπαιδος*, *childless*; *άγνώς*, *άγνώτος*, *unknowing*; *άναλκις*, *άνάλκιδος*, *weak*. The oblique cases occasionally occur as neuter.

A very few adjectives of one termination are of the first declension, ending in *ας* or *ης*; as *γεννάδας*, *noble*, gen. *γεννάδου*.

## FIRST AND THIRD DECLENSIONS COMBINED.

§ 67. 1. Most adjectives of this class end in *υς*, *εια*, *υ*, or in *εις*, *εσσα*, *εν*.

Three end in *ας*, — *πάς*, *πάσα*, *πάν*, *all*; *μέλας*, *μέλαινα*, *μέλαν*, *black*; and *τάλας*, *τάλαινα*, *τάλαν*, *wretched*.

2. *Γλυκός*, *sweet*, *χαρίεις*, *graceful*, *πάς*, *all*, and *μέλας*, *black*, are thus declined: —

		<i>Singular.</i>		
N.	γλυκός	γλυκεία		γλυκό
G.	γλυκός	γλυκέας		γλυκός
D.	(γλυκεῖ) γλυκεῖ	γλυκεῖα		(γλυκεῖ) γλυκεῖ
A.	γλυκόν	γλυκείαν		γλυκό
V.	γλυκό	γλυκεία		γλυκό



*Dual.*

N. A. V.	γλυκέ	γλυκέα	γλυκέ
G. D.	γλυκέοιν	γλυκέαιν	γλυκέοιν

*Plural.*

N. V.	(γλυκέες) γλυκεῖς	γλυκαίαι	γλυκέα
G.	γλυκίων	γλυκαιῶν	γλυκίων
D.	γλυκέσι	γλυκαίαις	γλυκέσι
A.	(γλυκέας) γλυκαῖς	γλυκαίας	γλυκέα

*Singular.*

N.	χαρίας	χαρίεσσα	χαρίεν
G.	χαρίεντος	χαρίεσσης	χαρίεντος
D.	χαρίεντι	χαρίεσση	χαρίεντι
A.	χαρίεντα	χαρίεσσαν	χαρίεν
V.	χαρίεν	χαρίεσσα	χαρίεν

*Dual.*

N. A. V.	χαρίεντε	χαρίεσσα	χαρίεντε
G. D.	χαρίέντοιν	χαρίεσσαιν	χαρίέντοιν

*Plural.*

N.	χαρίεντες	χαρίεσσαι	χαρίεντα
G.	χαρίέντων	χαρίεσῶν	χαρίέντων
D.	χαρίεσι	χαρίεσσαις	χαρίεσι
A.	χαρίεντας	χαρίεσσας	χαρίεντα
V.	χαρίεντες	χαρίεσσαι	χαρίεντα

*Singular.*

N.	πᾶς	πᾶσα	πᾶν	μέλας	μέλαινα	μέλαν
G.	παντός	πάσης	παντός	μελανός	μελαίνης	μελανός
D.	παντί	πάσῃ	παντί	μέλανι	μελαίνῃ	μέλανι
A.	πάντα	πᾶσαν	πᾶν	μέλανα	μέλαιναν	μέλαν
V.				μέλαν	μέλαινα	μέλαν

*Dual.*

N. A. V.	μέλανε	μελαίνα	μέλανε
G. D.	μελάνοιν	μελαίναιν	μελάνοιν

*Plural.*

N.	πάντες	πᾶσαι	πάντα	μέλανες	μέλαιναι	μέλανα
G.	πάντων	πασῶν	πάντων	μελάνων	μελαινῶν	μελάνων
D.	πᾶσι	πάσαις	πᾶσι	μέλασι	μελαίनाς	μέλασι
A.	πάντας	πάσας	πάντα	μέλανας	μελαίνας	μέλανα
V.				μέλανε	μέλαιναι	μέλανα

For the feminine of μέλας, see § 16, 7, (d).

NOTE 1. The Ionic feminine of adjectives in *us* ends in *ea* or *eh*. Homer has *εὐρέα* (for *εὐρύν*) as accusative of *εὐρύς*, *wide*. For the dative plural of adjectives in *eis*, see § 16, 6, N. 2.

NOTE 2. Some adjectives in *heis*, *hesa*, *hen*, contract these endings to *hs*, *hsa*, *hn*; and some in *oies*, *oesa*, *oen*, contract these to *ous*, *ousa*, *oun*; as *τιμήεις*, *τιμήεσσα*, *τιμήεν*, — *τιμῆς*, *τιμήεσσα*, *τιμῆν*, — *valuable*; gen. *τιμήεντος*, *τιμήέσσης*, — *τιμῆντος*, *τιμήσσης*, &c. So *πλακόεις*, *πλακόεσσα*, *πλακόεν* — *πλακοῦς*, *πλακοῦσσα*, *πλακοῦν*, — *flat*; gen. *πλακόέντος*, *πλακοέσσης*, — *πλακοῦντος*, *πλακούσσης*; but not *φωνήεις*, *φωνήεσσα*, *φωνήεν*, *vocal*.

NOTE 3. One adjective in *hn*, — *τέρην*, *τέρεινα*, *τέρεν*, *tender* (Latin *tener*), gen. *τέρενος*, *τερείνης*, *τέρενος*. &c., — is declined after the analogy of μέλας. So *ἄρσην* (or *ἄρρην*), *ἄρσεν*, *male*, gen. *ἄρσενος*, which has no feminine form.

V

§ 68. To this class belong all active and all aorist passive participles. *λύων*, *loosing*, *ιστάς*, *erecting*, *τιθείς*, *placing*, *δεικνύς*, *showing* (present active participles of *λύω*, *ἵστημι*, *τίθημι*, and *δείκνυμι*), and *λελυκώς*, *having loosed* (perfect active participle of *λύω*), are thus declined: —

*Singular.*

N.	λύων	λύουσα	λθον	ιστάς	ιστάσα	ιστάν
G.	λύοντος	λυούσης	λόντος	ιστάντος	ιστάσης	ιστάντος
D.	λύοντι	λυούσῃ	λόντι	ιστάντι	ιστάσῃ	ιστάντι
A.	λύοντα	λύουσαν	λθον	ιστάντα	ιστάσαν	ιστάν
V.	λύων	λύουσα	λθον	ιστάς	ιστάσα	ιστάν

*Dual.*

N.V.A.	λύοντε	λυούσα	λόντε	ιστάντε	ιστάσα	ιστάντε
G. D	λυόντων	λυούσαιν	λόντων	ιστάντων	ιστάσαιν	ιστάντων

*Plural.*

N. V.	λέοντες	λέουσai	λέοντα	ιστάντες	ιστάσαι	ιστάντα
G.	λεόντων	λουσῶν	λεόντων	ιστάντων	ιστασῶν	ιστάντων
D.	λέουσι	λουσῶσαι	λέουσι	ιστάσι	ιστάσας	ιστάσι
A.	λέοντας	λουσῶσας	λέοντα	ιστάντας	ιστάσας	ιστάντα

The accent of the neuter singular appears in βουλεύων, βουλεύουσα, βουλεύον. (§ 26, N. 2.)

*Singular.*

N.	δεικνός	δεικνῶσα	δεικνύν	τιθείς	τιθείσα	τιθέν
G.	δεικνύτος	δεικνύσης	δεικνύτος	τιθέντος	τιθείσης	τιθέντος
D.	δεικνύντι	δεικνύση	δεικνύντι	τιθέντι	τιθείση	τιθέντι
A.	δεικνύντα	δεικνύσαν	δεικνύν	τιθέντα	τιθείσαν	τιθέν
V.	δεικνύς	δεικνύσα	δεικνύν	τιθείς	τιθείσα	τιθέν

*Dual.*

N. A. V.	δεικνύντε	δεικνύσα	δεικνύντε	τιθέντε	τιθείσα	τιθέντε
G. D.	δεικνύντοι	δεικνύσαι	δεικνύντοι	τιθέντοι	τιθείσαι	τιθέντοι

*Plural.*

N. V.	δεικνύτες	δεικνύσαι	δεικνύντα	τιθέντες	τιθείσαι	τιθέντα
G.	δεικνύντων	δεικνύσων	δεικνύντων	τιθέντων	τιθείσων	τιθέντων
D.	δεικνύσι	δεικνύσαι	δεικνύσι	τιθείσι	τιθείσαι	τιθείσι
A.	δεικνύντας	δεικνύσας	δεικνύντα	τιθέντας	τιθείσας	τιθέντα

✓

*Singular.*

N.	λελυκός	λελυκυία	λελυκός
G.	λελυκότος	λελυκυίας	λελυκότος
D.	λελυκότι	λελυκυίᾳ	λελυκότι
A.	λελυκότα	λελυκυίαν	λελυκός
V.	λελυκός	λελυκυία	λελυκός

*Dual.*

N. A. V.	λελυκότε	λελυκυία	λελυκότε
G. D.	λελυκότοι	λελυκυίαι	λελυκότοι

*Plural.*

N. V.	λελυκότες	λελυκυίαι	λελυκότα
G.	λελυκόντων	λελυκυῶν	λελυκόντων
D.	λελυκόσι	λελυκυίαις	λελυκόσι
A.	λελυκότας	λελυκυίας	λελυκότα

NOTE. All participles in *ων* are declined like *λύων*: for *ουσα* in the feminine, for *οντ-σα*, see § 16, 6, N. 1. Participles in *ους* are declined like *λύων*, except in the nominative and vocative singular; as *διδούς*, *διδούσα*, *διδόν*, *giving*; gen. *διδόντος*, *διδούσης*; dat. *διδόντι*, *διδούσῃ*, &c. Aorist active participles in *ας* are declined like *ιστάς*; as *λύσας*, *λύσασα*, *λύσαν*, *having loosed*; gen. *λύσαντος*, *λυσάσης*; dat. *λύσαντι*, *λυσάσῃ*, &c. Aorist passive participles in *εις* are declined like *τιθείς*; as *λυθείς*, *λυθείσα*, *λυθέν*, *loosed*; gen. *λυθέντος*, *λυθείσης*; dat. *λυθέντι*, *λυθείσῃ*, &c. When the accent differs from that of the paradigm, it follows the general principle (§ 25, 1). See § 117, 2.

§ 69. Participles in *άων*, *έων*, and *όων* are contracted, *Τιμάων*, *τιμών*, *honoring*, and *φιλέων*, *φιλών*, *loving*, are declined as follows:—

*Singular.*

N. (τιμάων)	τιμών	(τιμάουσα)	τιμάσα	(τιμάον)	τιμών
G. (τιμάοντος)	τιμώντος	(τιμαούσης)	τιμάσης	(τιμάοντος)	τιμώντος
D. (τιμάοντι)	τιμώντι	(τιμαούσῃ)	τιμάσῃ	(τιμάοντι)	τιμώντι
A. (τιμάοντα)	τιμώντα	(τιμάουσιν)	τιμάσαν	(τιμάον)	τιμών
V. (τιμάων)	τιμών	(τιμάουσα)	τιμάσα	(τιμάω)	τιμών

*Dual.*

N. (τιμάοντε)	τιμώντε	(τιμαούσα)	τιμάσα	(τιμάοντε)	τιμώντε
G. (τιμάοντων)	τιμώντων	(τιμαούσαν)	τιμάσαι	(τιμάοντων)	τιμώντων

*Plural.*

N. (τιμάοντες)	τιμώντες	(τιμάουσαι)	τιμάσαι	(τιμάοντα)	τιμώντα
G. (τιμάοντων)	τιμώντων	(τιμαουσῶν)	τιμαουσῶν	(τιμάοντων)	τιμώντων
D. (τιμάουσι)	τιμάσι	(τιμαούσαις)	τιμάσαις	(τιμάουσι)	τιμάσι
A. (τιμάοντας)	τιμώντας	(τιμαούσας)	τιμάσας	(τιμάοντα)	τιμώντα
V. (τιμάοντες)	τιμώντες	(τιμάουσαι)	τιμάσαι	(τιμάοντα)	τιμώντα

*Singular.*

N. (φιλέων)	φιλῶν	(φιλέουσα)	φιλοῦσα	(φιλέον)	φιλοῦν
G. (φιλέοντος)	φιλοῦντος	(φιλεούσης)	φιλούσης	(φιλέοντος)	φιλοῦντος
D. (φιλέοντι)	φιλοῦντι	(φιλεούσῃ)	φιλούσῃ	(φιλέοντι)	φιλοῦντι
A. (φιλέοντα)	φιλοῦντα	(φιλεούσαν)	φιλοῦσαν	(φιλέον)	φιλοῦν
V. (φιλέων)	φιλῶν	(φιλέουσα)	φιλοῦσα	(φιλέον)	φιλοῦν

*Dual.*

N. (φιλέοντε)	φιλοῦντε	(φιλεούσα)	φιλοῦσα	(φιλέοντε)	φιλοῦντε
G. (φιλεόντων)	φιλοῦντων	(φιλεούσαι)	φιλοῦσαι	(φιλεόντων)	φιλοῦντων

*Plural.*

N. (φιλέοντες)	φιλοῦντες	(φιλεούσαι)	φιλοῦσαι	(φιλέοντα)	φιλοῦντα
G. (φιλεόντων)	φιλοῦντων	(φιλεουσῶν)	φιλοουσῶν	(φιλεόντων)	φιλοῦντων
D. (φιλεούσι)	φιλοῦσι	(φιλεούσαις)	φιλούσαις	(φιλεούσι)	φιλοῦσι
A. (φιλέοντας)	φιλοῦντας	(φιλεούσας)	φιλούσας	(φιλέοντα)	φιλοῦντα
V. (φιλέοντες)	φιλοῦντες	(φιλεούσαι)	φιλοῦσαι	(φιλέοντα)	φιλοῦντα

The present participles of verbs in *ὦω* (contracted *ῶ*) are declined like *φιλῶν*, the contracted form of *φιλέων*. Thus *δηλῶν*, *δηλούσα*, *δηλοῦν*, *manifesting*: gen. *δηλοῦντος*, *δηλούσης*; dat. *δηλοῦντι*, *δηλούσῃ*, &c. The uncontracted form of verbs in *ὦω* is not used. § 98, Rem.

NOTE. A few second perfect participles in *αῶς* of the *μ*-form (§ 124) have *ῶσα* in the feminine, and retain *ω* in the oblique cases. They are contracted in Attic; as (*ἑσταῶς*, *ἑσταῶσα*, *ἑσταῶς*), contr. *ἑστῶς*, *ἑστῶσα*, *ἑστός* (irregular for *ἑστῶς*), *standing*: gen. *ἑστῶτος*, *ἑστῶσης*, *ἑστῶτος*, &c. But *τεθνεῶς*, *τεθνεῶσα*, *τεθνεῶς*, *dead*, from *θνήσκω*, always remains uncontracted. See § 110, iv. (d), N. 3.

## IRREGULAR ADJECTIVES.

§ 70. The irregular adjectives, *μέγας*, *great*, *πολύς*, *much*, and *πρᾶος*, *mild*, are thus declined:—

*Singular.*

N.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
G.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
A.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ
V.	μεγάλε	μεγάλη	μέγα			

*Dual.*

N. A. V.	μεγάλω	μεγάλα	μεγάλω
G. D.	μεγάλοιν	μεγάλαιν	μεγάλοιν

*Plural.*

N. V.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
G.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
D.	μεγάλοις	μεγάλαις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
A.	μεγάλους	μεγάλας	μεγάλα	πολλούς	πολλάς	πολλά

*Singular.*

N.	πρᾶος	πραεῖα	πρᾶον
G.	πράου	πραεῖας	πράου
D.	πράφ	πραεῖφ	πράφ
A.	πρᾶον	πραεῖαν	πρᾶον

*Dual.*

N. V.	πρᾶω	πραεῖα	πρᾶω
G. D.	πρᾶοιν	πραεῖαιν	πρᾶοιν

*Plural.*

N. A.	πρᾶοι, πραεῖς	πραεῖαι	πραεῖα
G.	πραίων	πραειῶν	πραίων
D.	πράοις, πραεῖσι	πραεῖαις	πράοις, πραεῖσι
A.	πράους	πραεῖας	πραεῖα

NOTE 1. Most of the forms of μέγας and πολὺς are derived from stems in α, μεγαλο- and πολλο-. Πολλός, ἡ, ὄν, is found in Homer and Herodotus, declined regularly throughout. In Homer, πολὺς has forms πολέος, πολέες, πολέων, &c., which must not be confounded with Epic forms of πόλις (§ 53, 1, N. 3).

NOTE 2. Πρᾶος has two stems, one πρᾶο- (written also πρᾶο-) from which the masculine and neuter are generally formed; and one πραῦ (never πρᾶυ-) from which the feminine and some other forms come (§ 67, 2). There is an Epic form πρῆός (Lyric πρᾶός) coming from the latter stem. The forms belonging to the two stems differ in accent.

## COMPARISON OF ADJECTIVES.

I. Comparison by *-τερος, -τατος*.

§ 71. Most adjectives add *τερος* to the *stem* to form the comparative, and *τατος* to form the superlative. Stems in *ο* with a short penult change *ο* to *ω* before *τερος* and *τατος*. *E.g.*

Κούφος (κουφο-), *light*, *κουφότερος*, *lighter*, *κουφότατος*, *lightest*.

Σοφός (σοφο-), *wise*, *σοφότερος*, *wiser*, *σοφώτατος*, *wisest*.

Σεμνός (σεμνο-), *august*, *σεμνότερος*, *σεμνότατος*.

Πικρός (πικρο-), *bitter*, *πικρότερος*, *πικρότατος*.

Ὄξύς (ὄξυ-), *sharp*, *ὀξύτερος*, *ὀξύτατος*.

Μέλας (μελαν-), *black*, *μελάντερος*, *μελάντατος*.

Ἀληθής (ἀληθεσ-), *true*, *ἀληθέστερος*, *ἀληθέστατος*. (§ 52, 1).

NOTE 1. Stems in *ο* do not lengthen *ο* to *ω* if the penultimate vowel is followed by a mute and a liquid (§ 19, 3). See *πικρός* above.

NOTE 2. *Μέσος*, *middle*, and a few others, drop *ος* and add *αίτερος* and *αίτατος*; as *μέσος*, *μεσαίτερος*, *μεσαίτατος*.

NOTE 3. Adjectives in *οος* drop *ος* and add *έστερος* and *έστατος*, which are contracted with *ο* to *ουστερος* and *ουστατος*; as (*εὖνοος*) *εὖνοος*, *well-disposed*, *εὐνούστερος*, *εὐνούστατος*.

NOTE 4. Adjectives in *ων* add *έστερος* and *έστατος* to the stem; as *σώφρων* (*σώφρον-*), *prudent*, *σωφρονέστερος*, *σωφρονίστατος*.

NOTE 5. Adjectives in *εις* change final *εντ-* of the stem to *εσ-*, and add *τερος* and *τατος*; as *χαρίεις* (*χαριεντ-*), *graceful*, *χαρίστερος*, *χαρίστατος*.

II. Comparison by *-ίων, -ιστος*.

§ 72. 1. Some adjectives in *υς* and *ρος* are compared by changing *these endings* to *ίων* and *ιστος*. *E.g.*

Ἠδύς, *sweet*, *ἡδίων*, *ἡδιστος*.

Ταχύς, *swift*, *ταχίων* (commonly *θάσσων*, § 17, 2, N.), *τάχιστος*.

Αἰσχρός, *base*, *αἰσχίων*, *αἰσχιστος*.

Ἐχθρός, *hostile*, *ἐχθίων*, *ἐχθιστος*.

Κυδρός (poet.), *glorious*, *κυδίων*, *κύδιστος*.

NOTE. Some adjectives have both *ίων*, *ιστος* and *τερος*, *τατος*.

2. Comparatives in *ίων*, neuter *ιον*, are thus declined : —

<i>Singular.</i>			<i>Dual.</i>	
N.	ἡδίων	ἡδιον	N. A. V.	ἡδιον
G.	ἡδιονος		G. D.	ἡδιόνοι
D.	ἡδιονι			
A.	ἡδιόνα ἡδίω	ἡδιον		

<i>Plural.</i>			
N. V.	ἡδιόνες ἡδιούς	ἡδιόνα ἡδίω	
G.		ἡδιόνων	
D.		ἡδιόσι	
A.	ἡδιόνας ἡδιούς	ἡδιόνα ἡδίω	

NOTE 1. The terminations *-ονα*, *-ονές*, *-ονάς* may drop *ν*, and be contracted into *-ω* and *-ους* (§ 47, N. 1). The vocative singular of these comparatives seems not to occur. For the recessive accent in the neuter singular, see § 26, 1, Note.

NOTE 2. The irregular comparatives in *ων* (§ 73) are declined like ἡδίων.

### III. Irregular Comparison.

§ 73. 1. The following are the most important cases of irregular comparison : —

- |                              |  |  |
|------------------------------|--|--|
| 1. ἀγαθός, <i>good</i> ,     | ἀμείνων (§ 16, 7),<br>(ἀρείων),<br>βελτίων,<br>(βέλτερος),<br>κρείσσων or κρείττων (κρέσσω),<br>(φέρτερος),<br><br>λφών (λωίων, λωίτερος), | ἄριστος,<br>βέλτιστος,<br>(βέλτατος),<br>κράτιστος,<br>(φέρτατος),<br>φέριστος,<br>λφστος. |
| 2. κακός, <i>bad</i> ,       | κακίων (κακώτερος),<br>χείρων (χερείων),<br>(χειρότερος, χερείωτερος),<br>ἥσσω or ἥττων (ἔσσω),  | κάκιστος,<br>χείριστος,<br><br>(ἥκιστος, rare);<br>adv. ἥκιστα.                            |
| 3. καλός, <i>beautiful</i> , | καλλίων,   | κάλλιστος.   |
| 4. μέγας, <i>great</i> ,     | μέζων (μέζων, § 16, 7),  | μέγιστος.  |



5. μικρός, <i>small</i> , (Hom. ἑλάχεια, fem. of ἑλαχύς),	μικρότερος, ἐλάσσων or ἐλάττων (§ 16, 7), μείων	μικρότατος, ἐλάχιστος, (μείστος, rare).
6. ὀλίγος, <i>little</i> ,	(ὕπολις, rather less),	ὀλίγιστος.
7. πένης (πενητή-), <i>poor</i> ,	πενέστερος,	πενέστατος.
8. πολύς, <i>much</i> ,	πλείων or πλείον,	πλείστος.
9. ῥάδιος, <i>easy</i> , (Ion. ῥήδιος),	ῥάων, (ῥήτερος),	ῥᾶστος, (ῥήτατος, ῥήστος).
10. φίλος, <i>dear</i> ,	φίλτερος, φιλαίτερος (rare), (φιλίων, rare), φιλότερος (rare).	φίλτατος, φιλαίτατος (rare).

Ionic or poetic forms are in ( ).

NOTE. Irregularities in the comparison of the following words will be found in the Lexicon: —

αἰσχύρος, ἀλγεινός, ἄρπαξ, ἄφθορος, ἄχαρις, βαθύς, βλάξ, βραδύς, γεραιός, γλυκύς, ἐπιλήσμων, ἐπίχαρις, ἥσυχος, ἴδιος, ἴσος, λάλος, μάκαρ, μακρός, νέος, παλαιός, παχύς, πέπων, πίων, πλησίος, πρέσβυς, προὔργου, πρῶιος, σπουδαίος, σχολαίος, ψευδής, ὠκύς.

2. Some comparatives and superlatives have no positive, but their stem generally appears in an adverb or preposition. *E.g.*

Ἀνώτερος, *upper*, ἀνώτατος, *uppermost*, from ἄνω, *up*; πρότερος, *former*, πρῶτος or πρῶτιστος, *first*, from πρό, *before*; κατώτερος, *lower*, κατώτατος, *lowest*, from κάτω, *downward*.

See in the Lexicon ἀγρότερος, ἀφάρτερος, κερδίων, ὀπλότερος, προσώτερος, ῥίγιον (neuter), ὑπέρτερος, ὑστερος, ὑψίων, φαάντερος, with their regular superlatives; also ἔσχατος and κήδιστος.

3. Comparatives and superlatives may be formed from nouns, and even from pronouns. *E.g.*

Βασιλεύς, *king*, βασιλεύτερος, *a greater king*, βασιλεύτατος, *the greatest king*; κλέπτης, *thief*, κλεπτίστερος, κλεπτίστατος; κύων, *dog*, κύντερος, *more impudent*, κύντατος, *most impudent*. So αὐτός, *self*, αὐτότατος, *his very self*, ipsissimus.

## ADVERBS AND THEIR COMPARISON.

§ 74. 1. Adverbs are regularly formed from adjectives. Their form (including the accent) is found by changing *ν* of the genitive plural masculine to *ς*. *E.g.*

Φίλως, *dearly*, from φίλος; δικαίως, *justly* (δίκαιος); σοφῶς, *wisely* (σοφός); ἡδέως, *sweetly* (ἡδύς, gen. plur. ἡδέων), ἀληθῶς, *truly* (ἀληθής, gen. plur. ἀληθέων, ἀληθῶν); σαφῶς (λουίε· σαφέως), *plainly* (σαφής, gen. plur. σαφέων, σαφῶν); πᾶντως, *wholly* (πᾶς, gen. plur. πάντων).

NOTE. Adverbs are occasionally formed thus from participles; as διαφερόντως, *differently*, from διαφέρων (διαφερόντων); τεταγμένως, *regularly*, from τεταγμένος (τάσσω, *order*).

2. The neuter accusative of an adjective (either singular or plural) may be used as an adverb. *E.g.*

Πολύ and πολλά, *much* (πολύς); μέγα or μεγάλα, *greatly* (μέγας); also μεγάλως, § 74, 1; μόνον, *only* (μόνος, *alone*).

NOTE. Other forms of adverbs with various terminations will be learnt by practice. See § 129.

§ 75. The neuter accusative *singular* of the comparative of an adjective forms the comparative of the corresponding adverb; and the neuter accusative *plural* of the superlative forms the superlative of the adverb. *E.g.*

Σοφῶς (σοφός), *wisely*; σοφώτερον, *more wisely*; σοφώτατα, *most wisely*. Ἀληθῶς (ἀληθής), *truly*; ἀληθέστερον, ἀληθέστατα. Ἠδέως (ἡδύς), *sweetly*, ἡδιον, ἡδιστα. Χαριέντως (χαρίεις), *gracefully*; χαριέστερον, χαριέστατα. Σωφρόνως (σώφρων), *prudently*; σωφρονέστερον, σωφρονέστατα.

NOTE 1. Other adverbs generally form a comparative in *τερω*, and a superlative in *τατω*; as ἄνω, *above*, ἀνωτέρω, ἀνωτάτω.

A few comparatives derived from adjectives end in *τέρως*; as βεβαιότερος, *more firmly*, for βεβαιότερον, from βεβαίως.

NOTE 2. Μᾶλα, *much, very*, has comparative μᾶλλον (for μαλιον, § 16, 7), *more, rather*; superlative μάλιστα, *most, especially*.

## NUMERALS.

§ 76. The *cardinal* and *ordinal* numeral adjectives, and the numeral adverbs which occur, are as follows:—

	Sign.	Cardinal.	Ordinal.	Adverb.
1	α'	εἰς, μία, ἓν, <i>one</i>	πρῶτος, <i>first</i>	ἅπαξ, <i>once</i>
2	β'	δύο, <i>two</i>	δεύτερος, <i>second</i>	δίς, <i>twice</i>
3	γ'	τρεις, <i>three</i>	τρίτος	τρίς
4	δ'	τέσσαρες, τέσσαρα	τέταρτος	τετράκις
5	ε'	πέντε	πέμπτος	πεντάκις
6	ς'	ἕξ	ἕκτος	ἑξάκις
7	ζ'	ἑπτὰ	ἑβδομος	ἑπτάκις
8	η'	ὀκτώ	ὀγδοος	ὀκτάκις
9	θ'	ἐννέα	ἐνατος	ἐνάκις
10	ι'	δέκα	δέκατος	δεκάκις
11	ια'	ἑνδεκα	ἐνδέκατος	ἐνδεκάκις
12	ιβ'	δώδεκα	δωδέκατος	δωδεκάκις
13	ιγ'	τρισκαίδεκα	τρισκαιδέκατος	
14	ιδ'	τεσσαρεσκαίδεκα	τεσσαρακαιδέκατος	
15	ιε'	πεντεκαίδεκα	πεντεκαιδέκατος	
16	ισ'	ἑκκαίδεκα	ἑκκαιδέκατος	
17	ιζ'	ἑπτακαίδεκα	ἑπτακαιδέκατος	
18	ιη'	ὀκτωκαίδεκα	ὀκτωκαιδέκατος	
19	ιθ'	ἐννεακαίδεκα	ἐννεακαιδέκατος	
20	κ'	εἴκοσι	εἰκοστός	εἰκοσάκις
21	κα'	εἰς καὶ εἴκοσι ἢ εἴκοσι εἰς	πρῶτος καὶ εἰκοστός	
30	λ'	τριακόντα	τριακοστός	τριακοντάκις
40	μ'	τεσσαράκοντα	τεσσαρακοστός	τεσσαρακοντάκις
50	ν'	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60	ξ'	ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
70	ο'	ἑβδομήκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
80	π'	ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
90	Ϟ'	ἐνενήκοντα	ἐνενηκοστός	ἐνενηκοντάκις
100	ρ'	ἑκατόν	ἑκατοστός	ἑκατοντάκις
200	σ'	διακόσιοι, αἰ, α	διακοσιοστός	διακοσιάκις
300	τ'	τριακόσιοι, αἰ, α	τριακοσιοστός	
400	υ'	τετρακόσιοι, αἰ, α	τετρακοσιοστός	

	Sign.	Cardinal.	Ordinal.	Adverb.
500	φ'	πεντᾱκόσιοι, αι, α	πεντακοσιοστός	
600	χ'	ἑξᾱκόσιοι, αι, α	ἑξακοσιοστός	
700	ψ'	ἑπτᾱκόσιοι, αι, α	ἑπτακοσιοστός	
800	ω'	ὀκτᾱκόσιοι, αι, α	ὀκτακοσιοστός	
900	Ϡ	ἐνᾱκόσιοι, αι, α	ἐνακοσιοστός	
1000	α	χίλιοι, αι, α	χιλιοστός	χιλιάκις
2000	β	δισχίλιοι, αι, α	δισχιλιοστός	
3000	γ	τρισχίλιοι, αι, α	τρισχιλιοστός	
10000	ι	μύριοι, αι, α	μυριοστός	μυριάκις

Above 10,000, δύο μυριάδες, 20,000, τρεῖς μυριάδες, 30,000, &c. were used.

NOTE. The dialects have the following peculiar forms:—

1—4. See § 77, Note 1. Epic τρίτατος, τέτατος.

12. Doric and Ionic δωδέκα; Poetic δυοκαίδεκα.

20. Epic εἴκοσι; Doric εἵκατι.

30, 80, 200, 300. Ionic τριήκοντα, ὀγδῶκοντα, διηκόσιοι, τριηκόσιοι.

40. Herod. τεσσαρήκοντα.

§ 77. 1. The cardinal numbers εἷς, *one*, δύο, *two*, τρεῖς, *three*, and τέσσαρες (or τέτταρες), *four*, are thus declined:—

N.	εἷς	μία	έν		
G.	ένός	μίας	ένός	N. A.	δύο
D.	ένί	μῖῃ	ένί	G. D.	δυοῖν
A.	ένα	μῖαν	έν		

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N.	τρεῖς	τρία	τέσσαρες	τέσσαρα
G.	τριῶν		τεσσάρων	
D.	τρισί		τέσσασι	
A.	τρεῖς	τρία	τέσσαρας	τέσσαρα

NOTE 1. Homer has fem. ἱᾶ, ἱῆς, &c., for μία; and ἱᾶ for ἐνί. Homer has δύο for δύο, and forms δοιῶ, δοιοί (declined regularly). For δυνεῖν, δυνῶν, δυοῖσι, and other forms, see the Lexicon. Δύο is sometimes indeclinable. Herodotus has τεσσαρες, and the poets have τέτταροι.

NOTE 2. The compounds οὐδείς and μὴδείς, *no one, none*, are declined like εἷς. Thus, οὐδείς, οὐδεμία, οὐδέν; gen. οὐδενός, οὐδεμῆς; dat. οὐδενί, οὐδεμῖ; acc. οὐδένα, οὐδεμίαν, οὐδέν, &c. Plural forms sometimes occur; as οὐδένες, οὐδένων. οὐδέσι, οὐδένας, μὴδένες, &c. When οὐδέ or μὴδέ is separated from εἷς (as by a preposition or by ἄν), the negative is more emphatic; as ἐξ οὐδενός, *from no one*; οὐδ' ἐξ ενός, *from not even one*.

NOTE 3. Both is expressed by ἄμφω, *ambo*, ἀμφούιν; and by ἀμφότερος, generally plural, ἀμφότεροι, *ai, a*.

2. The cardinal numbers from 5 to 100 are indeclinable. The higher numbers in ιοι and all the ordinals are declined regularly, like other adjectives in ος.

NOTE 1. When τρεῖς καὶ δέκα and τέσσαρες καὶ δέκα are used for 13 and 14, the first part is declined. In ordinals we may say τρίτος καὶ δέκατος, &c.

NOTE 2. (a) In compound expressions like 21, 22, &c., 31, 32, &c., 121, 122, &c., the numbers can be connected by καὶ in either order; but if καὶ is omitted, the larger precedes. Thus, εἷς καὶ εἴκοσι, *one and twenty*, or εἴκοσι καὶ εἷς, *twenty and one*; but (without καὶ) only εἴκοσι εἷς, *twenty-one*.

(b) The numbers 18 and 19, 28 and 29, 38 and 39, &c. are often expressed by ἐνός (or δυοῖν) δέοντες εἴκοσι (τριάκοντα, τεσσαράκοντα, &c.); as ἑτὴ ἐνός δέοντα τριάκοντα, *29 years*.

NOTE 3. With collective nouns in the singular, especially ἡ ἵππος, *cavalry*, the numerals in ιοι sometimes appear in the singular; as τὴν διακοσίαν ἵππον, *the (troop of) 200 cavalry (200 horse)*; ἀσπίς μυρία καὶ τετρακοσία (Xen. An. i. 7, 10), *10,400 shields (i.e. men with shields)*.

Μύριοι means *ten thousand*; μυρία, *innumerable*. Μυρίος sometimes has the latter sense; as μυρίος χρόνος, *countless time*; μυρία πένια, *incalculable poverty*. For μυρία as numeral, see above.

NOTE 4. The Greeks often expressed numbers by letters; the two obsolete letters, *Vau* and *Koppa*, and the character *San*, denoting 6, 90, and 900. (See § 1, N. 2.) The last letter in a numerical expression has an accent above. Thousands begin anew with α, with a stroke below. Thus, αὠξή', 1868; βχκε', 2625; δκε', 4025; βγ', 2003; φμ', 540; ρδ', 104. (See § 76, second column.)

NOTE 5. The letters of the ordinary Greek alphabet are often used to number the books of the *Iliad* and *Odyssey*, each poem having twenty-four books.

## THE ARTICLE.

§ 78. The definite article *ὁ* (stem *το-*), *the*, is thus declined : —

<i>Singular.</i>				<i>Dual.</i>			<i>Plural.</i>			
N.	ὁ	ἡ	τό				N.	οἱ	αἱ	τά
G.	τοῦ	τῆς	τοῦ	N. A.	τό (τά)	τό	G.		τῶν	
D.	τῷ	τῇ	τῷ	G. D.	τοῖν (ταῖν)	τοῖν	D.	τοῖς	ταῖς	τοῖς
A.	τόν	τήν	τό				A.	τούς	τάς	τά

NOTE 1. The Greek has no indefinite article; but often the indefinite *τις* (§ 84) may be translated by *a* or *an*; as *ἄνθρωπος τις*, *a certain man*, often simply *a man*.

NOTE 2. The feminine dual forms *ταῖ* and *ταῖν* (especially *τά*) are rare, and *τό* and *τοῖν* are generally used for all genders. (§ 138, N. 5). The regular nominatives *τοῖ* and *ταῖ* are Epic and Doric; and the article has the usual dialectic forms of the first and second declensions, as *τοῖο*, *τοῖν*, *τάων*, *τοῖσι*, *τῇσι*, *τῆς*.

## PRONOUNS.

## Personal and Intensive Pronouns.

§ 79. 1. The *personal* pronouns are *ἐγώ*, *I*, *σύ*, *thou*, and *οὗ* (genitive), *of him, of her, of it*. *Αὐτός*, *himself*, is used as a personal pronoun for *him, her, it, &c.* in the oblique cases, but never in the nominative. They are thus declined : —

<i>Singular.</i>						
N.	ἐγώ	σύ	—	αὐτός	αὐτή	αὐτό
G.	ἐμοῦ, μοῦ	σοῦ	οὗ	αὐτοῦ	αὐτῆς	αὐτοῦ
D.	ἐμοί, μοί	σοί	οἱ	αὐτῷ	αὐτῇ	αὐτῷ
A.	ἐμέ, μέ	σέ	ἔ	αὐτόν	αὐτήν	αὐτό

<i>Dual.</i>						
N. A.	νό	σφώ	(σφωέ)	αὐτά	αὐτά	αὐτά
G. D.	νῶν	σφῶν	(σφῶν)	αὐτοῖν	αὐταῖν	αὐτοῖν

*Plural.*

N.	ἡμεῖς	ὕμεῖς	σφεῖς (σφέα)	αὐτοί	αὐταί	αὐτά
G.	ἡμῶν	ὕμῶν	σφῶν	αὐτῶν	αὐτῶν	αὐτῶν
D.	ἡμῖν	ὕμῖν	σφίσι	αὐτοῖς	αὐταῖς	αὐτοῖς
A.	ἡμᾶς	ὕμᾶς	σφᾶς (σφέα)	αὐτούς	αὐτάς	αὐτά

NOTE 1. Αὐτός in the nominative of all numbers, and as an *adjective* pronoun in the oblique cases, is *intensive*, like *ipse* (§ 145, 1); except in ὁ αὐτός, *the same* (§ 79, 2). In the oblique cases it is the ordinary personal pronoun of the third person (§ 145, 2).

For the uses of οὗ, οἷ, &c. see § 144, 2. In Attic prose, σφωέ, σφωίν, σφέα, never occur; οὗ and εἷ (chiefly Epic) very rarely; οἷ, σφεῖς, σφῶν, σφίσι, σφᾶς, being the only common forms. The orators seldom use this pronoun at all, and the tragedians use chiefly σφίν (not σφί) and σφέ (Notes 2 and 3).

NOTE 2. The following is the Ionic declension of ἐγώ, σύ, and αὖ. The forms in ( ) are not used by Herodotus.

<i>Sing.</i>	N.	ἐγώ (ἐγών)	σύ (σύνη)	
	G.	ἐμεῦ, μεῦ, from ἐμέο (ἐμείο, ἐμέθεν)	σέο, σεῦ (σεῖο, σέθεν)	(ξο) εἶ (εἶο, ξέθεν)
	D.	ἐμοί, μοί	σοί, τοί (τεῖν)	οἱ (έοι)
	A.	ἐμέ, μέ	σέ	ξ (έέ)
<i>Dual.</i>	N. A.	(νῶϊ, νῶ)	(σφῶϊ, σφῶ)	(σφωέ)
	G. D.	(νῶν)	(σφῶν, σφῶν)	(σφῶν)
<i>Plur.</i>	N.	ἡμεῖς (ἄμμες)	ὕμεῖς (ὕμμες)	
	G.	ἡμέων (ἡμείων)	ὕμέων (ὕμείων)	σφέων (σφείων)
	D.	ἡμῖν (ἄμμι)	ὕμῖν (ὕμμι)	σφίσι, σφί(ν)
	A.	ἡμέας (ἄμμε)	ὕμέας (ὕμμε)	σφέας (σφείας), σφέ

Herodotus has also σφεῖς and σφέα in the plural of the third person, which are not found in Homer.

NOTE 3. Σφέ is used as both singular and plural, *him, her, it, them*, by the tragedians.

NOTE 4. The tragedians use the Doric accusative νῖν as a personal pronoun in all genders, and in both singular and plural. The Ionic form μῖν is used in all genders, but only in the singular.

NOTE 5. The poets sometimes shorten the final syllable of ἡμῖν, ἡμᾶς, ὕμῖν, ὕμᾶς, and σφᾶς, changing the circumflex to the acute, as ἡμῖν, ἡμᾶς, &c.; and sometimes accenting ἡμιν, ἡμας, &c.

NOTE 6. Herodotus has αὐτέων in the feminine (not in the masculine or the neuter) for αὐτῶν (§ 39). See § 83, N. 3. The Ionic contracts ὁ αὐτός into ὠτός or ὠτός, and τὸ αὐτό into τωτό (§ 3).

NOTE 7. The Doric has ἐμιν (for Attic ἐμοί); ἀμέσ, ἀμέων, ἀμίν, ἀμέ (for ἡμεῖς, ἡμῶν, ἡμῖν, ἡμᾶς); τύ (for σύ); τέο, τεῦ, τεῦς, τεοῦ (for σοῦ); τίν (for σοί); ὑμέσ and ὑμέ (for ὑμεῖς and ὑμᾶς); ἴν for οἱ; besides many of the Ionic and poetic forms already mentioned.

2. Αὐτός preceded by the article means *the same*; as ὁ αὐτὸς ἀνὴρ, *the same man*; τὸν αὐτὸν πόλεμον, *the same war*. (See § 142, 4, N. 6.)

NOTE. Αὐτός is often contracted with the article; as ταυτοῦ for τοῦ αὐτοῦ; ταυτῷ for τῷ αὐτῷ; ταυτῇ for τῇ αὐτῇ (not to be confounded with ταύτῃ from οὗτός). In the contracted form the neuter singular has ταυτό or ταυτόν.

### Reflexive Pronouns.

§ 80. The reflexive pronouns are ἐμαντοῦ, ἐμαντῆς, *of myself*; σεαυτοῦ, σεαυτῆς, *of thyself*; and ἐαυτοῦ, ἐαυτῆς, *of himself, herself, itself*. They are thus declined:—

SINGULAR.			PLURAL.	
Masc.	Fem.		Masc.	Fem.
G. ἐμαντοῦ	ἐμαντῆς		ἡμῶν αὐτῶν	
D. ἐμαντῷ	ἐμαντῇ		ἡμῖν αὐτοῖς	ἡμῖν αὐταῖς
A. ἐμαντόν	ἐμαντήν		ἡμᾶς αὐτούς	ἡμᾶς αὐτάς

Masc.	Fem.		Masc.	Fem.
G. σεαυτοῦ or σαυτοῦ	σεαυτῆς or σαυτῆς		ὑμῶν αὐτῶν	
D. σεαυτῷ or σαυτῷ	σεαυτῇ or σαυτῇ		ὑμῖν αὐτοῖς	ὑμῖν αὐταῖς
A. σεαυτόν or σαυτόν	σεαυτήν or σαυτήν		ὑμᾶς αὐτούς	ὑμᾶς αὐτάς

Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
G. ἐαυτοῦ	ἐαυτῆς	ἐαυτοῦ	ἐαυτῶν	ἐαυτῶν	ἐαυτῶν
D. ἐαυτῷ	ἐαυτῇ	ἐαυτῷ	ἐαυτοῖς	ἐαυταῖς	ἐαυτοῖς
A. ἐαυτόν	ἐαυτήν	ἐαυτό	ἐαυτούς	ἐαυτάς	ἐαυτά

contracted into

G. αὐτοῦ	αὐτῆς	αὐτοῦ	αὐτῶν	αὐτῶν	αὐτῶν
D. αὐτῷ	αὐτῇ	αὐτῷ	αὐτοῖς	αὐταῖς	αὐτοῖς
A. αὐτόν	αὐτήν	αὐτό	αὐτούς	αὐτάς	αὐτά

The contracted forms αὐτοῦ, &c. must not be confounded with αὐτοῦ, &c. from αὐτός. For σφῶν αὐτῶν, &c. see Note.



NOTE. The reflexives are compounded of the personal pronouns and αὐτός, which appear separately in the plural of the first and second persons. In Homer they are separated in all persons and numbers; as σοὶ αὐτῷ. οἱ αὐτῷ. ἐ αὐτῇ. Even in Attic prose σφῶν αὐτῶν, σφίσιν αὐτοῖς (αὐταῖς), σφᾶς αὐτούς (αὐτάς), often occur. Herodotus has ἐμεωντοῦ, σεωντοῦ, ἐωντοῦ.

### Reciprocal Pronoun.

§ 81. The reciprocal pronoun is ἀλλήλων, *of one another*, used only in the dual and plural. It is thus declined:—

	Dual.			Plural.		
G.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν	ἀλλήλων	ἀλλήλων	ἀλλήλων
D.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
A.	ἀλλήλω	ἀλλήλα	ἀλλήλω	ἀλλήλους	ἀλλήλας	ἀλλήλα

### Possessive Pronouns.

§ 82. The *possessive* pronouns are ἐμός, *my*, σός, *thy*, ἡμέτερος, *our*, ὑμέτερος, *your*, σφέτερος, *their*, and the poetic ὅς, *his*. They are declined like adjectives in *ος*.

NOTE 1. Homer has dual possessives νωίτερος, *of us two*, σφωίτερος, *of you two*; also τεός (Doric) for σός, ἐός for ὅς, ἀμός and ἄμός (ā) for ἡμέτερος (in Attic poetry for ἐμός), ὑμός (ū) for ὑμέτερος, σφός for σφέτερος.

NOTE 2. Ὅς not being used in Attic prose, *his* is there expressed by the genitive of αὐτός, as ὁ πατήρ αὐτοῦ, *his father*.

### Demonstrative Pronouns.

§ 83. The *demonstrative* pronouns are οὗτος and ὅδε, *this*, and ἐκεῖνος, *that*. They are thus declined:—

	Singular.					
N.	οὗτος	αὕτη	τοῦτο	ὅδε	ἥδε	τόδε
G.	τούτου	ταύτης	τούτου	τούδε	τήσδε	τούδε
D.	τούτῃ	ταύτῃ	τούτῃ	τῷδε	τῇδε	τῷδε
A.	τούτον	ταύτην	τοῦτο	τόνδε	τήνδε	τόδε

*Dual.*

N. A.	τούτω	ταῦτα	τούτῳ	τάδε	τάδε	τάδε
G. D.	τούτοιν	ταύταιν	τούτοιν	τοίνδε	ταίνδε	τοίνδε

*Plural.*

N.	οὔτοι	αὗται	ταῦτα	οἷδε	αἷδε	τάδε
G.	τούτων	τούτων	τούτων	τῶνδε	τῶνδε	τῶνδε
D.	τούτοις	ταύταις	τούτοις	τοῖσδε	ταῖσδε	τοῖσδε
A.	τούτους	ταύτας	ταῦτα	τούσδε	τάσδε	τάδε

*Singular.*

N.	ἐκεῖνος	ἐκείνη	ἐκεῖνο
G.	ἐκεῖνου	ἐκείνης	ἐκεῖνου
D.	ἐκεῖνῳ	ἐκείνῃ	ἐκεῖνῳ
A.	ἐκεῖνον	ἐκείνην	ἐκεῖνο

*Plural.*

N.	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
G.	ἐκεῖνων	ἐκεῖνων	ἐκεῖνων
D.	ἐκεῖνοις	ἐκεῖναις	ἐκεῖνοις
A.	ἐκεῖνους	ἐκεῖνας	ἐκεῖνα

*Dual.*

N. A.	ἐκεῖνω	ἐκείνῃ	ἐκεῖνω
G. D.	ἐκεῖνοιν	ἐκείναιν	ἐκεῖνοιν

NOTE 1. Ἐκεῖνος is regular except in the neuter ἐκεῖνο. Ὅδε is merely the article ὁ with the inseparable particle -δε added. For its accent, see § 28, N. 3.

Other demonstratives will be found among the pronominal adjectives (§ 87, 1).

NOTE 2. The demonstratives, including some adverbs (§ 87, 2), may be emphasized by the addition of long *i*, before which a short vowel is dropped. Thus οὔτοσί, αὐτηί, τουτί; ὁδί, ἡδί, τοδί; τουτουί, ταυτί, τουτωνί; τοσουτοσί, ὠδί, οὐτωσί.

NOTE 3. Herodotus has τουρέων in the feminine (not in the masculine or the neuter) for τουρών. (For αἰρέων, see § 79, 1, N. 6.) Homer has τοῖσδεσσι or τοῖσδεσι for τοῖσδε. Κεῖνος is Ionic and poetic for ἐκεῖνος.

## Interrogative and Indefinite Pronouns.

§ 84. 1. The *interrogative* pronoun *τίς, τί, who? which? what?* always takes the acute on the first syllable.

The *indefinite* pronoun *τις, τι, any one, some one*, is enclitic, and its proper accent belongs on the last syllable.

2. These pronouns are thus declined : —

	INTERROGATIVE.		INDEFINITE.	
	<i>Singular.</i>			
N.	τίς	τί	τίς	τι
G.	τίνος, τοῦ		τινός, του	
D.	τίνι, τῷ		τινί, τῷ	
A.	τίνα	τί	τινά	τι
	<i>Dual.</i>			
N. A.	τίνε		τινέ	
G. D.	τινοίν		τινοῖν	
	<i>Plural.</i>			
N.	τίνες	τίνα	τινές	τινά
G.	τίνων		τινῶν	
D.	τίσι		τισί	
A.	τίνας	τίνα	τινάς	τινά

For the indefinite plural *τινί* there is a form *ἄττα* (Ionic *ἄσσα*).

NOTE 1. *Οὔτις* and *μήτις*, poetic for *οὐδεῖς* and *μηδεῖς*, *no one*, are declined like *τις*.

NOTE 2. The acute accent of *τίς* is never changed to the grave (§ 23, 1, Note). The forms *τις* and *τι* of the indefinite pronoun seldom occur with the grave accent, as they are enclitic (§ 27). The Ionic has *τέο* and *τεῦ* for *τοῦ*, *τέῳ* for *τῷ*, *τέων* for *τίνων*, and *τέοισι* for *τίσι*; also the same forms as enclitics for *του*, *τῷ*, &c.

3. *Ἄλλος*, *other*, is declined like *αὐτός* (§ 79, 1), having *ἄλλο* in the neuter singular.

§ 85. The indefinite *δεῖνα*, *such a one*, is sometimes indeclinable, and is sometimes declined as follows : —

	<i>Singular.</i>	<i>Plural.</i>
	(All Genders.)	(Masc.) *
N.	δεῖνα	δεῖνες
G.	δεῖνος	δεῖνων
D.	δεῖνι	—
A.	δεῖνα	δεῖνας

## Relative Pronouns.

§ 86. The *relative* pronouns are *ὅς, ἥ, ὃ, who*, and *ὅστις, ἥτις, ὃ τι, whoever*. They are thus declined: —

	<i>Singular.</i>		<i>Dual.</i>		<i>Plural.</i>
N.	ὅς    ἥ    ὃ				N.    οἱ    αἱ    ἃ
G.	οὗ    ἥς    οὗ	N. A.	ᾧ    αἶ    ᾧ	G.	ᾧν    ᾧν    ᾧν
D.	ᾧ    ᾧ    ᾧ	G. D.	οἶν    αἶν    οἶν	D.	οἷς    αἷς    οἷς
A.	ὅν    ἥν    ὃ			A.	οὔς    αῖς    ἃ

	<i>Singular.</i>		
N.	ὅστις	ἥτις	ὃ τι
G.	οὗτινος, οὗτου	ἥστινος	οὗτινος, οὗτου
D.	ὅτινι, ὅτῳ	ᾧτινι	ὅτινι, ὅτῳ
A.	ὅτινα	ἥτινα	ὃ τι

	<i>Dual.</i>		
N. A.	ᾧτινε	ᾧτινε	ᾧτινε
G. D.	οἷντινοιν	αἷντινοιν	οἷντινοιν

	<i>Plural.</i>		
N.	οἷτινες	αἷτινες	ᾧτινα
G.	ᾧντινων, ὅτων	ᾧντινων	ᾧντινων, ὅτων
D.	οἷστίσι, ὅτοισι	αἷστίσι	οἷστίσι, ὅτοισι
A.	οὗστίνας	ᾧστίνας	ᾧτινα

NOTE 1. *Ὅστις* is compounded of the relative *ὅς* and the indefinite *τις*, and is called the *indefinite* relative. Each part is declined separately. For the accent see § 28, N. 3. It has a plural form *ἅττα* (Ionic *ἄσσα*), from *ἅ ἅττα* (§ 84, 2), for *ἄτινα*. *Ὅ τι* is thus written (sometimes *ὃ, τι*) to distinguish it from *ὅτι*, *that*.

NOTE 2. Homer has *δου, εἴς*, for *οὐ, ἧς*. The following are the peculiar Homeric forms of *ὅστις*:—

	<i>Singular.</i>		<i>Plural.</i>
N. <i>ὅτις</i>		ὅ ττι	
G. <i>ὅτευ, ὅττεο, ὅττευ</i>			ὅτεων
D. <i>ὅτεφ</i>			ὀτίοισι
A. <i>ὅτινα</i>		ὅ ττι	ὀτινας

Herodotus has *ὅτευ, ὀτεφ, ὀτεων, ὀτίοισι*, and *ἄσσα* (Note 1).

### PRONOMINAL ADJECTIVES AND ADVERBS.

§ 87. 1. There are many *pronominal adjectives* which correspond to each other in form and meaning. The following are the most important:—

<i>Interrogative.</i>	<i>Indefinite.</i>	<i>Demonstrative.</i>	<i>Relative.</i>
<i>πόσος; how much?</i> <i>quantus?</i>	<i>ποσός, of a certain quantity.</i>	( <i>τόσος</i> ), <i>τοσόσδε, τοσοῦτος, so much, tantus.</i>	<i>ὅσος, ὁπόσος, as much, as many, quantus.</i>
<i>ποῖος; of what kind? qualis?</i>	<i>ποῖός, of a certain kind.</i>	( <i>ταῖος</i> ), <i>τοιόσδε, τοιοῦτος, such, talis.</i>	<i>ὅλος, ὁποῖος, of which kind, [such] as, qualis.</i>
<i>πῆλικος; how old? how large?</i>		( <i>τηλικός</i> ), <i>τηλικόσδε, τηλικούτος, so old or so large.</i>	<i>ἡλικός, ὁπῆλικός, of which age or size, [as old] as, [as large] as.</i>
<i>πότερος; which of the two.</i>	<i>πότερος (or ποτερός), one of two (rare).</i>	<i>ἕτερος, the one or the other (of two).</i>	<i>ὁπότερος, which- ever of the two.</i>

The pronouns *τίς, τις, &c.* form a corresponding series:—

<i>τίς; who?</i>	<i>τίς, any one.</i>	<i>ὁδε, οὗτος, this, this one.</i>	<i>ὅς, ὅστις, who, which.</i>
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NOTE. *Τόσος* and *ταῖος* seldom occur in Attic prose, *τηλικός* never. *Τοσόσδε, τοιόσδε*, and *τηλικόσδε* are declined like *τόσος* and *ταῖος*; as *τοσόσδε, τοσῆδε, τοσόνδε, &c.*, — *τοιόσδε, τοιάδε (ā), τοιόνδε*. (See § 28, Note 3.) *Τοσοῦτος, τοιοῦτος*, and *τηλικούτος* are declined like *οὗτος* (omit-

ting the first  $\tau$  in  $\tauούτου$ ,  $\tauούτο$ , &c.), except that the neuter singular has  $ο$  or  $ον$ ; as  $τοιούτος$ ,  $τοιαύτη$ ,  $τοιούτο$  or  $τοιούτων$ ; gen.  $τοιούτου$ ,  $τοιαύτης$ , &c.

2. Certain *pronominal adverbs* correspond to each other, like the adjectives given above. Such are the following:—

Interrogative.	Indefinite.	Demonstrative.	Relative.
$\text{ποῦ; where?}$	$\text{πού, somewhere.}$	$(ἐνθα), ἐνταῦθα,$ $ἐκεῖ, there.$	$\text{οὗ, ὅπου, where.}$
$\text{πῇ; which way?}$ $\text{how?}$	$\text{πῇ, some way,}$ $\text{somehow.}$	$(τῇ), τῇδε, ταύτῃ,$ $\text{this way, thus,}$	$\text{ἧ, ὅπῃ, which way,}$ $\text{as.}$
$\text{ποῖ; whither?}$	$\text{ποῖ, to some}$ $\text{place.}$	$\text{ἐκείσε, thither,}$	$\text{οἶ, ὅποι, whither.}$
$\text{πόθεν; whence?}$	$\text{πόθεν, from}$ $\text{some place.}$	$(τόθεν), (ἐνθεν),$ $\text{ἐκεῖθεν, thence.}$	$\text{δθεν, ὁπόθεν,}$ $\text{whence.}$
$\text{πῶς; how?}$	$\text{πῶς, in some way,}$ $\text{somehow.}$	$(τῶς), (ὧς), ὥδε,$ $\text{οὕτως, thus.}$	$\text{ὥς, ὅπως, in which}$ $\text{way, as.}$
$\text{πότε; when?}$	$\text{πότε, at some}$ $\text{time.}$	$\text{τότε, then.}$	$\text{ότε, ὁπότε, when.}$
$\text{πῇνα; at what}$ $\text{time?}$		$(τῇνα), τῇνακ-$ $\text{δε, τῇνακτα,}$ $\text{at that time.}$	$\text{ἡνα, ὁπῇνα, at}$ $\text{which time,}$ $\text{when.}$

NOTE. There are no demonstratives corresponding to  $\text{πού}$  and  $\text{ποῖ}$ , and equivalents of different form are given above. Forms which seldom or never occur in Attic prose are in ( ).  $\text{ἐνθα}$  and  $\text{ἐνθεν}$  are relatives in prose, *where*, *whence*; as demonstratives they appear chiefly in a few expressions like  $\text{ἐνθα καὶ ἐνθα}$ , *here and there*,  $\text{ἐνθεν καὶ ἐνθεν}$ , *on both sides*.

The indefinite adverbs are all enclitic (§ 27, 2.)

## VERBS.

§ 88. 1. The Greek verb has three *voices*, the active, middle, and passive.

NOTE. The middle voice generally signifies that the subject performs an action upon himself or for his own benefit (§ 199), but sometimes it is not distinguished from the active voice in meaning. The passive differs from the middle in form in only two tenses, the future and the aorist.

2. Deponent verbs are those which have no active voice, but are used in the middle or passive forms with an active sense.

NOTE. Deponents generally have the aorist and future of the middle form. A few, which have an aorist (sometimes a future) of the passive form, are called *passive* deponents; while the others are called *middle* deponents.

§ 89. There are five *moods*, the indicative, subjunctive, optative, imperative, and infinitive. To these are added, in the conjugation of the verb, participles of all the principal tenses.

NOTE. The first four moods, as opposed to the *infinitive*, are called *finite* moods. The last four, as opposed to the *indicative*, are called *dependent* moods.

§ 90. 1. There are seven *tenses*, the present, imperfect, perfect, pluperfect, aorist, future, and future perfect. The imperfect and pluperfect are found only in the indicative. The future and future perfect are wanting in the subjunctive and imperative. The future perfect belongs regularly to the passive voice, but sometimes has the meaning of the active or middle.

2. The present, perfect, future, and future perfect indicative are called *primary* (or *principal*) tenses; the imperfect, pluperfect, and aorist indicative are called *secondary* (or *historical*) tenses.

NOTE 1. Many verbs have tenses known as the *second* aorist (in all voices), the *second* perfect and pluperfect (active), and the *second* future (passive). These tenses are generally of more primitive formation than the *first* (or ordinary) aorist, perfect, &c. Very few verbs have both forms in any tense; when this occurs, the two forms generally differ in meaning (§ 92, 5).

NOTE 2. The *aorist* corresponds to the *indefinite* or *historical* perfect in Latin, and the Greek perfect corresponds generally to the English perfect or to the *definite* perfect in Latin.

NOTE 3. No Greek verb is in use in all these tenses, and the paradigm of the regular verb (§ 96), therefore, includes parts of three different verbs.

§ 91. There are three *numbers*, as in nouns, the singular, the dual, and the plural.

In each tense of the indicative, subjunctive, and optative, there are three *persons* in each number, the first, the second, and the third; in each tense of the imperative there are two, the second and the third.

NOTE. The first person dual is the same as the first person plural, except in a very few poetic forms (§ 113, N. 3). This person is therefore omitted in the paradigms.

### Tense Stems.

§ 92. 1. In a verb which has but one stem, like λύω, the *stem* is the fundamental part which appears in all forms of the verb (§ 32, 2). In λύω this fixed part is λυ-, which is seen equally (though with change in the quantity of υ) in λυ-ω, ἔ-λυ-ον, λυ-σω, ἔ-λυ-σα, λέ-λυ-κα, ἐλε-λυ-κειν, λέ-λυ-μαι, ἐλε-λυ-μην, ἔ-λυ-θην, λυ-θήσομαι. So in λέγω, πλέκω.

2. The stem which is the basis of the present and imperfect, however, is often not the same as the stem which appears in some or all of the other tenses. Thus in λείπω (§ 95), we find the stem λειπ- in most of the tenses; but in the second aorists ἔ-λειπ-ον and ἔ-λειπ-όμην we find the stem λιπ-. In φαίνω (§ 95) we have φαιν- only in the present and imperfect, and a stem φᾶν- (sometimes in the form φην-) as the basis of the other tenses. Again, in μανθάνω, *learn*, we have the stem μάθ- in ἔμαθον; and in λαμβάνω, *take*, we have λαβ- in ἔλαβον. (See the Catalogue of Verbs.) As these stems λιπ-, φᾶν-, μάθ-, λαβ-, are simpler and more primitive than λειπ-, φαιν-, μανθαν-, λαμβαν-, they are called the *simple stems* of these verbs.

NOTE. The simple stem, or (in verbs like λύω, λέγω) the single stem, is often identical with the *root* (§ 32, 2, Note); as λιπ-, λαβ-, λυ-, λεγ-, πλεκ-. In other verbs the stem is formed by adding a suffix to the root; as in τιμάω the single stem τιμα- (the same as that of the noun τιμή, § 37, 1) is formed from the root τι- by adding μα; so in φαίνω the simple stem φαν- is itself derived from the root φα-. The term *simple stem* or *stem* (if there is but one) denotes the



simplest form which appears in the conjugation of a verb, whether it is the same as the root or not.

3. The stems of verbs are called *vowel stems* or *consonant stems*, and the latter are called *mute stems* (including *labial*, *palatal*, and *lingual stems*) or *liquid stems*, according to their final letter. Thus we name the stems of φιλέω (φιλε-), λείπω (λειπ-, λῖπ-), τρίβω (τρίβ-), γράφω (γρᾶφ-), πλέκω (πλεκ-), φεύγω (φευγ-, φῦγ-), πείθω (πειθ-, πῖθ-), φαίνω (φαιν-, φᾶν-), στέλλω (στελλ-, στελ-).

NOTE. A verb which has a vowel stem in all its tenses is called a *pure verb*; and one which has a mute stem or a liquid stem in all its tenses is called a *mute* or a *liquid verb*.

4. It will be seen by the synopsis (§ 95), that even the single stem λν- appears in several modified forms in different tenses of λύω; as λν-, λυσ-, λελυκ-, and λυθε- (or λυθη-) enlarged to λυθησ-. In φαίνω the simple stem φᾶν- appears also as φην-, πεφαν-, φανθε- (or φανθη-), φανε(η)-, and φανησ-. In λείπω we find λειψ-, λελειπ-, λειφθε(η)-; and λειπ- is modified in λε-λοιπ-. The form of stem which belongs to each tense (or group of tenses) is called a *tense stem*, and the forms of the verb which are based upon it constitute a *tense system*.

The following tense stems<sup>1</sup> are distinguished in the Greek verb:—

I. The **PRESENT** stem, of the present and imperfect of all voices; as λν- in λύ-ω, ἔ-λυ-ον, λύ-ομαι, ἔ-λυ-όμην; φαιν- in φαίν-ω, ἔφαινον, &c.; λειπ- in λείπ-ω, ἔλειπον, λείπομαι, &c.

II. The **FUTURE** stem, of the future active and middle; as λυσ-, in λύσ-ω, λύσ-ομαι; λειψ- in λείψ-ω, λείψ-ομαι; φᾶνε- in (φανέ-ω) φανῶ, (φανέ-ομαι) φανοῦμαι. The last form (in ε) belongs to liquid stems.

<sup>1</sup> The term *tense stem* is here used, in conformity with general usage in elementary works, to denote the fixed form which (with certain internal modifications) is the basis of a tense. Strictly, the present stem of λέγω is λεγ- + a variable vowel (o or e); the aorist stem of λύω is λυσ- + a or e, &c.: see § 112, 4. This variable element is not included in the tense stems as they are here given.

III. The **FIRST-AORIST** stem, of the aorist active and middle; as λῡσ- in ἔ-λυσ-α, ἐ-λυσ-ά-μην; φην- in ἔ-φην-α, ἐ-φην-ά-μην. The last form (without σ) belongs to liquid stems.

IV. The **PERFECT** stem, of the perfect, pluperfect, and future perfect. Of this there are four forms: (a) The *Perfect-Middle* stem; as λελῡ- in λέλυ-μαι and ἐλελύ-μην, λελειπ- in λέλειμ-μαι and ἐλελείμ-μην (§ 16, 3), πεφᾶν- in πέφασ-μαι and ἐπεφάσ-μην (§ 16, 6, N. 4). (b) The *Perfect-Active* stem; as λελῡ-κ- in λέλυκ-α and ἐ-λελύκ-ειν, πεφαν-κ- (§ 16, 5) in πέφαγ-κα and ἐ-πεφάγ-κειν. (c) The *Future-Perfect* stem; as λελῡ-σ- in λελύσ-ομαι, λελειψ- in λελείψ-ομαι. (d) The *Second-Perfect* stem; as λελοιπ- in ἐλολιπ-α and ἐ-λελοίπ-ειν, πεφην- in πέφην-α and ἐ-πεφήν-ειν.

V. The **SECOND-AORIST** stem, of the second aorist active and middle; as λιπ- in ἔ-λιπ-ον and ἐ-λιπ-ό-μην.

VI. The **FIRST PASSIVE** stem, of the first aorist and the first future passive; as (a) λυθε- (or λυθη-) in ἐ-λύθη-ν and (λυθέ-ω) λυθῶ (subj.), λειφθε(η)- in ἐ-λείφθη-ν and (λειφθέ-ω) λειφθῶ (subj.), φανθε(η)- in ἐ-φάνθη-ν and (φανθέ-ω) φανθῶ (subj.); (b) λῡθησ- in λυθήσ-ομαι, λειφθησ- in λειφθήσ-ομαι.

VII. The **SECOND PASSIVE** stem, of the second aorist and the second future passive; as (a) φᾶνε(η) in ἐ-φάνη-ν and (φανέ-ω) φανῶ (subj.); (b) φανησ- in φανήσ-ομαι.

NOTE. The three verbs λύω, λείπω, and φαίνω, from which the preceding examples are taken, give a general idea of the most common forms which the seven tense stems assume.

5. The *principal parts* of a Greek verb (by giving which we describe the verb) are the first person singular of the present, future, first aorist, and (first or second) perfect indicative active, the perfect and (first or second) aorist indicative passive, with the second aorist (active or middle) when one occurs. *E.g.*

Λύω, λύσω, ἔλυσα, λέλυκα, λέλυμαι, ἐλύθην.

Λείπω, λείψω, ἐλόιπα, λέλειμμα, ἐλείφθην, ἔλιπον.

Φαίνω, φᾶνῶ, ἔφηνα, πέφαγκα (and πέφηνα), πέφασμαι, ἐφάνθην (and ἐφάην).

Πράσσω, *do*, πράξω, *ἔπραξα*, *πέπραχα* (2 pf. *πέπραγα*), *πέπραγα*, *ἐπράχην*.

Στέλλω, *send*, στελῶ, *ἔστειλα*, *ἔσταλκα*, *ἔσταλμαι*, *ἐστάλην*.

We thus give every tense system which is in use, with two tenses formed from the perfect stem. Verbs with two perfects active, like *πράσσω*, or with two aorists passive, like *φαίνω*, are very rare.

6. In deponent verbs the principal parts are the present, future, perfect, and aorist (or aorists) indicative. *E.g.*

Βούλομαι, *wish*, βουλήσομαι, *βεβούλημαι*, *ἐβουλήθην*.

Γίγνομαι, *become*, γενήσομαι, *γεγέννημαι*, *ἐγενόμην*.

(Αἰδέομαι) *αἰδοῦμαι*, *respect*, αἰδέσομαι, *ἤδεσμαι*, *ἠδέσθην*.

Σκέπτομαι, *view*, σκέψομαι, *ἔσκεμμαι*, *ἐσκεψάμην*.

### Conjugation.

§ 93. 1. To *conjugate* a verb is to give all its voices, moods, tenses, numbers, and persons in their proper order.

2. These various parts of the verb are formed as follows :—

(a). By modifications of the stem itself in forming the different tense stems (§ 92, 4). These are explained in §§ 107–111.

(b). In all cases, by adding certain syllables to the tense stems ; as in *λύ-ομεν*, *λύσ-ετε*, *λέλυ-ται*, *λελύκ-ατε*. These syllables and their composition are explained in §§ 112–117.

(c). In the secondary tenses of the indicative, by also prefixing *ε* to the tense stem (if this begins with a consonant), or lengthening its initial vowel (if it begins with a short vowel) ; as in *ἔ-λυ-ον*, *ἔ-λυσ-ε*, *ἔ-φῆν-ατο*, *ἔ-λελύκ-ειν*, and in *ἤκου-ον*, *ἤκουσ-α*, imperfect and aorist of *ἀκούω*, *to hear*. This prefix or lengthening does not belong to the tense stem, but disappears in the dependent moods and in the participle.

A prefix, seen in *λε-* of *λέλυκα* and *λέλειμμαι*, in *πε-* of *πέφασμαι*, and *ε* of *ἔσταλμαι* (§ 97, 4), for which a lengthening of the initial vowel is found in *ἤλλαγμα* (*ἀλλαγ-*) from *ἀλλάσσω* (§ 97, 4), belongs to the perfect *tense stem*, and remains in all the moods and in the participle.

These prefixes and lengthenings (c), called *augment* (*increase*), are explained in §§ 99–106.

3. There are two principal forms of conjugation of Greek verbs, that of verbs in  $\omega$  and that of verbs in  $\mu$ .

NOTE. Verbs in  $\mu$  form a small class, compared with those in  $\omega$ , and are distinguished in their inflection almost exclusively in the present and second-aorist systems, in the other systems agreeing with verbs in  $\omega$ . The conjugation of the latter is therefore given first, and under this head are stated the general principles which belong equally to both conjugations.

### CONJUGATION OF VERBS IN $\Omega$ .

§ 94. The present stem of a verb in  $\omega$  is found by dropping  $\omega$  of the present indicative active, or  $\sigma\mu\alpha\iota$  of the present indicative middle; as  $\lambda\acute{\upsilon}\omega$  ( $\lambda\upsilon-$ ),  $\lambda\acute{\epsilon}\iota\pi\omega$  ( $\lambda\epsilon\iota\pi-$ ),  $\pi\rho\acute{\alpha}\sigma\sigma\omega$  ( $\pi\rho\alpha\sigma\sigma-$ );  $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$  ( $\beta\omicron\upsilon\lambda-$ ),  $\gamma\acute{\iota}\gamma\omicron\mu\alpha\iota$  ( $\gamma\iota\gamma\omicron-$ ).

NOTE. The simple stem, when there is one distinct from the present stem, must be learnt by observation and by familiarity with the principles upon which the present stem is formed from the simple stem (§ 103).

§ 95. 1. The following synopses include: —

I. All the tenses of  $\lambda\acute{\upsilon}\omega$ , *loose*.

II. All the tenses of  $\lambda\acute{\epsilon}\iota\pi\omega$ , *leave*; the second perfect and pluperfect active and the second aorist active and middle being in heavy-faced type.

III. All the tenses of  $\phi\alpha\acute{\iota}\nu\omega$ , *show*; the future and aorist active and middle and the second aorist and second future passive being in heavy-faced type.

The synopsis of  $\lambda\acute{\upsilon}\omega$ , with the forms in heavier type in the synopses of  $\lambda\acute{\epsilon}\iota\pi\omega$  and  $\phi\alpha\acute{\iota}\nu\omega$ , will thus show the full conjugation of the verb in  $\omega$ ; and only these forms are inflected in § 96. For the peculiar inflection of the perfect and pluperfect middle and passive of verbs with consonant stems, see § 97.

NOTE. The paradigms in § 96 include the perfect imperative active of  $\lambda\acute{\upsilon}\omega$ ,  $\lambda\acute{\epsilon}\iota\pi\omega$ , and  $\phi\alpha\acute{\iota}\nu\omega$ , although it is hardly possible that this tense can actually have been formed in any of these verbs. As it occurs, however, in some verbs (§ 118, 2, Note), it is given here to complete the illustration of the forms. For the perfect subjunctive and optative active, which are more common in periphrastic forms, see § 118, 2.

For the quantity of  $\upsilon$  in  $\lambda\acute{\upsilon}\omega$ , see § 109, 1, N. 1.

## I. λύω.

## ACTIVE VOICE.

<i>Tense-stem.</i>		<i>Indicative.</i>	<i>Subjunctive.</i>
I. λῦ-	{ Present Imperfect	λύω ἐλυον	λύω
II. λῦσ-	Future	λύσω	
III. λῦσ-	Aorist	ἐλυσα	λύσω
IV. (b) λελῦ-κ-	{ Perfect Pluperfect	ἔλυκα ἐλέλυκειν	{ ἐλέλυκα or ἐλελυκώς ᾤ

## MIDDLE VOICE.

I. λῦ-	{ Present Imperfect	λύομαι ἐλύομην	λύομαι
II. λῦσ-	Future	λύσομαι	
III. λῦσ-	Aorist	ἐλυσάμην	λύσσομαι
IV. (a) λελῦ-	{ Perfect Pluperfect	ἔλυμαι ἐλελύμην	ἐλυμένος ᾤ

## PASSIVE VOICE.

I. λῦ-	{ Present and Imperfect Perfect and Pluperfect } <i>Same as in Middle.</i>		
IV. (a) λελῦ-			
IV. (c) λελῦ-σ-	Future Perfect	ἐλεύσομαι	
VI. (a) λῦθε(η)-	Aorist	ἐλύθην	λυθῶ (for λυθέω)
VI. (b) λῦθη-σ-	Future	λυθήσομαι	

## I. λύω.

## ACTIVE VOICE.

<i>Optative.</i>	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
λύοιμι	λύε	λύειν	λύων
λύσοιμι		λύσειν	λύσων
λύσάμην	λύσον	λύσαι	λύσας
{ λεύκοιμι or λελυκώς εἶην	[Ληλυκα, § 95, 1, N.]	λελυκέναι	λελυκώς

## MIDDLE VOICE.

λυοίμην	λύου	λύεσθαι	λυόμενος
λυσοίμην		λύσεσθαι	λυσόμενος
λυσάμην	λύσαι	λύσασθαι	λυσάμενος
λελυμένος εἶην	λέλυσο	λελύσθαι	λελυμένος

## PASSIVE VOICE.

λελυσοίμην		λελύσεσθαι	λελυσόμενος
λυθείην	λύθητι	λυθῆναι	λυθείς
λυθησοίμην		λυθήσεσθαι	λυθησόμενος

## II. λείπω (λιπ-).

## ACTIVE VOICE.

<i>Tense-stem.</i>		<i>Indicative.</i>	<i>Subjunctive.</i>
I. λειπ-	{ Present Imperfect	λείπω ἐλείπον	λείπω
II. λειψ- for λειπ-σ-	{ Future	λείψω	
III. [λειψ-]	Aorist	[ἐλείψα, &c.]	<i>Not in good use.</i>
IV. (α) λελοιπ- (§ 109, 3)	{ 2 Perfect 2 Pluperfect	ἔλειπον ἐλελοίπειν	{ ἔλειπον or ἐλελοιπὸς ᾤ
V. λιπ-	2 Aorist	ἔλιπον	λίπω

## MIDDLE VOICE.

I. λειπ-	{ Present Imperfect	λείπομαι ἐλειπόμην	λείπομαι
II. λειψ-	Future	λείψομαι	
IV. (α) λελειπ- <i>As Passive.</i>	{ Perfect Pluperfect	ἔλειμμαι (§ 16, 3) ἐλελείμην	λελειμμένος ᾤ
V. λιπ-	2 Aorist	ἐλιπόμην	λίπομαι

## PASSIVE VOICE.

I. λειπ-	Present and Imperfect	{ <i>Same as in Middle.</i>	
IV. (α) λελειπ-	Perfect and Pluperfect		
IV. (ε) λελειψ- for λελειπ-σ-	{ Fut. Perf.	λελείψομαι	
VI. (α) λειφθε(η)- (§ 16, 1).	{ Aorist	ἐλειφθην	λειφθῶ (for λειφθέω)
VI. (β) λειφθη-σ-	Future	λειφθήσομαι	

## II. λείπω (λιπ-).

## ACTIVE VOICE.

<i>Optative.</i>	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
λείποιμι	λείπε	λείπειν	λείπων
λείψοιμι		λείψειν	λείψων
{ ληλοίποιμι or ληλοιπὸς εἶην	[ληλοιπε, § 95, N.]	ληλοιπέναι	ληλοιπός
λίποιμι	λίπε	λίπειν	λίπών

## MIDDLE VOICE.

λειπόμην	λείπου	λείπεσθαι	λειπόμενος
λειψόμην		λείψεσθαι	λειψόμενος
λελειμμένος εἶην	λέλειψο	λελείφθαι (§ 16, 1 & 4)	λελειμμένος
λιπόμην	λιποθ	λιπίσθαι	λιπόμενος

## PASSIVE VOICE.

λελειπόμην		λελείψεσθαι	λελειψόμενος
λειφθείην	λείφθητι	λειφθῆναι	λειφθείς
λειφθησοίμην		λειφθήσεσθαι	λειφθησόμενος



## III. φαίνω (φαν-).

## ACTIVE VOICE.

<i>Tense-stem.</i>		<i>Indicative.</i>	<i>Subjunctive.</i>
I. φαιν-	{ Present Imperfect	φαίνω ἐφαίων	φαίνομ
II. φάνε-	Future	(φάνέω) φάνῶ	
III. φην-	Aorist	ἔφην	φήνω
IV. (b) πεφαγκ- for πεφαν-κ-(§ 16, 5)	{ Perfect Pluperfect	πέφαγκα ἐπεφάγκειν	{ πέφάγκω or πεφαγκῶς ᾧ
IV. (a) πεφην- (§ 109, 3)	{ 2 Perfect 2 Pluperf.	πέφην ἐπεφήνειν	{ πεφήνω or πεφήνῶς ᾧ

## MIDDLE VOICE.

I. φαιν-	{ Present Imperfect	φαίνομαι ἐφαινόμην	φαίνομαι
II. φάνε-	Future	(φάνέομαι) φανοίμαι	
III. φην-	Aorist	ἔφηνάμην	φήνωμαι
IV. (a) πεφαν-	{ Perfect Pluperfect	πέφασμαι ἐπεφάσμην	πεφασμένος ᾧ

## PASSIVE VOICE.

I. φαιν-	{ Present and Imperfect } <i>Same as in Middle.</i>		
IV. (a) πεφαν-			
VI. (a) φανθε(η)-	Aorist	ἐφάνθη	φανθῶ (for φανθέω)
VI. (b)	Future	Wanting.	
VII. (a) φανε(η)-	2 Aorist	ἐφάνην	φανῶ (for φανέω)
VII. (b) φανησ-	2 Future	φανήσομαι	

## III. φαίνο (φαν-).

## ACTIVE VOICE.

*Optative.*

φαίνομι

*Imperative.*

φαίνε

*Infinitive.*

φαίνειν



{ (φανέοιμι) φαίνομι  
 { οἱ (φανείην) φανόλην

(φανέειν) φανείν (φανέων) φανών

φήναιμι

φήνον

φήναι

φήνας

{ πεφάγοιμι οἱ  
 { πεφαγκώς εἶην

[πέφαγκε, § 95, N.] πεφαγκέναι

πεφαγκώς

{ πεφήνοιμι οἱ  
 { πεφηνώς εἶην

[πέφηνε, § 95, N.] πεφηνέναι

πεφηνώς

## MIDDLE VOICE.

φαίνομην

φαίνου

φαίνεσθαι

φαινόμενος

(φανέοιμην) φανόμην

{ (φανέεσθαι)  
 { φανείσθαι

{ (φανόμενος)  
 { φανόμενος

φήναίμην

φήναι

φήνασθαι

φήνάμενος

πεφασμένος εἶην

πέφασο

πεφάνθαι (§ 16, 4) πεφασμένος

## PASSIVE VOICE.

φανθείη

φάνθητι

φανθήναι

φανθείς

φανείην

φάνηθι

φανήναι

φανείς

φανησόμεν

φανήσεσθαι

φανησόμενος

2. The following table shows the meaning of each tense of λύω, λέπω, and φαίνω, in the indicative, imperative, infinitive, and participle of the active voice : —

## I. Λύω.

	Indicative.	Imperative.	Infinitive.	Participle.
Pres.	<i>I loose or am loosing.</i>	<i>Loose thou.</i>	<i>To loose or to be loosing.</i>	<i>Loosing.</i>
Imp.	<i>I loosed or was loosing.</i>			
Fut.	<i>I shall loose.</i>		<i>To be about to loose.</i>	<i>About to loose.</i>
Aor.	<i>I loosed.</i>	<i>Loose thou.</i> (§ 202, 1.)	<i>To loose or to have loosed.</i>	<i>Having loosed or loosing.</i>
Perf.	<i>I have loosed.</i>	(§ 118, 2, N.)	<i>To have loosed.</i>	<i>Having loosed.</i>
Plup.	<i>I had loosed.</i>			

The middle of λύω commonly means *to release for one's self, or to release some one belonging to one's self, hence to ransom (a captive) or to deliver (one's friends from danger)*. See § 199, 3.

In the passive the tenses are changed merely to suit that voice; as *I am loosed, I was loosed, I shall be loosed, I have been loosed, &c.* The future perfect passive means *I shall have been loosed* (i.e. before some future event referred to).

## II. Λέπω.

## ACTIVE VOICE.

	Indicative.	Imperative.	Infinitive.	Participle.
Pres.	<i>I leave or am leaving.</i>	<i>Leave thou.</i>	<i>To leave or to be leaving.</i>	<i>Leaving.</i>
Imperf.	<i>I left or was leaving.</i>			
Fut.	<i>I shall leave.</i>		<i>To be about to leave.</i>	<i>About to leave.</i>
2 Perf.	<i>I have left (some- times I have failed or am wanting).</i>	(§ 118, 2, N.)	<i>To have left.</i>	<i>Having left.</i>
2 Plup.	<i>I had left.</i>			
2 Aor.	<i>I left.</i>	<i>Leave thou.</i> (§ 202, 1.)	<i>To leave or to have left.</i>	<i>Having left or leaving.</i>

The passive of λέπω is used in all tenses, with the meanings *I am left, I was left, I have been left, I had been left, I shall have been left, I was left, I shall be left*. It also means *I am inferior (left behind)*.

The middle of *λείπω* means properly *to remain (leave one's self)*, in which sense it differs little (or not at all) from the passive. But the 2nd aor. *ἐλείπον* often means *I left for myself* (as a memorial or monument): so with the present and future middle in composition. *Ἐλείπον* in Homer sometimes means *I was left behind or was inferior*, like the passive.

### III. Φαίνω.

	Indicative.	Imperative.	Infinitive.	Participle.
Pres.	<i>I show or am showing.</i>	<i>Show thou.</i>	<i>To show.</i>	<i>Showing.</i>
Imperf.	<i>I showed or was showing.</i>			
Fut.	<i>I shall show.</i>		<i>To be about to show.</i>	<i>About to show.</i>
Aor.	<i>I showed.</i>	<i>Show thou.</i> (§ 202, 1.)	<i>To show or to have shown.</i>	<i>Having shown or showing.</i>
1 Perf.	<i>I have shown.</i>	(§ 118, 2, N.)	<i>To have shown.</i>	<i>Having shown.</i>
1 Plup.	<i>I had shown.</i>			
2 Perf.	<i>I have appeared.</i>	(§ 118, 2, N.)	<i>To have appeared.</i>	<i>Having appeared.</i>
2 Plup.	<i>I had appeared.</i>			

The passive of *φαίνω* means properly *to be shown or made evident*; the middle, *to appear (show one's self)*. But these two meanings are often hard to distinguish, and it is therefore sometimes impossible to decide whether *φαίνομαι*, *πέφασμαι*, &c. are passive or middle. The 2nd fut. pass. *φανήσομαι*, *I shall appear or be shown*, does not differ in sense from the fut. mid. *φανοῦμαι*; but *ἐφάνθη* is generally passive, *I was shown*, while *ἐφάνην* is *I appeared*. The aor. mid. *ἐφηνάμην* is transitive, *I showed*; it is rare and poetic in the simple form, but *ἀπεφηνάμην* is common in the meaning *I declared*.

NOTE. The meaning of the various forms of the subjunctive and optative cannot be fully understood until the constructions are explained in the Syntax. But the following examples will make them clearer than a mere translation of the forms, some of which (e.g. the future optative) cannot be used alone:—

*Λύωμεν* (or *λύσωμεν*) *αὐτόν*, *let us loose him*, *μὴ λύσῃς αὐτόν*, *do not loose him*. *Ἐὰν λύω* (or *λύσω*) *αὐτόν*, *χαίρησιν*, *if I (shall) loose him, he will rejoice*. *Ἐρχομαι*, *ἵνα αὐτόν λύω* (or *λύσω*), *I am coming that I may loose him*. *Εἴθε λύοιμι* (or *λύσαιμι*) *αὐτόν*, *O that I may loose him*. *Εἰ λύοιμι* (or *λύσαιμι*) *αὐτόν*, *χαίροι ἂν*, *if I should loose him, he would rejoice*. *Ἦλθον* *ἵνα αὐτόν λύοιμι* (or *λύσαιμι*), *I came that I might loose him*. *Εἶπον* *ὅτι αὐτόν λύοιμι*, *I said that I was loosing him*; *εἶπον* *ὅτι αὐτόν λύσαιμι*, *I said that I had loosed him*; *εἶπον* *ὅτι αὐτόν λύσοιμι*, *I said that I would loose him*. For the difference between the present and aorist in these moods, see § 202, 1; for the perfect, see § 202, 2.

§ 96. *Λύω* in all its tenses, and *λείπω* and *φαίνω* in

I. *λύω* (λυ),

*Active*

PRESENT.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S.	1. λύω	λύω	λύοιμι
	2. λύεις	λύης	λύοις
	3. λύει	λύη	λύοι
D.	2. λύετον	λύητον	λύοιτον
	3. λύετον	λύητον	λυοίτην
P.	1. λύομεν	λύωμεν	λύοιμεν
	2. λύετε	λύητε	λύοιτε
	3. λύουσι	λύωσι	λύοιεν

IMPERFECT.

S.	1. ἔλυον
	2. ἔλυες
	3. ἔλυε
D.	2. ἔλύετον
	3. ἔλύετην
P.	1. ἔλύομεν
	2. ἔλύετε
	3. ἔλυον

FUTURE.

S.	1. λύσω	λύσοιμι
	2. λύσεις	λύσοις
	3. λύσει	λύοι
D.	2. λύσετον	λύσοιτον
	3. λύσετον	λυσοίτην
P.	1. λύσομεν	λύσοιμεν
	2. λύσετε	λύσοιτε
	3. λύσουσι	λύσοιεν

the tenses above mentioned (§ 95), are thus inflected : —

*to loose.*

*Voice.*

### PRESENT.

	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
S. {	2. λῶε	λῶεν	λῶν, λῶουσα,
3.	λῶτε		λθον (§ 68)
D. {	2. λῶτον		
3.	λῶτων		
P. {	2. λῶτε		
3.	λῶτωσαν		
	or λυόντων		

### FUTURE.

λῶσαν	λῶσαν, λῶσουσα,
	λῶσον (§ 68)

*Active Voice of*

## AORIST.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S.	1. ἔλυσα	λύσω	λύσαιμι
	2. ἔλυσας	λύσῃς	λύσαις, λύσῃας
	3. ἔλυσε	λύσῃ	λύσαι, λύσῃαι
D.	2. ἐλύσατον	λύσῃτον	λύσαιτον
	3. ἐλύσατῃν	λύσῃτον	λυσαίτην
P.	1. ἐλύσαμεν	λύσωμεν	λύσαιμεν
	2. ἐλύσατε	λύσητε	λύσαιτε
	3. ἔλυσαν	λύσωσι	λύσαιεν, λύσῃαν

## PERFECT.

S.	1. λέλυκα	λέλυκω (§ 95, 1, N.)	λέλυκοιμι (§95, 1, N.)
	2. λέλυκας	λέλυκῃς	λέλυκοις
	3. λέλυκε	λέλυκῃ	λέλυκοι
D.	2. λέλύκατον	λέλύκητον	λέλύκοιτον
	3. λέλύκατον	λέλύκητον	λελυκοίτην
P.	1. λέλύκαμεν	λέλύκωμεν	λέλύκοιμεν
	2. λέλύκατε	λέλύκητε	λέλύκοιτε
	3. λέλύκασι	λέλύκωσι	λέλύκοιεν

## PLUPERFECT.

S.	1. ἐλέλυκεν	
	2. ἐλέλυκες	
	3. ἐλέλυκε	
D.	2. ἐλέλυκετον	
	3. ἐλελυκείτην	
P.	1. ἐλέλυκαμεν	
	2. ἐλέλυκατε	
	3. ἐλέλυκσαν or ἐλέλυκεισαν	

λύω (*continued*).

## AORIST.

	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
S. {	2. λύσον	λύσαι	λύσας, λύσασα,
	3. λυσάτω		λύσαν (§ 68)
D. {	2. λύσᾱτον		
	3. λυσάτων		
P. {	2. λύσατε		
	3. λυσάτωσαν		
	or λυσάντων		

## PERFECT.

S. {	2. λελυκε (§95, 1, N.)	λελυκέναι	λελυκώς, λελυκυῖα,
	3. λελυκέτω		λελυκός (§ 68)
D. {	2. λελύκετον		
	3. λελυκέτων		
P. {	2. λελύκετε		
	3. λελυκέτωσαν		



λύω

*Middle*

## PRESENT.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S. {	1. λύομαι	λύωμαι	λυοίμην
	2. λύῃ, λύῃς	λύῃ	λύοιο
	3. λύεται	λύηται	λύοιτο
D. {	2. λύεσθον	λύῃσθον	λυοίσθον
	3. λύεσθον	λύῃσθον	λυοίσθην
P. {	1. λυόμεθα	λυώμεθα	λυοίμεθα
	2. λύεσθε	λύησθε	λύοισθε
	3. λύονται	λύωνται	λύοιντο

## IMPERFECT.

S. {	1. ἐλύμην
	2. ἐλύου
	3. ἐλύετο
D. {	2. ἐλύεσθον
	3. ἐλύεσθην
P. {	1. ἐλυόμεθα
	2. ἐλύεσθε
	3. ἐλύοντο

## FUTURE.

S. {	1. λύσομαι	λυσοίμην
	2. λύσῃ, λύσει	λύσοιο
	3. λύσεται	λύσοιτο
D. {	2. λύσεσθον	λυσοίσθον
	3. λύσεσθον	λυσοίσθην
P. {	1. λυσόμεθα	λυσοίμεθα
	2. λύσεσθε	λύσοισθε
	3. λύσονται	λύσοιντο

(continued).

Voice.

## PRESENT.

	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
S. {	2. λύου	λύεσθαι	λυόμενος, λυομένη,
3. λύεσθω			λυόμενον (§ 62, 3.)
D. {	2. λύεσθον		
3. λύεσθων			
P. {	1. λύεσθε		
2. λύεσθωσαν			
	or λύεσθων		

## FUTURE.

λύσεσθαι	λυσόμενος, -η, -ον
	(§ 62, 3.)

λύω

*Middle*

## AORIST.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S. {	1. ἐλύσαμεν	λύσωμαι	λυσαίμην
	2. ἐλύσω	λύσῃ	λύσαιο
	3. ἐλύσατο	λύσῃται	λύσαιτο
D. {	2. ἐλύσασθον	λύσῃσθον	λύσαισθον
	3. ἐλυσάσθην	λύσῃσθον	λυσαίσθην
P. {	1. ἐλυσάμεθα	λυσώμεθα	λυσαίμεθα
	2. ἐλύσασθε	λύσῃσθε	λύσαισθε
	3. ἐλύσαντο	λύσωνται	λύσαιντο

## PERFECT.

S. {	1. λέλυμαι	λελυμένος εἰμι	λελυμένος εἴην
	2. λέλυσαι	λελυμένος ᾖς	λελυμένος εἴης
	3. λέλυνται	λελυμένος ᾗ	λελυμένος εἴη
D. {	2. λέλυσθον	λελυμένω ᾗτον	λελυμένω εἴητον οἷ εἴτον
	3. λέλυσθον	λελυμένω ᾗτον	λελυμένω εἴητην οἷ εἴτην
P. {	1. λέλύμεθα	λελυμένοι ὄμεν	λελυμένοι εἴμεν οἷ εἴμεν
	2. λέλυσθε	λελυμένοι ᾗτε	λελυμένοι εἴητε οἷ εἴτε
	3. λέλυνται	λελυμένοι ὄσι	λελυμένοι εἴσαν οἷ εἴαν

## PLUPERFECT.

S. {	1. ἐλελύμην	
	2. ἐέλυσο	
	3. ἐέλυτο	
D. {	2. ἐέλυσθον	
	3. ἐελύσθην	
P. {	1. ἐελύμεθα	
	2. ἐέλυσθε	
	3. ἐέλυντο	

(continued).

Voice.

## AORIST.

	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
S.	{ 2. λύσαι 3. λυσάσθω	λύσασθαι	λυσάμενος, -η, -ον (§ 62, 3)
D.	{ 2. λύσασθον 3. λυσάσθων		
P.	{ 2. λύσασθε 3. λυσάσθωσαν or λυσάσθων		

## PERFECT.

S.	{ 2. λελυσο 3. λελύσθω	λελύσθαι	λελυμένος, -η, -ον (§ 62, 3)
D.	{ 2. λελυσθον 3. λελύσθων		
P.	{ 2. λελυσθε 3. λελύσθωσαν or λελύσθων		

λύω

*Passive*

Present, Imperfect, Perfect, and

## FUTURE PERFECT.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S.	{ 1. λελύσομαι 2. λελύσῃ, λελύσει 3. λελύσεται		λελυσοίμην λελύσοιο λελύσοιτο
D.	{ 2. λελύσεσθον 3. λελύσεσθον		λελύσοισθον λελυσοίσθην
P.	{ 1. λελυσόμεθα 2. λελύσεσθε 3. λελύσονται		λελυσοίμεθα λελύσοισθε λελύσوينτο

## AORIST.

S.	{ 1. ἐλύθην 2. ἐλύθης 3. ἐλύθη	λυθῶ λυθῆς <u>λυθῇ</u>	λυθείην λυθείης λυθείη
D.	{ 2. ἐλύθητον 3. ἐλυθήτην	λυθήτων λυθήτην	λυθείητον, λυθείτον λυθείτην, λυθείτην
P.	{ 1. ἐλύθημεν 2. ἐλύθητε 3. ἐλύθησαν	λυθῶμεν λυθήτε λυθῶσι	λυθείμεν, λυθείμεν λυθείητε, λυθείτε λυθείσαν, λυθείαν

## FUTURE.

S.	{ 1. λυθήσομαι 2. λυθήσῃ, λυθήσει 3. λυθήσεται	λυθησοίμην λυθήσοιο λυθήσοιτο
D.	{ 2. λυθήσεσθον 3. λυθήσεσθον	λυθήσοισθον λυθησοίσθην
P.	{ 1. λυθησόμεθα 2. λυθήσεσθε 3. λυθήσονται	λυθησοίμεθα λυθήσοισθε λυθήσوينτο

(continued).

Voice.

Pluperfect Passive, same as Middle.

## FUTURE PERFECT.

*Imperative.**Infinitive.**Participle.*

λελύσασθαι

λελυσόμενος, -η, -ον  
(§ 62, 3)

## AORIST.

S. { 2. λύθητι  
3. λύθήτω

λυθῆναι

λυθείς, λυθείσα, λυθέν  
(§ 68)D. { 2. λύθητον  
3. λυθήτωνP. { 2. λύθητε  
3. λυθήτωσαν  
or λυθέντων

## FUTURE.

λυθήσασθαι

λυθησόμενος, -η, -ον  
(§ 62, 3)

## II. λείπω

*Active*

## SECOND PERFECT.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S. {	1. λείποις	λείποις	λείποιμι
2.	λείποις	λείποις	λείποις
3.	λείπει	λείπῃ	λείποι
D. {	2. λείπατον	λείπητον	λείποιτον
3.	λείπατον	λείπητον	λείποιτην
P. {	1. λείπαμεν	λείπωμεν	λείποιμεν
2.	λείπατε	λείπητε	λείποιτε
3.	λείπασι	λείπωσι	λείποιεν

## SECOND PLUPERFECT.

S. {	1. ἐλείπων
2.	ἐλείπας
3.	ἐλείπε
D. {	2. ἐλείπατον
3.	ἐλείπετην
P. {	1. ἐλείπαμεν
2.	ἐλείπατε
3.	ἐλείπασαν or ἐλείπεσαν

## SECOND AORIST.

S. {	1. ἔλιπον	λίπω	λίπομι
2.	ἔλιπες	λίπῃς	λίποις
3.	ἔλιπε	λίπῃ	λίποι
D. {	2. ἔλιπετον	λίπητον	λίποιτον
3.	ἔλιπέτην	λίπητον	λίποιτην
P. {	1. ἔλιπομεν	λίπωμεν	λίποιμεν
2.	ἔλιπετε	λίπητε	λίποιτε
3.	ἔλιπον	λίπωσι	λίποιεν

(λει), to leave.

*Voice.*

SECOND PERFECT.

	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
S. {	2. λέλοιπε	λελοιπέναι	λελοιπώς, λελουπία, λελοιπός (§ 68)
3.	λελοιπέτω		
D. {	2. λελοίπετον		
3.	λελοιπέτων		
P. {	2. λελοίπετε		
3.	λελοιπέτωσαν		

SECOND AORIST.

S. {	2. λίπει	λιπεῖν	λιπών, λιποῦσα, λιπόν (§ 68)
3.	λιπέτω		
D. {	2. λίπετον		
3.	λιπέτων		
P. {	2. λίπετε		
3.	λιπέτωσαν or λιπόντων		



λείπω

*Middle*

## SECOND AORIST.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S. {	1. ἐλιπόμην	λίπωμαι	λίποίμην
	2. ἐλίπου	λίπη	λίποιο
	3. ἐλίπετο	λίπηται	λίποιτο
D. {	2. ἐλίπεσθον	λίπησθον	λίποισθον
	3. ἐλίπεσθην	λίπησθον	λίποίσθην
P. {	1. ἐλιπόμεθα	λιπώμεθα	λιποίμεθα
	2. ἐλίπεσθε	λίπησθε	λίποισθε
	3. ἐλίποντο	λίπωνται	λίποιντο

III. φαίνομαι

*Active*

## FUTURE.

	<i>Indicative.</i>		<i>Optative.</i>
S. {	1. (φανέω) φανῶ	(φανέοιμι) φανοίμι,	οἷ (φανεοίην) φανοίην
	2. (φανέεις) φανείς	(φανέοις) φανοίς,	οἷ (φανεοίης) φανοίης
	3. (φανέει) φανεί	(φανέοι) φανοί,	οἷ (φανεοίη) φανοίη
D. {	2. (φανέετον) φανείτον	(φανέοιτον) φανοίτον,	οἷ (φανεοίητον) φανοίητον
	3. (φανέετον) φανείτον	(φανεοίτην) φανοίτην,	οἷ (φανεοίητην) φανοίητην
P. {	1. (φανέομεν) φανοῦμεν	(φανέοιμεν) φανοίμεν,	οἷ (φανεοίημεν) φανοίημεν
	2. (φανέετε) φανείτε	(φανέοιτε) φανοίτε,	οἷ (φανεοίητε) φανοίητε
	3. (φανέουσι) φανοῦσι	(φανέοιεν) φανοίεν,	οἷ (φανεοίησαν) φανοίησαν

## AORIST.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S. {	1. ἔφηνα	φήνω	φήναιμι
	2. ἔφηνας	φήνης	φήναις οἷ φήνας
	3. ἔφηνε	φήνη	φήναι οἷ φήνει
D. {	2. ἐφήνατον	φήνητον	φήναιτον
	3. ἐφήνάτην	φήνητον	φήνάιτην
P. {	1. ἐφήναμεν	φήνωμεν	φήναιμεν
	2. ἐφήνατε	φήνητε	φήναιτε
	3. ἔφηναν	φήνωσι	φήναιεν οἷ φήνιαν

(continued).

Voice.

## SECOND AORIST.

	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
S.	{ 2. λιποῦ 3. λιπέσθω	λιπέσθαι	λιπόμενος, -η, -ον (§ 62, 3)
D.	{ 2. λιπεσθον 3. λιπέσθων		
P.	{ 2. λιπεσθε 3. λιπέσθωσαν or λιπέσθων		

(φαν-), to show.

Voice.

## FUTURE.

<i>Infinitive.</i>	<i>Participle.</i>
(φάρεω) φανέν	(φάρεων) φανών (§ 69)

## AORIST.

	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
S.	{ 2. φῆνον 3. φηνάτω	φῆναι	φῆνās, φῆνāσα, φῆναν (§ 68)
D.	{ 2. φῆνατον 3. φηνάτων		
P.	{ 2. φῆνατε 3. φηνάτωσαν or φηνάντων		

φαίνω

*Middle*

## FUTURE.

	<i>Indicative.</i>	<i>Optative.</i>
S.	1. (φανέομαι) φανοῦμαι	(φαρεοίμην) φανοίμην
	2. (φανέη, φανέει) φανῇ, φανεί	(φανέοιο) φανοίο
	3. (φανέεται) φανεύται	(φανέοιτο) φανοίτο
D.	2. (φανέεσθον) φανείσθον	(φαρέοισθον) φανοίσθον
	3. (φανέεσθον) φανείσθον	(φαρεοίσθην) φανοίσθην
P.	1. (φανέμεθα) φανούμεθα	(φαρεοίμεθα) φανοίμεθα
	2. (φανέεσθε) φανείσθε	(φαρέοισθε) φανοίσθε
	3. (φανέονται) φανούνται	(φανέωτο) φανοῖντο

## AORIST.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S.	1. ἐφηνάμην	φήνωμαι	φήναίμην
	2. ἐφήνω	φήνῃ	φήναιο
	3. ἐφήνατο	φήνηται	φήναιτο
D.	2. ἐφήνασθον	φήνησθον	φήναισθον
	3. ἐφήνασθην	φήνησθον	φήναίσθην
P.	1. ἐφηνάμεθα	φήνώμεθα	φήναίμεθα
	2. ἐφήνασθε	φήνησθε	φήναισθε
	3. ἐφήναντο	φήνωνται	φήναιντο

*Passive*

## SECOND AORIST.

S.	1. ἐφάνην	φανῶ	φανείην
	2. ἐφάνης	φανῆς	φανείης
	3. ἐφάνη	φανῇ	φανείη
D.	2. ἐφάνητον	φανήτον	φανείητον or φανείτον
	3. ἐφάνητην	φανήτον	φανείητην or φανείτην
P.	1. ἐφάνημεν	φανῶμεν	φανείημεν or φανείμεν
	2. ἐφάνητε	φανήτε	φανείητε or φανείτε
	3. ἐφάνησαν	φανῶσι	φανείησαν or φανείεν

(continued).

Voice.

## FUTURE.

*Infinitive.*

(φανέσθαι) φανείσθαι

*Participle.*(φανόμενος) φανούμενος, -η, -ον  
- (§ 62, 3)

## AORIST.

*Imperative.**Infinitive.**Participle.*

- S. { 2. φῆναι  
3. φηνάσθω
- D. { 2. φήνασθον  
3. φηνάσθων
- P. { 2. φήνασθε  
3. φηνάσθωσαν  
or φηνάσθων

φήνασθαι

φηνάμενος, -η, -ον  
(§ 62, 3)

Voice.

## SECOND AORIST.

- S. { 2. φάνηθι  
3. φανήτω
- D. { 2. φάνητον  
3. φανήτων
- P. { 2. φάνητε  
3. φανήτωσαν  
or φανέντων

φάνηναι

φανείς, φανείσα, φανέν  
(§ 68)

*Perfect Infinitive and Participle.*

<i>Infinitive</i>	τετρίφθαι	πεπλήχθαι	πεπείσθαι	ἑσταλθαι
<i>Participle</i>	τετριμμένος	πεπλεγμένος	πεπεισμένος	ἑσταλμένος

*Pluperfect Indicative.*

S.	{ 1. ἐτετρίμην	ἐπεπλήγην	ἐπεπείσην	ἑστάλμην
	{ 2. ἐτέτριψο	ἐπέπλεξο	ἐπέπεισο	ἑσταλσο
	{ 3. ἐτέτριπτο	ἐπέπλεκτο	ἐπέπειστο	ἑσταλτο
D.	{ 2. ἐτέτριφθον	ἐπέπλεχθον	ἐπέπεισθον	ἑσταλθον
	{ 3. ἐτετρίφθην	ἐπεπλέχθην	ἐπεπείσθην	ἑστάλθην
P.	{ 1. ἐτετρίμμεθα	ἐπεπλέγμεθα	ἐπεπείσμεθα	ἑστάλμεθα
	{ 2. ἐτέτριφε	ἐπέπλεχε	ἐπέπειθε	ἑσταλθε
	{ 3. τετριμμένοι ἦσαν	πεπλεγμένοι ἦσαν	πεπεισμένοι ἦσαν	ἑσταλμένοι ἦσαν

4. The same tenses of (τελέω) τελῶ, (stem τελε-, § 109, 2), *finish*, φαίνω (φᾶν-), *show*, ἀλλάσσω (ἀλλάγ-), *exchange*, and ἐλέγχω (ἐλεγχ-), *convict*, are thus inflected: —

*Perfect Indicative.*

S.	{ 1. τετέλεσμαι	πέφασμαι	ἠλλαγμαι	ἐηλεγμαι
	{ 2. τετέλεσαι	πέφανσαι	ἠλλαξαι	ἐηλεξαι
	{ 3. τετέλεσται	πέφανται	ἠλλαγται	ἐηλεγκται
D.	{ 2. τετέλεσθον	πέφανθον	ἠλλαχθον	ἐηλεγχθον
	{ 3. τετέλεσθον	πέφανθον	ἠλλαχθον	ἐηλεγχθον
P.	{ 1. τετέλεσμεθα	πέφασμεθα	ἠλλάγμεθα	ἐηλέγμεθα
	{ 2. τετέλεσθε	πέφανθε	ἠλλαχθε	ἐηλεγχθε
	{ 3. τετελεσμένοι εἰσὶ	πεφασμένοι εἰσὶ	ἠλλαγμένοι εἰσὶ	ἐηλεγμένοι εἰσὶ

*Perfect Subjunctive and Optative.*

<i>Subj.</i>	τετελεσμένος ᾧ	πεφασμένος ᾧ	ἠλλαγμένος ᾧ	ἐηλεγμένος ᾧ
<i>Opt.</i>	,, εἴην	,, εἴην	,, εἴην	,, εἴην

*Perfect Imperative.*

S.	{ 2. τετέλεσο	πέφανσο	ἠλλαξο	ἐηλεξο
	{ 3. τετέλεσθω	πέφάνθω	ἠλλάχθω	ἐηλέγχθω
D.	{ 2. τετέλεσθον	πέφανθον	ἠλλαχθον	ἐηλεγχθον
	{ 3. τετέλεσθων	πέφάνθων	ἠλλάχθων	ἐηλέγχθων
P.	{ 2. τετέλεσθε	πέφανθε	ἠλλαχθε	ἐηλεγχθε
	{ 3. τετέλεσθωσαν	πέφάνθωσαν	ἠλλάχθωσαν	ἐηλέγχθωσαν
	or τετέλεσθων	or πέφάνθων	or ἠλλάχθων	or ἐηλέγχθων

*Perfect Infinitive and Participle.*

<i>Inf.</i>	τετελέσθαι	πεφάνθαι	ἡλλάχθαι	ἐηλέγχθαι
<i>Part.</i>	τετελεσμένος	πεφασμένος	ἡλλαγμένος	ἐηλεγμένος

*Pluperfect Indicative.*

S.	1.	ἐτετελέσμην	ἐπεφάσμην	ἡλλάγμην	ἐηλέγμην
	2.	ἐτετέλεισο	ἐπέφανσο	ἡλλαξο	ἐήλεγξο
	3.	ἐτετέλειστο	ἐπέφαντο	ἡλλακτο	ἐήλεγκτο
D.	2.	ἐτετέλεισθον	ἐπέφανθον	ἡλλαχθον	ἐήλεγχθον
	3.	ἐτετελέσθην	ἐπεφάνθην	ἡλλάχθην	ἐηλέγχθην
P.	1.	ἐτετελέσμεθα	ἐπεφάσμεθα	ἡλλάγμεθα	ἐηλέγμεθα
	2.	ἐτετέλεισθε	ἐπέφανθε	ἡλλαχθε	ἐήλεγχθε
	3.	τετελεσμένοι ἦσαν	πεφασμένοι ἦσαν	ἡλλαγμένοι ἦσαν	ἐηλεγμένοι ἦσαν

NOTE 1. The regular third person plural in these tenses (τετριβ-νται, ἐπεπλεκ-ντο, &c. formed like λένυ-νται, ἐέλυν-ντο) could not be pronounced. The periphrastic form is necessary also when σ is added to a vowel stem in these tenses (§ 109, 2), as in τετέλεισ-μαι. On the other hand, when final ν of a stem is dropped in these tenses (§ 109, 6), the regular forms in νται and ντο are used; as κλίνω, κέκλι-μαι, κέκλινται (not κελιμένοι εἰσί).

NOTE 2. The euphonic changes in these tenses follow the principles stated in § 16, 1-4. Thus τέτριμ-μαι is for τετριβ-μαι (§ 16, 3); τέτριψαι for τετριβ-σαι (§ 16, 2); τέτριπ-ται for τετριβ-ται (§ 16, 1); τέτριφ-θον for τετριβ-σθον, τετριβ-θον (§ 16, 4 and 1). So πέπλεγ-μαι is for πεπλεκ-μαι (§ 16, 3); πέπλεχ-θον for πεπλεκ-σθον (§ 16, 4 and 1). Πέπεισ-μαι is for πεπειθ-μαι (§ 16, 3); πέπει-σαι for πεπειθ-σαι (§ 16, 2); πέπεισ-ται for πεπειθ-ται (§ 16, 1); πέπεισ-θον for πεπειθ-σθον (§ 16, 4 and 1). Ἔσταλ-θον is for ἐσταλ-σθον (§ 16, 4); ἔσταλ-θε for ἐσταλ-σθε.

In τετέλε-σ-μαι, σ is added to the stem before μ and τ (§ 109, 2), the stem remaining pure before σ; lingual stems change the lingual (τ, δ, θ) to σ before μ and τ (§ 16, 1 and 3) and before θ (for σθ, § 16, 4); these two classes of verbs therefore inflect these tenses alike, though on different principles. On the other hand, the σ before μ in πέφασμαι and ἐπεφάσμην is a substitute for ν of the stem (§ 16, 6, N. 4); which ν reappears before all other letters, causing the σ of σθ to be dropped in σθον, σθε, &c. (§ 16, 4). In the following comparison the distinction is shown by the hyphens:—

τετέλε-σ-μαι	πέπεισ-μαι	πέφασ-μαι
τετέλε-σαι	πέπει-σαι	πέφαν-σαι
τετέλε-σ-ται	πέπεισ-ται	πέφαν-ται
τετέλε-σθε	πέπεισ-θε	πέφαν-θε

	or		or		or	
S.	{ 1. (τιμαοίην)	τιμῶην	(φιλεοίην)	φιλοίην	(δηλοοίην)	δηλοίην
	{ 2. (τιμαοίης)	τιμῶης	(φιλεοίης)	φιλοίης	(δηλοοίης)	δηλοίης
	{ 3. (τιμαοίη)	τιμῶη	(φιλεοίη)	φιλοίη	(δηλοοίη)	δηλοίη
D.	{ 2. (τιμαοιήτον)	τιμῶήτον	(φιλεοιήτον)	φιλοιήτον	(δηλοοιήτον)	δηλοιήτον
	{ 3. (τιμαοιήτην)	τιμῶήτην	(φιλεοιήτην)	φιλοιήτην	(δηλοοιήτην)	δηλοιήτην
P.	{ 1. (τιμαοίημεν)	τιμῶήμεν	(φιλεοίημεν)	φιλοίημεν	(δηλοοίημεν)	δηλοίημεν
	{ 2. (τιμαοίητε)	τιμῶήτε	(φιλεοίητε)	φιλοίητε	(δηλοοίητε)	δηλοίητε
	{ 3. [τιμαοίησαν]	τιμῶήσαν	(φιλεοίησαν)	φιλοίησαν	[δηλοοίησαν]	δηλοίησαν

*Present Imperative.*

S.	2. (τίμαε)	τίμα	(φίλεε)	φίλει	(δήλοε)	δήλου
	3. (τιμαέτω)	τιμάτω	(φιλεέτω)	φιλείτω	(δηλοέτω)	δηλούτω
D.	2. (τιμάετον)	τιμάτον	(φιλέετον)	φιλείτον	(δηλόετον)	δηλούτον
	3. (τιμαέτων)	τιμάτων	(φιλεέτων)	φιλείτων	(δηλόετων)	δηλούτων
P.	2. (τιμάετε)	τιμάτε	(φιλέετε)	φιλείτε	(δηλόετε)	δηλούτε
	3. (τιμαέτωσαν)	τιμάτωσαν	(φιλεέτωσαν)	φιλείτωσαν	(δηλοέτωσαν)	δηλούτωσαν
	or (τιμαόντων)	or τιμώντων	or (φιλεόντων)	or φιλούντων	or (δηλούντων)	or δηλούντων

*Present Infinitive.*

(τιμάειν)	τιμᾶν	(φιλέειν)	φιλεῖν	(δηλόειν)	δηλοῖν
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*Present Participle (see § 69).*

(τιμάων)	τιμῶν	(φιλέων)	φιλῶν	(δηλόων)	δηλῶν
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*Imperfect.*

S.	1. (ἐτίμαον)	ἐτίμων	(ἐφίλεον)	ἐφίλουν	(ἐδήλοον)	ἐδήλουν
	2. (ἐτίμαες)	ἐτίμας	(ἐφίλεες)	ἐφίλεις	(ἐδήλοες)	ἐδήλους
	3. (ἐτίμαε)	ἐτίμα	(ἐφίλεε)	ἐφίλει	(ἐδήλοε)	ἐδήλου
D.	2. (ἐτιμάετον)	ἐτιμάτον	(ἐφιλέετον)	ἐφιλείτον	(ἐδηλόετον)	ἐδηλούτον
	3. (ἐτιμαέτην)	ἐτιμάτην	(ἐφιλεέτην)	ἐφιλείτην	(ἐδηλοέτην)	ἐδηλούτην
P.	1. (ἐτιμάομεν)	ἐτιμῶμεν	(ἐφιλέομεν)	ἐφιλοῦμεν	(ἐδηλόομεν)	ἐδηλοῦμεν
	2. (ἐτιμάετε)	ἐτιμάτε	(ἐφιλέετε)	ἐφιλείτε	(ἐδηλόετε)	ἐδηλούτε
	3. (ἐτίμαον)	ἐτίμων	(ἐφίλεον)	ἐφίλουν	(ἐδήλοον)	ἐδήλουν

## PASSIVE AND MIDDLE.

*Present Indicative.*

S.	1. (τιμάομαι)	τιμῶμαι	(φιλέομαι)	φιλοῦμαι	(δηλόομαι)	δηλοῦμαι
	2. (τιμάη, τιμάει)	τιμᾷ	(φιλέη, φιλέει)	φιλεῖ	(δηλόη, δηλόει)	δηλοῖ
	3. (τιμάεται)	τιμᾶται	(φιλέεται)	φιλεῖται	(δηλόεται)	δηλοῦται
D.	2. (τιμάεσθον)	τιμᾶσθον	(φιλέεσθον)	φιλείσθον	(δηλόεσθον)	δηλοῦσθον
	3. (τιμάεσθων)	τιμᾶσθων	(φιλέεσθων)	φιλείσθων	(δηλόεσθων)	δηλοῦσθων
P.	1. (τιμαόμεθα)	τιμώμεθα	(φιλεόμεθα)	φιλούμεθα	(δηλοόμεθα)	δηλούμεθα
	2. (τιμάεσθε)	τιμᾶσθε	(φιλέεσθε)	φιλείσθε	(δηλόεσθε)	δηλούσθε
	3. (τιμᾶνται)	τιμῶνται	(φιλέονται)	φιλοῦνται	(δηλῶνται)	δηλοῦνται

*Present Subjunctive.*

S.	1. (τιμάωμαι)	τιμῶμαι	(φιλέωμαι)	φιλῶμαι	(δηλόωμαι)	δηλῶμαι
	2. (τιμάη)	τιμᾷ	(φιλέη)	φιλῇ	(δηλόη)	δηλοῖ
	3. (τιμάηται)	τιμᾶται	(φιλέηται)	φιλήται	(δηλόηται)	δηλῶται
D.	2. (τιμάησθον)	τιμᾶσθον	(φιλέησθον)	φιλήσθον	(δηλόησθον)	δηλῶσθον
	3. (τιμάησθων)	τιμᾶσθων	(φιλέησθων)	φιλήσθων	(δηλόησθων)	δηλῶσθων
P.	1. (τιμαώμεθα)	τιμώμεθα	(φιλεώμεθα)	φιλῶμεθα	(δηλωώμεθα)	δηλῶμεθα
	2. (τιμάησθε)	τιμᾶσθε	(φιλέησθε)	φιλήσθε	(δηλόησθε)	δηλῶσθε
	3. (τιμᾶνται)	τιμῶνται	(φιλέωνται)	φιλῶνται	(δηλῶνται)	δηλῶνται

*Present Optative.*

S.	1. (τιμαόμην)	τιμῶμην	(φιλεόμην)	φιλοίμην	(δηλοόμην)	δηλοίμην
	2. (τιμάοιο)	τιμῶο	(φιλέοιο)	φιλοίο	(δηλόοιο)	δηλοίο
	3. (τιμάοιτο)	τιμῶτο	(φιλέοιτο)	φιλοίτο	(δηλόοιτο)	δηλοίτο
D.	2. (τιμάοισθον)	τιμῶσθον	(φιλέοισθον)	φιλοίσθον	(δηλόοισθον)	δηλοίσθον
	3. (τιμαόισθην)	τιμῶσθην	(φιλεοίσθην)	φιλοίσθην	(δηλοοίσθην)	δηλοίσθην
P.	1. (τιμαοίμεθα)	τιμώμεθα	(φιλεοίμεθα)	φιλοίμεθα	(δηλοοίμεθα)	δηλοίμεθα
	2. (τιμάοισθε)	τιμῶσθε	(φιλέοισθε)	φιλοίσθε	(δηλόοισθε)	δηλοίσθε
	3. (τιμᾶοντο)	τιμῶντο	(φιλέωντο)	φιλοῖντο	(δηλόωντο)	δηλοῖντο

*Present Imperative.*

S.	2. (τιμάου)	τιμῶ	(φιλέου)	φιλοῦ	(δηλόου)	δηλοῦ
	3. (τιμαέσθω)	τιμᾶσθω	(φιλέεσθω)	φιλείσθω	(δηλοέσθω)	δηλούσθω
D.	2. (τιμάεσθον)	τιμᾶσθον	(φιλέεσθον)	φιλείσθον	(δηλόεσθον)	δηλοῦσθον
	3. (τιμαέσθων)	τιμᾶσθων	(φιλέεσθων)	φιλείσθων	(δηλοέσθων)	δηλούσθων
P.	2. (τιμάεσθε)	τιμᾶσθε	(φιλέεσθε)	φιλείσθε	(δηλόεσθε)	δηλούσθε
	3. (τιμαέσθωσαν οἱ)	τιμᾶσθωσαν οἱ	(φιλέεσθωσαν οἱ)	φιλείσθωσαν οἱ	(δηλοέσθωσαν οἱ)	δηλούσθωσαν οἱ
	(τιμαέσθων)	τιμᾶσθων	(φιλέεσθων)	φιλείσθων	(δηλοέσθων)	δηλούσθων



*Present Infinitive.*

(τιμάσθαι) τιμᾶσθαι (φιλέσθαι) φιλείσθαι (δηλόσθαι) δηλούσθαι

*Present Participle.*

(τιμαόμενος) τιμώμενος (φιλέομενος) φιλούμενος (δηλοόμενος) δηλούμενος

*Imperfect.*

S.	1.	(ἐτιμαόμην) ἐτιμῶμην	(ἐφιλεόμην) ἐφιλούμην	(ἐδηλοόμην) ἐδηλούμην
	2.	(ἐτιμάου) ἐτιμῶ	(ἐφιλέου) ἐφιλοῦ	(ἐδηλόου) ἐδηλοῦ
	3.	(ἐτιμάετο) ἐτιμάτο	(ἐφιλέετο) ἐφιλείτο	(ἐδηλέετο) ἐδηλούτο
D.	2.	(ἐτιμαέσθον) ἐτιμᾶσθον	(ἐφιλέεσθον) ἐφιλείσθον	(ἐδηλέεσθον) ἐδηλούσθον
	3.	(ἐτιμαέσθην) ἐτιμᾶσθην	(ἐφιλέεσθην) ἐφιλείσθην	(ἐδηλέεσθην) ἐδηλούσθην
P.	1.	(ἐτιμαόμεθα) ἐτιμώμεθα	(ἐφιλεόμεθα) ἐφιλούμεθα	(ἐδηλοόμεθα) ἐδηλούμεθα
	2.	(ἐτιμαέσθε) ἐτιμᾶσθε	(ἐφιλέεσθε) ἐφιλείσθε	(ἐδηλέεσθε) ἐδηλούσθε
	3.	(ἐτιμάοντο) ἐτιμώντο	(ἐφιλέοντο) ἐφιλούντο	(ἐδηλόοντο) ἐδηλούντο

REMARK. The uncontracted forms of these tenses are never used in Attic Greek. Those of verbs in *aw* sometimes occur in Homer; those of verbs in *ew* are common in Homer and Herodotus; but those of verbs in *ow* are never used. For dialectic forms of these verbs, see § 120.

NOTE 1. Dissyllabic verbs in *ew* contract only *ee* and *eei*. Thus πλέω, *sail*, has pres. πλέω, πλείς, πλεί, πλείτον, πλέομεν, πλείτε, πλέουσι; imperf. ἔπλεον, ἔπλεις, ἔπλει, &c.; infin. πλεῖν; partic. πλέων.

Δέω, *hind*, is the only exception, and is contracted in most forms; as δοῦσι, δοῦμαι, δούναι, ἔδουν, partic. δῶν, δούν. Δέω, *to want*, is contracted like πλέω.

NOTE 2. A few verbs in *aw* have *η* for *a* in the contracted forms; as διψάω, διψῶ, *thirst*, διψῆς, διψῇ, διψῆτε; imperf. ἐδίψων, ἐδίψης, ἐδίψῃ; infin. διψῆν. So ζάω, *live*, κνάω, *scrape*, πεινάω, *hunger*, σμάω, *smear*, χράω, *give oracles*, with χράομαι, and ψάω, *rub*.

NOTE 3. ῥιγώω, *shiver*, has infinitive ῥιγῶν (with ῥιγούν), and other similar forms in *ω*. Ἰδρώω, *sweat*, has ἰδρώσι, ἰδρώῃ, ἰδρών-τι, &c.

NOTE 4. The third person singular of the imperfect active does not take *ν* movable in the contracted form; thus ἐφίλεε or ἐφίλειεν gives ἐφίλει (never ἐφίλειεν). Except ἐχρῆν or χρῆν (for ἔχραεν, see Note 2), and a very few poetic forms.

NOTE 5. The present infinitive active of verbs in *aw* and *ow* (in *αν* and *ούν*, not *αν* and *ούν*) is probably contracted from forms in *αεν* and *οεν*. The infinitive in *εν* is Doric (§ 119, 14, c). See § 9, 4, N. 2.

NOTE 6. The optative active in *οισαν* is very rare, and perhaps was never used except (contracted) in verbs in *ew*. (See § 115, 4.)

## AUGMENT.

§ 99. 1. In the secondary tenses of the indicative, and in the perfect and future perfect of all the moods and the participle, the stem of the verb receives an *augment* (i.e. *increase*) at the beginning.

2. There are three kinds of augment, *syllabic* augment, *temporal* augment, and *reduplication*.

(a) The syllabic augment prefixes ε to verbs beginning with a consonant; as λύω, ἔλυον.

(b) The temporal augment lengthens the first syllable of verbs beginning with a vowel or a diphthong; as ἄγω, *lead*, ἤγον; οἰκέω, οἰκῶ,  *dwell*, ὤκησα.

(c) The reduplication prefixes the initial consonant followed by ε in forming the perfect stem of verbs beginning with a consonant; as λύω, λέ-λυκα; γράφω,  *write*, γέ-γραφα. For *Attic* reduplication, see § 102.

REMARK. There is an important distinction between the augment of the imperfect and aorist, which does not belong to the tense stem and never appears except in the indicative, and the reduplication or other augment of the perfect and future perfect, which belongs to the perfect stem, and is therefore retained in all the moods and the participle.

*Imperfect and Aorist Indicative.*

§ 100. 1. The imperfect and aorist indicative of verbs beginning with a consonant have the syllabic augment ε. *E.g.*

Λύω, ἔλυον, ἔλυσα, ἐλύομην, ἐλυσάμην, ἐλύεην; γράφω,  *write*, ἔγραφον, ἔγραψα, ἐγράφη; ῥίπτω, ἔρριπον, ἐρρίπον, ἐρρίβην (for ρρ see § 15, 2).

For the pluperfect of these verbs, see § 101, 4.

2. The imperfect and aorist indicative of verbs beginning with a short vowel have the temporal augment, which lengthens the initial vowel; ᾱ and ε become η, and ι, ο, υ become ι, ω, υ. *E.g.*

\**ἄγω*, *lead*, ἦγον, ἦχθην; *ἐλαύνω*, *drive*, ἤλαυνον; *ἱκετεύω* (ῖ), *implore*, ἱκέτευον (ῖ), ἱκέτευσα (ῖ); *ὀνειδίζω*, *reproach*, ὀνειδίζον; *ὕβριζω* (ῡ), *insult*, ὕβρισθην(ῡ); *ἀκολουθεῖω*, *accompany*, ἠκολούθησα; *ὀρθόω*, *erect*, ὀρθόωσα.

For the augment of verbs beginning with a diphthong, see § 103.

NOTE 1. If the initial vowel is already long, no change takes place in it, except that *ā* generally becomes *η* by augment; as *ἀθλέω* (*āth-* contr. from *ἀεθ-*), *struggle*, ἡθλησα. Both *ā* and *η* are found in *ἀνᾶλίσκω* and *ἀνᾶλώω*; see also *αἶω* (poetic), *hear*.

NOTE 2. *Βούλομαι*, *wish*, δύναμαι, *be able*, and μέλλω, *intend*, often add the temporal augment to the syllabic; as *ἐβουλόμην* or *ἡβουλόμην*, *ἐβουλήθην* or *ἡβουλήθην*; *ἐδυνάμην* or *ἡδυνάμην*, *ἐδυνήθην* or *ἡδυνήθην*; *ἔμελλον* or *ἡμελλον*.

NOTE 3. The second aorist active and middle in all the moods and the participle sometimes has a reduplication in Homer; as *πέφραδον* from *φράζω*, *tell*; *πέπιθον* from *πείθω* (πίθ-), *persuade*; *τεταρπόμην* (§ 109, 4, N. 1) from *τέρπω*, *delight*; *κεκλόμην* and *κεκλόμενος* (§ 109, 7, b) from *κέλομαι*, *command*; *ἦραρον* from *ἀραρίσκω* (ἀρ-), *join*; *ᾤρορον* from *ὀρνυμι* (ὀρ-), *rouse*; *πεπαλὼν* (partic.) from *πάλλω* (πᾶλ-), *shake*; *κεκάμω* (subj.) from *κάμνω* (κάμ-), so *λελάχω* from *λαγχάνω*; *πεφιδέσθαι*, inf. from *φείδομαι* (φῖδ-), *spare*, so *λε-λαβέσθαι*, *λε-λαβέσθαι*. In the indicative a syllabic augment may be prefixed to the reduplication; as *ἐκεκλόμην*, *ἔπεφνον* (from *φεν-*), *ἐπέφραδον*.

NOTE 4. \**ἄγω*, *lead*, has a second aorist with Attic reduplication (§ 102), *ἤγαγον* (ἀγ-αγ-), which adds the temporal augment in the indicative, subj. *άγαγω*, opt. *άγάγοιμι*, inf. *άγαγεῖν*, part. *άγαγών*; mid. *ἤγαγόμην*, *άγάγωμαι*, &c., — all in Attic prose. See also the aorists *ἤνεγκα* and *ἤνεγκον* (from stem *ένεκ-*, *έν-ενεκ-*, *ένεγκ-*) of *φέρω*; *ᾤαλκον* (for *ᾤαλ-αλεκ-ον*) of *ἀλέξω*, *ward off*; and *ένένιπον* of *ένιπτω* (*ένιπ-*), *chide*.

NOTE 5. In Homer a liquid (especially λ) may be doubled like ρ (§ 15, 2), after the augment ε; as *ἔλλαχον* for *ἐλαχον*. So sometimes σ; as *ἔσσειοντο* from *σειώω*.

### *Perfect, Pluperfect, and Future Perfect.*

§ 101. 1. Most verbs beginning with a consonant augment the perfect and future perfect in all their forms by prefixing that consonant followed by ε. This is called *reduplication*. *E.g.*

*λύω*, *λέ-λυκα*, *λέ-λυμαι*, *λε-λυκέαι*, *λε-λυκώς*, *λε-λυμένος*; *γράφω*, *γέ-γραφα*, *γε-γράφθαι*. So *θύω*, *sacrifice*, *τέ-θυκα* (§ 17, 2); *φαίνω* (φᾶν-), *show*, *πέ-φασμαι*, *πε-φάνθαι*; *χαίνω*, *gape*, *κέ-χηνα*.

NOTE. Five verbs have *ει* as augment in the perfect instead of the reduplication: λαγχάνω (λάχ-), *obtain by lot*, εἴληχα, εἴληγμαι; λαμβάνω (λάβ-), *take*, εἴληφα, εἴλημμαι (poet. λέλημμαι); λέγω, *collect*, in compos., -εἶλοχα, -εἶλεγμαι with -λέλεγμαι (δια-λέγομαι, *discuss*, has δι-εἶλεγμαι); μείρομαι (μερ-), *obtain part*, εἶμαρται, *it is fated*; stem (ρε-), εἶρηκα, *have said*, εἶρημαι, fut. pf. εἰρήσομαι (see εἶπον). See also εἶθω.

An irregular reduplication appears in Homeric δειδούκα and δειδία, from δεῖδω, *fear*.

2. Verbs beginning with *two* consonants (except a mute and a liquid), with a double consonant (ζ, ξ, ψ), or with ρ have the simple syllabic augment *ε* in all forms of the perfect and future perfect. *E.g.*

Στέλλω, *send*, ἔσταλκα; ζητέω, *seek*, ἐζήτηκα; ψεύδω, *lie*, ἔψευσμαι, ἐψευσμένος; ρίπτω, *throw*, ἔρριμμαι, ἐρρίφθαι (for ρρ see § 15, 2).

NOTE 1. Verbs beginning with γν, and some others beginning with a mute and a liquid, take *ε* instead of the reduplication; as γνῶ-ρίζω, *recognize*, ἐγνώρικα; γινώσκω (γνο-), *know*, ἔγνωκα; but κλείω, *shut*, κέκλεικα (regularly).

NOTE 2. Μιμνήσκω (μνᾶ-), *remind*, has μέμνημαι (memini), *remember*, and κτάομαι, *acquire*, has both κέκτημαι and ἔκτημαι, *possess*. See also Homer. pf. pass. of ρίπτω and ῥυπόω.

3. Verbs beginning with a short vowel have the temporal augment in all forms of the perfect and future perfect. *E.g.*

\*Αγω, *lead*, ἦχα, ἦγμαι, ἦγμένος; ἀκολουθέω, *follow*, ἠκολούθηκα, ἠκολούθηκαί; ὀρθόω, *erect*, ὤρθωμαι; ὀρίζω, *bound*, ὤρικα, ὤρισμαι; ἀτιμόω, *dishonor*, ἠτίμωκα, ἠτίμωμαι, fut. pf. ἠτιμώσομαι; the fut. pf. is very rare in verbs which have the temporal augment.

4. When the perfect has the reduplication, the pluperfect generally prefixes to this the syllabic augment *ε*. But when the perfect has the syllabic augment *ε* (or *ει*) or the temporal augment, the pluperfect and the perfect are augmented alike. *E.g.*

Λύω, *loose*, ἐλελύκειν, ἐλελύμαι, ἐλελύμην; στέλλω, ἔσταλκα, ἐστάλκειν, ἔσταλμαι, ἐστάλμην; λαμβάνω, εἴληφα, εἴληφειν; ἀγγέλλω, ἀνῆγγεκα, ἠγγέλκειν, ἠγγέλμαι, ἠγγέλμην.

NOTE. The reduplicated pluperfect sometimes omits the additional syllabic augment; as πεπόνθεσαν, πεπτώκεσαν.

*Attic Reduplication.*

§ 102. Some verbs beginning with *a*, *e*, or *o* augment the perfect and pluperfect by prefixing their first two letters to the common temporal augment. This is called the *Attic reduplication*. *E.g.*

ἄρῳ, *plough*, ἀρ-ήρομαι; ἐμέῳ, *vomit*, ἐμήμεκα; ἐλέγχῳ, *prove*, ἐλήλεγμαι, ἐληλέγμην; ἐλαύνῳ (ἐλα-), *drive*, ἐλήλακα, ἐλήλαμαι; ἀκούῳ, *hear*, ἀκήκοα (§ 110, IV. *d*, N. 1).

Other verbs which have the Attic reduplication are ἀγείρω, ἀλείφω, ἄλέω, ἐγείρω, ἐρείδω, ἐρχομαι, ἐσθίω, ὀλλυμι, ὀμνυμι, ὀρύττω, φέρω. See also, for Ionic or poetic forms, αἰρέω, ἀλάσμαι, ἀλυκτέω, ἀραρίσκω, ἐρείπω, ἔχω, ἡμύω, (ὀδυ-) ὀδῶδυσμαι, ὄζω, ὀράω (ὄπωπα), ὀρέγω, ὀρνυμι. The *Attic reduplication* (so called by the Greek grammarians) is not peculiarly Attic, and is found in Homer.

NOTE 1. Ἐγείρω (ἐγερ-), *rouse*, has 2 perf. ἐγρ-ήγορα (for ἐγ-ηγόρα, cf. § 109, 3), but ἐγ-ήγερμαι. For the Attic reduplication in ἤγαγον, 2 aor. of ἄγω, in ἤνεγκα and ἤνεγκον of φέρω, and in Homeric ἀλαλκον of ἀλέξω, see § 100, 2, N. 4.

NOTE 2. The pluperfect rarely takes an augment in addition to the Attic reduplication. But ἀκούω, *hear*, ἀκήκοα, generally has ἡκ-κόειν in Attic; and ἀπ-ωλώλει (of ἀπ-όλλυμι, ἀπ-όλωλα), ὥμωμόκει (of ὀμνυμι, ὀμώμοκα), and δι-ωρώρυκτο (of δι-ορύσσω, δι-ορώρυνγμαι) occur in Attic prose. See Homeric pluperfects of ἐλαύνω and ἐρείδω.

*Augment of Diphthongs.*

§ 103. Verbs beginning with a diphthong take the temporal augment on the first vowel of the diphthong, *αι* or *α* becoming *η*, *οι* becoming *ω*. *E.g.*

Αἰτέω, *ask*, ἤτησα; οἰκέω, *dwell*, ὤκησα, ὤκημένος; αὐξάνω, *increase*, ἡὔξησα, ἡὔξηναι, ἡὔξην; ᾄδω, *sing*, ᾄδον.

NOTE. Οὐ is never augmented. Εἰ and εὐ are generally without augment; but MSS. and editors differ in regard to many forms, as εἶκασα or ἤκασα (εἰκάζω, *liken*), εὕδον or ἡὔδον (εὕδω, *sleep*), εὕρηκα and εὕρέθην or ἡὔρηκα and ἡὔρέθην (εὕρίσκω, *find*), εὐξάμην or ἡὔξάμην (εὐ-χομαι, *pray*). Editions vary also in the augment of αἰαίνω, *dry*, and of some verbs beginning with *οι*, as οἰακοστροφέω, *steer*.

*Syllabic Augment before a Vowel.*

§ 104. Some verbs beginning with a vowel take the syllabic augment, as if they began with a consonant. When ε follows the augment, εε is contracted into ει. *E.g.*

ὠθέω (ὠθ-), *push*, ἔωσα, ἔωσμαι, ἐώσθην; ἀλίσκομαι, *be captured*, ἐάλωκα, 2 aor. ἐάλων (or ἤλων); ἀγνυμι (ἀγ-), *break*, ἔαξα, 2 pf. ἔαγα; ἔρδω, *do*, Ionic, 2 pf. ἔοργα; ὠνέομαι, *buy*, ἐωνούμην, &c.; ἐθίζω, *accustom*, ἐθίσα, ἐθίκα (from ἐεθ-); εἰάω, *permit*, εἰᾶσα, εἰᾶκα.

These verbs are, further, ἐλίσσω, ἔλκω, ἔπω, ἐργάζομαι, ἔρω or ἐρπύζω, ἐστιάω, ἔχω, ἴημι (ἐ-), with the aorists εἶδον and εἶλον (αἰρέω), the perfects εἴωθα (Feθ-, ὦθ- for Fωθ-) and εἴοικα (ικ-), and plpf. εἰστήκειν (for εἰεστ-) of ἴστημι. See also Ionic and poetic forms under ἀνδάνω, ἄπτω, εἶδομαι, εἶλω, εἶπον, εἶρω, ἔλπω, ἔννυμι, ἴζω, and ἔζομαι.

NOTE 1. Ὀράω, *see*, and ἀν-οίγω, *open*, generally take the temporal augment after the syllabic; as ἐώρων, ἐώρακα (or ἐόρακα), ἐώραμαι; ἀν-έγωγον, ἀν-έφηξα (rarely ἥνοιγον, ἥνοιξα, § 105, N. 3). Homer has ἐήνδανον from ἀνδάνω, *please*: ἐφνοχόει imp. of οἰνοχοέω, *pour wine*; and 2 plpf. ἐώλπει and ἐώργει from ἔλπω and ἔρδω. Ἑορτάζω, *keep holiday* (Hdt. ὁρτάζω) has Attic imp. ἐώρταζον.

NOTE 2. This form of augment is explained on the supposition that these verbs originally began with the consonant *F* or some other consonant, which was afterwards dropped: thus εἶδον, *saw*, is for ἐΐδον (cf. Latin *vid-i*); ἔοργα is for FeFοργα, from stem Ferγ- (§ 110, IV. d), cf. Eng. *work* (German *Werk*); and ἔρω, *creep*, is for σ-ερω (cf. Latin *serpo*).

*Augment of Compound Verbs.*

§ 105. 1. In compound verbs, the augment follows the preposition. Prepositions (except περί and πρό) drop a final vowel before the augment ε. *E.g.*

Προσ-γράφω, προσ-έγραφον, προσ-γέγραφα; εἰς-άγω, εἰς-ἤγον (§ 26, N. 1); ἐκ-βάλλω, ἐξ-έβαλλον (§ 13, 2); συλ-λέγω, συν-έλεγον; συμπλέκω, συν-έπλεκον (§ 16, 5); συγ-χέω, συν-έχεον, συγ-κέχυκα; συσκευάζω, συν-εσκεύαζον (§ 16, 6, N. 3); ἀπο-βάλλω, ἀπ-έβαλλον; — but περι-έβαλλον and προ-έλεγον. See § 131, 7.

NOTE 1. Πρό may be contracted with the augment; as προῦλεγον and προῦβαινον, for προέλεγον and προέβαινον.

NOTE 2. Some verbs not themselves compounds, but derived from nouns or adjectives compounded with prepositions (called *indirect*

compounds), are augmented after the preposition; as *ὑποπτέω* (from *ὑποπτος*), *suspect*, *ὑπόπτειον*, as if the verb were from *ὑπό* and *οπτεύω*; *ἀπολογέομαι*, *defend one's self*, *ἀπ-ελογησάμην*; see also *ἐκκλησιάζω*. *Παρανομέω*, *transgress law*, *παρηνόμουν*, &c. is very irregular. *Κατηγορέω* (from *κατήγορος*), *accuse*, has *κατηγόρουν* (not *ἐκατηγόρουν*). See *δισαίτω* and *διακονέω* in the Catalogue of Verbs.

NOTE 3. A few verbs take the augment before the preposition, and others have both augments; as *καθίζομαι*, *sit*, *ἐκαθίζετο*; *καθίζω*, *ἐκάθιζον*; *καθεύδω*, *sleep*, *ἐκαθευδον* and *καθηύδον* (Ep. *καθεύδον*); *ἀνέχω*, *ἡνείχόμην*, *ἡνεσχόμην* (or *ἡνσχόμην*). See *ἀφίημι*, *ἀμφιέννυμι*, *ἀμφιγνοέω*, *ἀμπισχομαι*, *ἐνοχλέω*, and *ἀμφισβητέω*, *dispute*, *ἡμφισβήτουν* and *ἡμφεσβήτουν* (as if the last part were *-σβητέω*).

2. Indirect compounds of *δυσ-*, *ill*, and occasionally those of *εὖ*, *well*, are augmented after the adverb, if the following part begins with a vowel. *E.g.*

*Δυσπαρεστέω*, *be displeased*, *δυσπαρέστουν*; *εὐεργετέω*, *do good*, *εὐηργέτηκα* (or *εὐεργ-*).

NOTE. In other cases, compounds of *δυσ-* are augmented at the beginning, and those of *εὖ* generally omit the augment.

3. Other indirect compounds are augmented at the beginning. See, however, *ὀδοποιέω*.

### Omission of Augment.

§ 106. 1. In the imperfect and aorist, the temporal augment is often omitted by Herodotus; as in *ἀμείβετο* and *ἀμείψατο* (for *ἡμείβετο* and *ἡμείψατο*); and both temporal and syllabic augment by the Epic and Lyric poets, as in *ὀμίλεον*, *ἔχον*, *δῶκε* (for *ὠμίλεον*, *εἶχον*, *ἔδωκε*).

NOTE. The reduplication or augment of the perfect stem is very rarely omitted. But Homer has *δέχαται* for *δεδέχαται*, from *δέχομαι*, *receive*; and Herodotus occasionally omits the temporal augment, as in *καταρρώδηκας* (for *κατ-ῥῥῶ-*), and he makes *ἐπαλλιλόγητο* as plpf. of *παλλιλογέω*, *repeat*.

2. The Attic poets sometimes omit the augment in (lyric) choral passages, seldom in the dialogue of the drama. In Attic prose we have *χοῆν* for *ἐχοῆν* (impf. of *χρήν*), *must*.



**Formation of the Present Stem from the Simple Stem.**

§ 107. That we may know to what present any verbal form is to be referred, we must understand the relations which exist in different classes of verbs between the present stem and the simple stem (§ 92, 2). When these are not identical (as they are in λύω), the present stem is generally an enlarged form of the simple stem; as in κόπτω (κοπ-), *strike*, μανθάνω (μαθ-), *learn*, δοκέω (δοκ-), *believe*. In a few very irregular verbs, however, there is no connection to be seen between the present stem and the stem or stems which are in use in other tenses; as in φέρω (φερ-), *bear*, fut. οἶσω (οἰ-), aor. ἤνεγκα (ἐνεγκ-).

§ 108. Verbs in ω are divided into eight classes with reference to the formation of the present stem from the simple stem.

I. FIRST CLASS. (*Stem unchanged.*) Here the present is formed directly from the single stem of the verb; as in λύω, *loose*, λέγω, *say*, πλέκω, *weave*, ἄγω, *lead*, γράφω, *write*.

NOTE. The pure verbs of this class which irregularly retain a short vowel in certain tenses are given in § 109, 1, N. 2; those which insert σ in certain tenses, in § 109, 2; and the verbs which add ε to the stem in some or all tenses not of the present system (as βούλομαι), in § 109, 8. These and other verbs of this class which are peculiar in their inflection will be found in the Catalogue of Verbs.

II. SECOND CLASS. (*Lengthened Stems.*) 1. This includes all verbs with *mute* simple stems which form the present stem by lengthening a short vowel, ᾱ to η, ι to ει (sometimes to ῑ), ῡ to ευ (sometimes to ῡ); as τήκω (τᾱκ-), *melt*, λείπω (λιπ-), *leave*, φεύγω (φυγ-), *flee*, τρίβω (τριβ-), *rub*, ψύχω (ψυχ-), *cool*.

Here belong, further, κήδω (κᾱδ-), λήθω (λαθ-), σήπω (σαπ-), ἀλείφω (ἀλιφ-), ἐρείπω (ἐριπ-), πείθω (πιθ-), στείβω (στιβ-), στείχω (στιχ-), φείδομαι (φιδ-), θλίβω (θλιβ-), πνίγω (πνιγ-), πεύθομαι (πυθ-), τεύχω



(τῦχ-), τῦφω (τῦφ-), φρῶγω (φρῶγ-); with Ionic or poetic ἐρείκω (ἐρίκ-), ἐρευνῶμαι (ἐρύγ-), κεύθω (κῦθ-), τμήγω (τμᾶγ-), and (θάπ- or τᾶφ-) stem of τέθηκα and ἔταφον; see also εἶκω (ικ-). Τρώγω (τρῶγ-) irregularly lengthens ᾱ to ω.

2. Six verbs in εω with stems in ῥ belong by formation to this class. These originally lengthened ῥ to εῡ, which became εF (§ 1, N. 2) before a vowel, and finally dropped F and left ε; as πλῦ-, πλεν-, πλεFω, πλέ-ω, sail.

These verbs are θέω (θῦ-), run, νέω (νῦ-), swim, πλέω (πλῦ-), sail, πνέω (πνῦ-), breathe, ῥέω (ῥῦ-), flow, χέω (χῦ-), pour. The poetic σέω (σῦ-), urge, has this formation, with εῡ retained.

NOTE. Verbs of the second class have the lengthened stem, as τηκ- in τήκω. νεν- in (νεFω) νέω, in all tenses except in the second perfect, second aorist, and second passive tense systems; as φεύγω, φεύξομαι, ἔφυγον; τήκω, τήξω, τέτηκα, ἔτακην; ῥέω (for ῥεFω), ῥέυσομαι, ἔρρυν. Exceptions are the perfect middle of αλείφω, ἐρείκω, ἐρείπω, στείβω, τεύχω, the perfect active of ῥέω and τρίβω, and most tenses of χέω and σέω. The lengthened stem of the second perfect (as in τέτηκα, λέλοιπα, &c.) is explained on the general principle, § 109, 3.

III. THIRD CLASS. (*Verbs in πτω, or T Class.*) Simple labial (π, β, φ) stems generally add τ, and thus form the present in πτω (§ 16, 1); as κόπτ-ω (κοπ-), cut, βλάπτ-ω (βλαβ-), hurt, ρίπτ-ω (ρίφ-), throw.

Here the exact form of the simple stem cannot be determined from the present. Thus, in the examples above given, the stem is to be found in the second aorists ἐκόπην, ἐβλάβην, and ἐρρίφην; and in καλύπτω (καλύβ-), cover, it is seen in καλύβ-η, hut.

The verbs of this class are ᾄπτ-ω (ᾄφ-), βάπτ-ω (βᾷφ-), βλάπτ-ω (βλαβ-), θάπτ-ω (τᾶφ-), θρύπτ-ω (τρῦφ-), καλύπτ-ω (καλύβ-), κάμπτ-ω (καμπ-), κλέπτ-ω (κλεπ-), κόπτ-ω (κοπ-), κρίπτ-ω (κρῦβ- or κρῦφ-), κύπτ-ω (κῦφ-), ράπτ-ω (ρᾶφ-), ρίπτ-ω (ρίφ-), σκάπτ-ω (σκαφ-), σκέπτομαι (σκεπ-), σκήπτω (σκηπ-), σκώπτω (σκωπ-), τύπτω (τύπ-), with Homeric and poetic γνάμπτω (γναμπ-), ἐνίπτω (ἐνῖπ-), and μάρπτω (μαρπ-). Τίκτω (τεκ-), probably for τεκτ-ω, belongs here.

IV. FOURTH CLASS. (*Iota Class.*) This includes all verbs in which occur any of the euphonic changes arising from the addition of ι to the simple stem in forming the present stem (§ 16, 7). There are three divisions:—

1. (*Verbs in σσω or ττω and ζω.*) (a) Presents in σσω (ττω) generally come from palatal stems, κ, γ, or χ with ι becoming

σσ (ττ). These have futures in ξω; as πράσσω (πρᾱγ-), *do*, fut. πράξω; μαλάσσω (μαλᾱκ-, seen in μαλακός), *soften*, fut. μαλάξω; ταράσσω (ταρᾱχ-, seen in ταρᾱχή), *confuse*, fut. ταράξω. See § 16, 7 (a).

See also κηρύσσω (κηρῡκ-), φυλάσσω (φυλᾱκ-), πτήσσω (πτηκ-), φρίσσω (φρικ-), ἀλλάσσω (ἀλλᾱγ-), μάσσω (μᾱγ-), τάσσω (τᾱγ-), πλήσσω (πληγ-), ὀρύσσω (ὀρῡχ-), in the Catalogue, and many other verbs in σσω.<sup>1</sup>

NOTE. A few presents in σσω (ττω) come from lingual stems, and have futures in σω; as ἐρίσσω, *roue* (from stem ἐρετ-, seen in ἐρέτης, *rouer*), aor. ἤρεσα (§ 16, 2). So also ἀρμόττω (fut. ἀρμόσω), βλίστω (μελιτ-, § 14, N. 1), λίσσομαι (λιτ-), πᾶσσω, πλάσσω, πτίσσω, with ἀφάσσω (Hdt.), and poetic ἰμάσσω, κορύσσω (κορυῖθ-), νίσσομαι.

One has a labial stem, πίσσω (πεπ-), *cook*, fut. πέψω.

(b) Presents in ζω may come from stems in δ and have futures in σω, or from stems in γ (or γγ) and have futures in ξω; as φράζω (φρᾱδ-), *say*, fut. φράσω, 2 aor. (Epic) πέφραδον; κομίζω (κομιδ-, seen in κομιδή), *carry*, fut. κομίσω; ῥέζω (ῥεγ-), *do*, poetic, fut. ῥέξω; κλάζω (κλαγγ-, compare *clango*), *scream*, fut. κλάγξω. See § 16, 7 (b).

See also ἀρπάζω (ἀρπᾱδ-), θαυμάζω (θαυμᾱδ-), ἐρίζω (ἐριδ-), ἱζω (ιδ-), νομίζω (νομιδ-), ὀζω (ὀδ-), πελάζω (πελᾱδ-), σώζω (σωδ-), χάζω (χᾱδ-); κράζω (κρᾱγ-), σφάζω (σφᾱγ-), μύζω (μυγ-), *grumble*; σαλπίζω (σαλπιγγ-); with Ionic or poetic βαστάζω (βαστᾱδ-), κρίζω (κριγ-), τρίζω (τριγ-), πλάζω (πλαγγ-); &c.

NOTE 1. Some verbs in ζω have stems both in δ and γ; as παίζω (παιδ-, παιγ-), *play*, fut. παιζοῦμαι (§ 110, II. N. 2), aor. ἐπαίσα. See also poetic forms of ἀρπάζω and νάσσω.

NOTE 2. Νίζω (νῖβ-), *wash*, has a labial stem.

2. (*Verbs with lengthened Liquid Stems.*) (c) Presents in λλω are formed from simple stems in λ with added ι, λι becoming λλ; as στέλλω, *send*, for στελ-ι-ω; ἀγγέλλω, *announce*, for ἀγγελ-ι-ω; σφάλλω, *trip up*, for σφαλ-ι-ω. See § 16, 7 (c).

See also βάλλω (βᾱλ-), θάλλω (θᾱλ-), ὀκέλλω (ὀκελ-), πᾶλλω (πᾱλ-), σκέλλω (σκελ-), τέλλω (τελ-), ἄλλομαι (ἄλ-), &c.

(d) Presents in αινω, εινω, αιρω, and ειρω are formed from simple stems in ᾱν, εν, ᾱρ, and ερ, with added ι, which, after

<sup>1</sup> The lists of verbs of the fourth class are not complete, while those of the other classes which are given contain all the verbs in common use.

metathesis, is contracted with the preceding vowel; as φαίνω, *show*, for φαν-ι-ω, fut. φᾶνῶ; κτείνω, *kill*, for κτεν-ι-ω; αἶρω, *raise*, for ἀρ-ι-ω; σπείρω, *sow*, for σπερ-ι-ω. See § 16, 7 (d).

Those in ἴνω, ὕνω, and ὕρω may be formed in the same way from simple stems in ἴν, ὕν, and ὕρ, ῡ becoming ῑ, and ῡῖ becoming ῡ; as κρίνω, *judge*, for κρῖν-ι-ω, fut. κρῖνῶ; ἀμύνω, *ward off*, for ἀμύν-ι-ω, fut. ἀμύνῶ; σῦρω, *draw*, for σῦρ-ι-ω.

See also εὐφραίνω (εὐφρᾶν-), κερδαίνω (κερδᾶν-), μαίνω (μαῖν-), ξηραίνω (ξηρᾶν-), σημαίνω (σημαῖν-), ὑφαίνω (ὑφᾶν-), τείνω (τεν-), poetic θείνω (θεν-), γείνομαι (γεν-), σαίρω (σᾶρ-), χαίρω (χᾶρ-), εὔγίρω (έγερ-), κείρω (κερ-), φθείρω (φθερ-), κλίνω (κλῖν-), πλύνω (πλύν-), ὀξύνω (ὀξύν-), αἰσχύνω (αἰσχύν-), ὀλοφύρομαι (ὀλοφύρ-), &c.

NOTE 1. ὀφείλω (ὀφελ-), *be obliged, owe*, follows the analogy of stems in εν, to avoid confusion with ὀφέλλω (ὀφελ-), *increase*; but in Homer it has a regular form ὀφέλλω. Homer has εἰλομαι, *press*, from stem ελ-.

NOTE 2. Verbs of this division (2) regularly have futures and aorists active and middle of the *liquid* form (§ 110, II. 2). For exceptions (in poetry), see § 110, II. N. 4.

NOTE 3. Many verbs with liquid stems do not belong to this class; as δέμω and δέρω in Class 1. For βαίνω, &c. in Class 5, see V. Note 1.

3. (*Lengthened Vowel Stems.*) (e) Here belong two verbs in αιω with stems in αν, καίω, *burn*, and κλαίω, *weep* (Attic also κάω and κλάω). These stems καν- and κλαν- (seen in καύσω and κλαύσομαι) became καφι- and κλαφι-, whence και- and κλαι- (see II. 2).

NOTE. The Epic forms other present stems in this way; so δαίω (δα-), *burn*, μαίωμαι (μα-), *seek*, ναίω (να-), *inhabit*, ὀπνίω (ὀπν-), *marry*, and perhaps δαίωμαι, *divide*.

V. FIFTH CLASS. (N Class.) 1. Some simple stems are strengthened in the present by adding ν; as φθάνω (φθᾶν-), *anticipate*; τίνω (τιν-), *pay*; φθίνω (φθιν-), *waste*; δάκνω (δάκν-), *bite*; κάμνω (κάμν-), *be weary*; τέμνω (τεμν-), *cut*.

So βαίνω (βᾶ-, βᾶν-, Note 1), πίνω (πιν-, see also VIII.), δύνω (with δύω), Hom. θύνω (with θύω), *rush*; for ελαύνω (εἰλᾶν-), see N. 2.

2. Some consonant stems add ᾶν; ἀμαρτάνω (ἀμαρτ-), *err*; αἰσθάνομαι (αἰσθ-), *perceive*; βλαστάνω (βλαστ-), *sprout*.

If the last vowel of the simple stem is short,  $\nu$  ( $\mu$  or  $\gamma$  before a labial or a palatal, § 16, 5) is inserted after the vowel; as  $\lambda\alpha\nu\theta\acute{\alpha}\nu\text{-}\omega$  ( $\lambda\acute{\alpha}\theta\text{-}$ ,  $\lambda\alpha\nu\theta\text{-}$ ), *escape notice*;  $\lambda\alpha\mu\beta\acute{\alpha}\nu\text{-}\omega$  ( $\lambda\acute{\alpha}\beta\text{-}$   $\lambda\alpha\mu\beta\text{-}$ ), *take*;  $\theta\iota\gamma\gamma\acute{\alpha}\nu\omega$  ( $\theta\acute{\iota}\gamma\text{-}$ ,  $\theta\iota\gamma\gamma\text{-}$ ), *touch*.

So  $\alpha\upsilon\acute{\xi}\acute{\alpha}\nu\text{-}\omega$  (with  $\alpha\upsilon\acute{\xi}\text{-}\omega$ ),  $\delta\alpha\rho\theta\acute{\alpha}\nu\text{-}\omega$  ( $\delta\alpha\rho\theta\text{-}$ ),  $\acute{\alpha}\pi\text{-}\epsilon\chi\theta\acute{\alpha}\nu\omicron\mu\alpha\iota$  ( $\epsilon\chi\theta\text{-}$ ),  $\iota\acute{\xi}\acute{\alpha}\nu\text{-}\omega$  (with  $\iota\acute{\xi}\text{-}\omega$ ), poetic  $\kappa\iota\chi\acute{\alpha}\nu\text{-}\omega$  ( $\kappa\acute{\iota}\chi\text{-}$ ),  $\omicron\iota\delta\acute{\alpha}\nu\text{-}\omega$  (with  $\omicron\iota\delta\text{-}\acute{\epsilon}\omega$ , Class 7),  $\acute{\alpha}\lambda\iota\sigma\theta\acute{\alpha}\nu\text{-}\omega$  ( $\acute{\alpha}\lambda\iota\sigma\theta\text{-}$ ),  $\acute{\omicron}\sigma\phi\rho\alpha\acute{\iota}\nu\text{-}\omicron\mu\alpha\iota$  ( $\acute{\omicron}\sigma\phi\rho\text{-}$ , N. 1),  $\acute{\omicron}\phi\lambda\iota\sigma\kappa\acute{\alpha}\nu\text{-}\omega$  ( $\acute{\omicron}\phi\lambda\text{-}$ ,  $\acute{\omicron}\phi\lambda\iota\sigma\kappa\text{-}$ , VI.), with poetic  $\acute{\alpha}\lambda\iota\tau\alpha\acute{\iota}\nu\text{-}\omicron\mu\alpha\iota$  ( $\acute{\alpha}\lambda\iota\tau\text{-}$ , N. 1),  $\acute{\alpha}\lambda\phi\acute{\alpha}\nu\text{-}\omega$  ( $\acute{\alpha}\lambda\phi\text{-}$ ),  $\epsilon\acute{\rho}\iota\delta\alpha\acute{\iota}\nu\omega$  ( $\epsilon\acute{\rho}\iota\delta\text{-}$ ). With inserted  $\nu$ ,  $\gamma$ , or  $\mu$ ,  $\acute{\alpha}\nu\delta\acute{\alpha}\nu\text{-}\omega$  ( $\acute{\alpha}\delta\text{-}$ ),  $\lambda\alpha\gamma\chi\acute{\alpha}\nu\text{-}\omega$  ( $\lambda\acute{\alpha}\chi\text{-}$ ),  $\mu\alpha\nu\theta\acute{\alpha}\nu\text{-}\omega$  ( $\mu\acute{\alpha}\theta\text{-}$ ),  $\pi\upsilon\nu\theta\acute{\alpha}\nu\text{-}\omicron\mu\alpha\iota$  ( $\pi\upsilon\theta\text{-}$ ),  $\tau\upsilon\gamma\chi\acute{\alpha}\nu\text{-}\omega$  ( $\tau\upsilon\chi\text{-}$ ), with poetic  $\chi\alpha\nu\delta\acute{\alpha}\nu\omega$  ( $\chi\acute{\alpha}\delta\text{-}$ ),  $\epsilon\acute{\rho}\nu\gamma\gamma\acute{\alpha}\nu\text{-}\omega$  ( $\epsilon\acute{\rho}\nu\gamma\text{-}$ ).

3. A few stems add  $\nu\epsilon$ :  $\beta\upsilon\nu\acute{\epsilon}\text{-}\omega$  (with  $\beta\acute{\upsilon}\text{-}\omega$ ), *stop up*,  $\iota\kappa\nu\acute{\epsilon}\text{-}\omicron\mu\alpha\iota$  (with  $\iota\kappa\text{-}\omega$ ), *come*,  $\kappa\upsilon\nu\acute{\epsilon}\text{-}\omega$  ( $\kappa\upsilon\text{-}$ ), *kiss*; also  $\acute{\alpha}\mu\pi\text{-}\iota\sigma\chi\acute{\nu}\acute{\epsilon}\text{-}\omicron\mu\alpha\iota$ , *have on*, and  $\acute{\upsilon}\pi\text{-}\iota\sigma\chi\acute{\nu}\acute{\epsilon}\text{-}\omicron\mu\alpha\iota$ , *promise*, from  $\iota\sigma\chi\text{-}\omega$  (VIII.).

4. Some stems add  $\nu\upsilon$  (after a vowel,  $\nu\upsilon\upsilon$ ): these form the second class (in  $\nu\upsilon\mu\iota$ ) of verbs in  $\mu\iota$ , as  $\delta\epsilon\acute{\iota}\kappa\nu\upsilon\text{-}\mu\iota$  ( $\delta\epsilon\iota\kappa\text{-}$ ), *show*,  $\kappa\epsilon\rho\acute{\alpha}\nu\nu\text{-}\mu\iota$  ( $\kappa\epsilon\rho\alpha\text{-}$ ), *mix*, and are enumerated in § 125, 5. Some of these have also the present in  $\nu\omega$  (§ 122, N. 5).

NOTE 1.  $\beta\alpha\acute{\iota}\nu\omega$  ( $\beta\acute{\alpha}\text{-}$ ,  $\beta\acute{\alpha}\nu\text{-}$ ), *go*, and  $\acute{\omicron}\sigma\phi\rho\alpha\acute{\iota}\nu\omicron\mu\alpha\iota$  ( $\acute{\omicron}\sigma\phi\rho\text{-}$ ,  $\acute{\omicron}\sigma\phi\rho\acute{\alpha}\nu\text{-}$ ), *smell*, not only add  $\nu$  or  $\alpha\nu$ , but lengthen  $\acute{\alpha}\nu$  to  $\alpha\nu\upsilon$  on the principle of Class 4. They belong here, however, because they do not have the inflection of liquid verbs (IV. 2, Note 2). See also  $\kappa\epsilon\rho\delta\alpha\acute{\iota}\nu\omega$ , *Honi*.  $\acute{\alpha}\lambda\iota\tau\alpha\acute{\iota}\nu\omicron\mu\alpha\iota$  ( $\acute{\alpha}\lambda\iota\tau\text{-}$ ,  $\acute{\alpha}\lambda\iota\tau\acute{\alpha}\nu\text{-}$ ) and  $\epsilon\acute{\rho}\iota\delta\alpha\acute{\iota}\nu\omega$ , with  $\rho\alpha\acute{\iota}\nu\omega$  and  $\tau\epsilon\tau\rho\alpha\acute{\iota}\nu\omega$ .  $\delta\alpha\mu\nu\acute{\alpha}\omega$  ( $\delta\acute{\alpha}\mu\text{-}$ ), *subdue*, adds  $\nu\alpha$ .

NOTE 2.  $\epsilon\lambda\acute{\alpha}\nu\omega$  ( $\epsilon\lambda\alpha\text{-}$ ), *drive*, is irregular in the present stem (probably for  $\epsilon\lambda\alpha\text{-}\nu\upsilon\text{-}\omega$ ).  $\acute{\omicron}\lambda\text{-}\lambda\upsilon\text{-}\mu\iota$  ( $\acute{\omicron}\lambda\text{-}$ ), *destroy*, adds  $\lambda\upsilon$  instead of  $\nu\upsilon$  (perhaps by assimilation) to the stem  $\acute{\omicron}\lambda\text{-}$  in the present.

VI. SIXTH CLASS. (*Verbs in σκω.*) These add  $\sigma\kappa$  or (after a consonant)  $\iota\sigma\kappa$  to the simple stem to form the stem of the present; as  $\gamma\eta\rho\acute{\alpha}\text{-}\sigma\kappa\omega$  ( $\gamma\eta\rho\alpha\text{-}$ ), *grow old*,  $\epsilon\acute{\upsilon}\rho\text{-}\acute{\iota}\sigma\kappa\omega$  ( $\epsilon\acute{\upsilon}\rho\text{-}$ ), *find*,  $\acute{\alpha}\rho\acute{\epsilon}\text{-}\sigma\kappa\omega$  ( $\acute{\alpha}\rho\epsilon\text{-}$ ), *please*,  $\sigma\tau\epsilon\rho\text{-}\acute{\iota}\sigma\kappa\omega$  ( $\sigma\tau\epsilon\rho\text{-}$ ), *deprive*.

These verbs are, further,  $\acute{\alpha}\lambda\text{-}\acute{\iota}\sigma\kappa\omicron\mu\alpha\iota$ ,  $\acute{\alpha}\mu\beta\lambda\text{-}\acute{\iota}\sigma\kappa\omega$ ,  $\acute{\alpha}\mu\pi\lambda\alpha\kappa\text{-}\acute{\iota}\sigma\kappa\omega$  (poetic),  $\acute{\alpha}\nu\alpha\lambda\text{-}\acute{\iota}\sigma\kappa\omega$ ,  $\acute{\alpha}\pi\alpha\phi\text{-}\acute{\iota}\sigma\kappa\omega$  (poet.),  $\acute{\alpha}\rho\alpha\rho\text{-}\acute{\iota}\sigma\kappa\omega$  (poet.),  $\beta\acute{\alpha}\text{-}\sigma\kappa\omega$ ,  $\beta\iota\text{-}\beta\rho\acute{\omega}\text{-}\sigma\kappa\omega$  ( $\beta\rho\omega\text{-}$ ),  $\beta\iota\acute{\omega}\text{-}\sigma\kappa\omicron\mu\alpha\iota$  ( $\beta\iota\omicron\text{-}$ ),  $\beta\lambda\acute{\omega}\text{-}\sigma\kappa\omega$  ( $\mu\alpha\lambda\text{-}$ ,  $\beta\lambda\alpha\text{-}$ ),  $\gamma\epsilon\gamma\omega\nu\text{-}\acute{\iota}\sigma\kappa\omega$ ,  $\gamma\iota\text{-}\gamma\nu\acute{\omega}\text{-}\sigma\kappa\omega$  ( $\gamma\nu\omega\text{-}$ ),  $\delta\iota\text{-}\delta\rho\acute{\alpha}\text{-}\sigma\kappa\omega$  ( $\delta\rho\alpha\text{-}$ ),  $\epsilon\acute{\pi}\alpha\nu\rho\text{-}\acute{\iota}\sigma\kappa\omega$  (poet.),  $\eta\beta\acute{\alpha}\text{-}\sigma\kappa\omega$ ,  $\theta\eta\acute{\eta}\text{-}\sigma\kappa\omega$  ( $\theta\alpha\nu\text{-}$ ,  $\theta\upsilon\alpha\text{-}$ ),  $\theta\rho\acute{\omega}\text{-}\sigma\kappa\omega$  ( $\theta\eta\rho\text{-}$ ,  $\theta\rho\eta\text{-}$ ),  $\iota\lambda\alpha\text{-}\sigma\kappa\omicron\mu\alpha\iota$ ,  $\mu\epsilon\theta\acute{\upsilon}\text{-}\sigma\kappa\omega$ ,  $\mu\iota\text{-}\mu\eta\acute{\eta}\text{-}\sigma\kappa\omega$  ( $\mu\upsilon\acute{\alpha}\text{-}$ ),  $\pi\iota\text{-}\pi\acute{\iota}\text{-}\sigma\kappa\omega$  (Ion. and Pind.),  $\pi\iota\text{-}\pi\rho\acute{\alpha}\text{-}\sigma\kappa\omega$ ,  $\tau\iota\text{-}\tau\rho\acute{\omega}\text{-}\sigma\kappa\omega$  ( $\tau\rho\omega\text{-}$ ),  $\phi\acute{\alpha}\text{-}\sigma\kappa\omega$ ,  $\chi\acute{\alpha}\text{-}\sigma\kappa\omega$ . See also the verbs in N. 3, and  $\acute{\omicron}\phi\lambda\iota\sigma\kappa\acute{\alpha}\nu\omega$ .

NOTE 1. Many verbs of this class reduplicate the present stem (§ 109, 7, c) by prefixing its initial consonant with  $\iota$ , as  $\gamma\iota\text{-}\gamma\nu\acute{\omega}\text{-}\sigma\kappa\omega$  ( $\gamma\nu\omega\text{-}$ ).  $\acute{\alpha}\rho\text{-}\alpha\rho\text{-}\acute{\iota}\sigma\kappa\omega$  ( $\acute{\alpha}\rho\text{-}\alpha\rho\text{-}$ ) has an Attic reduplication (§ 102, N. 1).

NOTE 2. Stems in *o* lengthen *o* to *ω* before *σκω*, as in *γινώσκω*; and some in *α* lengthen *α* to *η*, as in *μυμήσκω* (*μῡῖ-*) and *θνήσκω* (*θῡν-*, *θῡῖ-*, § 109, 7, *α*).

NOTE 3. Three verbs, *ἀλύ-σκω* (*ἀλύκ-*), *ανοῖδ-*, *διδά-σκω* (*διδᾶχ-*), *teach*, and *λά-σκω* (*λάκ-*), *speak*, omit *κ* or *χ* before *σκω* instead of inserting *ι*. So Homeric *εἶσκω* or *ἴσκω* (*εῖκ-* or *ἰκ-*).

NOTE 4. These verbs, from their ending *σκω*, are often called *inceptive* verbs, although few of them have any inceptive meaning.

VII. SEVENTH CLASS. (*E Class.*) A few simple stems add *ε* to form the present stem; as *δοκέ-ω* (*δοκ-*), *seem*, fut. *δόξω*; *ώθε-ω* (*ώθ-*), *push*, fut. *ώσω* (§ 16, 2); *γαμέ-ω* (*γαῖμ-*), *marry*, fut. (*γαμέω*) *γαμῶ*.

These verbs are, further, *γεγωνέω*, *γηθέω*, *κτυπέω*, *κυρέω*, *μαρτυρέω* (with *μαρτύρομαι*), *ρίπτέω* (with *ρίπτω*), *φιλέω* (v. Epic forms); and poetic *δατέομαι*, *δουπέω*, *εἰλέω*, *ἐπαυρέω*, *κεντέω*, *πατέομαι*, *ρίγέω*, *στυγέω*, *τορέω*, and *χραισμέω*. See also *πεκτέω* (*πεκ-*, *πεκτ-*).

Most verbs in *εω* belong to the first class, as *ποιέω* (*ποιε-*).

NOTE. A few chiefly poetic verbs form present stems by adding *α* in the same way to the simple stem: see *βρυχάομαι*, *γοάω*, *δηριάω*, *μηκάομαι*, *μητιάω*, *μυκάομαι*.

VIII. EIGHTH CLASS. (*Mixed Class.*) This includes the few irregular verbs in which any of the tense stems are so essentially different from others, or which are otherwise so peculiar in formation, that they cannot be brought under any of the preceding classes. They are the following:—

*αἰρέω* (*ελ-*), *take*, fut. *αἰρήσω*, 2 aor. *εἶλον*.

*ἀλέξω* (*ἀλεκ-*), *ward off*, fut. *ἀλεξήσω* (§ 109, 8), *ἀλεξήσομαι*, and *ἀλέξομαι*; 2 aor. *ἄλαλκον* (Hom.) for *ἀλ-αλεκ-ον* (§ 100, 2, N. 4).

*γίγνομαι* (*γεν-* or *γν-*, *γενε-*, *γᾶ-*), *become*, for *γι-γενομαι*, fut. *γενήσομαι*, 2 aor. *ἐγενόμην*, 2 pf. *γέγονα* (§ 109, 3) with *γεγάασι*, &c. (§ 125, 4).

*ἔθω* (*Feθ-*, *Fωθ-*, *ώθ-*), *be accustomed*, 2 pf. *εἴωθα*, 2 plpf. *εἴωθειν*.

*εἶδον* (*Fiδ-*, *ιδ-*), *saw*, *vidi*, 2 aorist (no present act.); 2 pf. *οἶδα*, *know* (§ 127). Mid. *εἶδομαι* (poetic).

*εἶπον* (*εἰπ-*, *έρ-*, *ρέ-*), *sproke*, 2 aor. (no pres.); fut. (*ἐρέω*) *ἐρῶ*, pf. *εἶρη-κα*. The stem *εἰπ-* is for *ἐ-επ* (orig. *Fe-Fεπ-*), and *έρ-* (*ρέ-*) is for *Feρ-* (*Fpe-*), seen in Lat. *ver-bum* (§ 109, 7, *α*). So *ἐν-έπω*.

*έρχομαι* (*ἐλῡθ-* or *ελθ-*, *ελευθ-*), *go*, fut. *ελεύσομαι* (poet.), 2 aor. *ἦλθον*.

*έρβω* (*ίργ-*), *work*, poetic, fut. *έρβω*; by metathesis *ίργ-* becomes *ρέγ-* in *ρέζω* (Class 4). Originally the stem was *Fεργ-*, as in *εργον*, *work*, German *Werk*.

ἐσθίω (ἐδ-, φᾶγ-), *eat*, fut. ἔδομαι, 2 aor. ἔφαγον.

ἔπω (Attic only in comp.), *be about*; mid. ἑπομαι, *follow* (σεπ- or σπ-, ἐπ-), fut. ἔπομαι, 2 aor. ἐσπόμην.

ἔχω (σεχ- or σχ-, σχε-), *have*, fut. ἔξω or σχήσω, 2 aor. ἔσχον (for ἐσεχον). Also ἴσχω (for σι-σεχ-ω).

ὁράω (ὀπ-), *see*, fut. ὄψομαι, pf. ἑώρακα. See εἶδον.

πάσχω (πᾶθ-, πενθ-), *suffer*, fut. πείσομαι, 2 pf. πέπονθα, 2 aor. ἔπαθον.

πίνω (πι-, πο-), *drink*, fut. πίομαι, pf. πέπωκα, 2 aor. ἔπιον.

πίπτω (πετ-, πτο-), *fall*, for πι-πετ-ω, fut. πεσοῦμαι, pf. πέπτωκα, 2 aor. ἔπεσον (Dor. ἔπετον).

τρέχω (δραμ-, δραμε-), *run*, fut. δραμοῦμαι, pf. δεδράμηκα, 2 aor. ἔδραμον.

φέρω (οἰ-, ἐνεκ-, by redupl. and sync. ἐν-ενεκ, ἐνεγκ-), *bear, fero*; fut. οἴσω, aor. ἤνεγκα (§ 109, 7, b), pf. ἐν-ήνοχα (§ 109, 3, N. 2), ἐν-ήνεγμαι, aor. p. ἤνέχθην.

For full forms of these verbs, see the Catalogue.

NOTE. Occasional Homeric or poetic irregular forms appear even in some verbs of the first seven classes. See ἀκαχίζω and χανδάνω in the Catalogue.

#### Modification of Verbal Stems.

REMARK. This section includes all those modifications of the stem which follow recognized principles, or which occur in so many verbs that they deserve special notice. For example, the change from τιμᾶ- in τιμᾶω to τιμη- in τιμήσω, that from στεργ- in στέργω to ἔστοργ- in 2 pf. ἔστοργα, that from στελ- (stem of στέλλω) to στείλ- in ἔστειλα and ἐστᾶλ- in ἔσταλκα, and that from βᾶλ- (stem of βάλλω) to βεβλη- (for βεβλᾶ-) in βέβληκα, all follow definite principles; while that from πι- to πο- in πίνω and that from πᾶθ- to πενθ- in πάσχω (§ 108, VIII.) are mere irregularities.

§ 109. 1. Most stems ending in a short vowel lengthen this vowel in all tenses formed from these stems, except the present and imperfect. *A* and *e* become *η*, and *o* becomes *ω*; but when *ä* follows *ε*, *ι*, or *ρ*, it becomes *ᾶ*. *E.g.*

Τιμᾶω (τι·ᾶ-), *honor*, τιμή-σω, ἐτίμη-σα, τετίμη-κα, τετίμη-μαι, ἐτιμή-θην; φιλέω (φιλε-), *love*, φιλή-σω, ἐφίλη-σα, πεφίλη-κα, πεφίλη-μαι, ἐφίλη-θην; δηλόω (δηλο-), *show*, δηλώ-σω, &c.; so τίω, τίσω (*i*); δακρύω, δακρύ-σω (*υ*). But εἶω, εἴσω (*ā*); ἰάομαι, ἰάσομαι (*ā*); δράω, δρά-σω (*ā*), ἔδρασα, δέδρακα.

This applies also to stems which become vowel stems by metathesis (§ 109, 7), as βάλλω (βᾶλ-, βλᾶ-), *throw*, pf. βέβλη-κα; κάμνω (κάμ-

κμᾶ-), *labor*, κέκμη-κα; or by adding ε (§ 109, 8), as βούλομαι (βουλ-, βουλε-), *wish*, βουλῇ-σομαι, βεβούλη-μαι, ἐβουλή-θην.

NOTE 1. Λύω, *loose*, generally has ū in Attic poetry in the present and imperfect (generally ū in Homer); in other tenses it has ū only in the future and aorist active and middle and in the future perfect. Ἀκροάομαι, *hear*, has ἀκροάσομαι, &c.; χράω, *give oracles*, lengthens ᾶ to η; as χρήσω, &c. So τρήσω and ἐτρησα from stem τρα-; see τετραίνω, *bore*.

NOTE 2. Some vowel stems retain the short vowel, contrary to the general rule (§ 109, 1); as γελάω, *laugh*, γελάσομαι, ἐγέλασα; ἀρκέω, *suffice*, ἀρκέσω, ἤρκεσα; μάχομαι (μαχε-), *fight*, μαχέσομαι (Ion.), ἐμαχεσάμην.

(a) This occurs in the following verbs: (pure verbs) ἀγαμαι, αἰδέομαι, ἀέκομαι, ἀλέω, ἀνύω, ἀρκέω, ἀρόω, ἀρύω, γελάω, ἐλκύω (ν. ἔλκω), ἐμέω, ἐράω, ζέω, θλάω, κλάω, *break*, ξέω, πτώω, σπάω, τελᾶω, τρέω, φλάω, χαλάω; and Epic ἀκηδέω, κοτέω, λοίω, νεικέω, and the stems (ᾶ-) and (ᾱ-); — (other verbs with vowel stems) ἀρέσχω (ᾱρε-), ἄχθομαι (ᾶχθε-), ἐλαύνω (ἐλᾶ-), ἰλάσκομαι (ἰλᾶ-), μεθύσκω (μεθύ-); also all verbs in αννυμι and εννυμι, with stems in ᾶ and ε (given in § 125, 5), with ὀλλυμι (ὀλε-) and ὀμνυμι (ὀμο-).

(b) The final vowel of the stem is variable in quantity in different tenses in the following verbs: (pure verbs) ἀνέω, αἰρέω, δέω, *bind*, δύω (ν. δύνω), ἐρύω (Epic), θύω, *sacrifice*, καλέω, λύω, μύω, ποθέω, πονέω; — (other verbs) βαίνω (βᾶ-), εὐρίσκω (εὐρ-, εὔρε-), μάχομαι (μαχε-), πίνω (πῖ-, πο-), φθάνω (φθᾶ-), φθίνω (φθῖ-).

2. Many vowel stems have σ added, before all endings *not beginning with σ*, in the perfect middle and first passive tense systems. *E.g.*

Τελέω, *finish*, τετέλε-σ-μαι, ἐτετελέσμην, ἐτετέλεσθην (§ 97, 4); γελάω, *laugh*, ἐγελά-σ-θην, γελασθήναι; χράω, *give oracles*, χρήσω, κέχρη-σ-μαι, ἐχρήσθην.

This occurs in all the verbs included in 1, N. 2 (a), except ἀρόω, so far as they form these tenses, and in the following: ἀκούω, δράω, θραύω, κλειύω, κλείω (κλήω), κνάω, κναίω, κρούω, κυλίω, λεύω, νέω, *hear*, ξύω, παίω, παλαίω, παύω, πρίω, στείω, τίνω, ὕω, χόω, χράω, χρίω, and poetic ραίω. Some, however, have forms both with and without σ. See the Catalogue.

3. In the second perfect the simple stem generally changes ε to ο, and lengthens other short vowels, ᾶ to η (after ρ to ᾱ), ο to ω, ῖ to ου, and ῡ to εν. *E.g.*

Στέργω, *love*, ἔστοργα; γίγνομαι (γεν-), *become*, γέγονα, ἐγεγόνειν; τίκτω (τεκ-), *bring forth*, τέτοκα; φαίνω (φᾶν-), *πέφνηνα*; κράζω (κράγ-), *cry*, κέκραγα; τήκω (τᾱκ-), *melt*, τέτηκα, ἐτετήκειν; λείπω (λίπ-), *λέλοιπα*,

ἐλελοίπειν; φεύγω (φῦγ-), *flee*, πέφευγα, ἐπεφεύγειν. So ἐγείρω (ἐγερ-), *rouse*, ἐγρήγορα (§ 102, N. 1).

NOTE 1. Πράσσω (πρᾶγ-), *do*, has πέπραγα (§ 110, IV. (d), N. 2). Ἔθω (ἐθ-), *am accustomed*, has irregularly εἶωθα (ῶθ- for ἔωθ-, § 104); and ῥήγνυμι (ῥᾶγ-) has ῥρωγα (ῥωγ-), cf. τρώγω (τρᾶγ-), § 108, II.

NOTE 2. This change of ε to ο occurs even in some first perfects which aspirate the final consonant of the stem (§ 110, IV. b): these are κέκλοφα, from κλέπτω (κλᾶπ-), *steal*; εἴλοχα, from λέγω, *collect*; πέπομφα from πέμπω, *send*; τέτροφα (sometimes τέτραφα) from τρέπω, *turn*; τέτροφα (perhaps second perfect), from τρέφω, *nourish*. So ε becomes οι in δέδοικα (δε-), *fear*. In τίθημι (θε-), *put*, ε becomes ει in τέθεικα and τέθειμαι; compare πίνω (πι-), *drink*, πέπωκα and πέπομαι (πο-).

4. In simple liquid stems of one syllable, ε is generally changed to α in the perfect active, perfect middle, and second passive systems. *E.g.*

Στέλλω (στελ-), *send*, ἔσταλκα, ἔσταλμαι, ἐστάλην, σταλήσομαι; κείρω (κερ-), *shear*, κέκαρμαι, ἐκάρην (Ion.); σπείρω (σπερ-), *sow*, ἔσπαρμαι, ἐσπάρην. So in δέρω, κτείνω, μείρομαι, τέλλω, and φθείρω.

NOTE 1. The same change of ε to α (after ρ) occurs in στρέφω, *turn*, ἔστραμμαι, ἐστράφην, στραφήσομαι (but 1 aor. ἐστρέφθην, rare); τρέπω, *turn*, τέτραφα (generally τετροφα), τέτραμμαι, ἐτράπην (but ἐτρέφθην, Ion. ἐτράφθην); τρέφω, *nourish*, τέτροφα (late τέτραφα), τέθραμμαι, ἐτράφην (but ἐθρέφθην); also in the second aorist passive of κλέπτω, *steal*, πλέκω, *weave*, and τέρπω, *delight*, ἐκλάπην, ἐπλάκην, and (Epic) ἐτάρπην (1 aor. ἐκλέφθην, ἐπλέχθην, ἐτέρφθην, rarely Epic ἐτάρφθην). It occurs, further, in the second aorist (active or middle) of κτείνω, *kill*, τέμνω, *cut*, τρέπω, and τέρπω; viz., in ἔκτανον (poet.), ἔταμον, ἐταμόμην, ἔτραπον, ἐτραπόμην, τεταρπόμην (Hom.); also in several Homeric and poetic forms (see δέρομαι, πέρθω, and πτήσω).

NOTE 2. The first passive system rarely appears in verbs with monosyllabic liquid stems. Τείνω (τεν-), *stretch*, in which τεν- drops ν in this system (§ 109, 6), changes ε to α in ἐτάθην and ἐκ-ταθήσομαι.

5. Liquid stems lengthen their last vowel in the aorist active and middle; as στέλλω (στελ-), ἔστειλα. See § 110, III. 2, and the examples.

6. Four verbs in νω drop ν of the stem in the perfect and first passive systems, and thus have vowel stems in these forms: — κρίνω (κρῖν-), *separate*, κέκρικα, κέκριμαι, ἐκρίθην; κλίνω (κλῖν-), *inclined*, κέκλικα, κέκλιμαι, ἐκλίθην; πλύνω (πλύν-), *wash*, πέπλυνμαι, ἐπλύθην; τείνω (τεν-), *stretch*, τέτακα (§ 109, 4), τέτα-



μαι, ἐτάθην, ἐκ-ταθήσομαι. So κτείνω in some poetic forms : see also κερδαίνω.

NOTE. When final ν of a stem is not thus dropped, it becomes γ before κα (§ 16, 5), and generally becomes σ before μαι (§ 16, 6, N. 4); as φαίνω (φᾶν-), πέφαγκα, πέφασμαι, ἐφάνθην.

7. (a) The stem sometimes suffers *metathesis* (§ 14, 1) : (1) in the present, as θνήσκω (θᾶν-, θνᾶ-), *die*, (§ 108, VI. N. 2); (2) in other tenses, as βάλλω (βᾶλ-, βλᾶ-), *throw*, βέβληκα, βέβλημαι, ἐβλήθην; δέркоμαι (δερκ-), *see* (poetic), 2 aor. ἔδρᾱκον (δρᾶκ-, § 109, 4, N. 1).

(b) Sometimes *syncope* (§ 14, 2) : (1) in the present, as γίγνομαι (γεν-), *become*, for γι-γεν-ομαι; (2) in the second aorist, as ἐπτόμην for ἐ-πετ-ομην; (3) in the perfect, as πεπάννυμι (πετᾶ-), *expand*, πέπτᾶμαι for πε-πετα-μαι.

(c) Sometimes *reduplication* (besides the regular reduplication of the perfect stem) : (1) in the present, especially in verbs of the sixth class and in verbs in μι (§ 121, 3), as γιγνώσκω, *know*, γί-γνομαι, ἴ-στημι; (2) in the second aorist, as πείθω (πῖθ-), *persuade*, πέ-πῖθον (Ep.). Attic redupl. in ἄγω, *lead*, ἤγαγον (ἄγ-αγ-); see ἀραρίσκω. § 110, V. N. 2; § 100, Notes 3 and 4.

8. E is sometimes added to the present stem, sometimes to the simple stem, making a new stem in ε. From this some verbs form special tenses; and others form all their tenses except the present, imperfect, second perfect, and second aorists (§ 90, N. 1). *E.g.*

Βούλομαι (βουλ-), *wish*, βουλήσομαι (βουλε-, § 109, 1), &c.; αἰσθάνομαι (αἰσθ-), *perceive*, αἰσθήσομαι (αἰσθε-), ἥσθημαι; μένω (μεν-), *remain*, μεμένηκα (μενε-); μάχομαι (μαχ-), *fight*, fut. (μαχέ-ομαι) μαχοῦμαι, ἐμαχεσάμην, μεμάχημαι; χαίρω (χᾶρ-), *rejoice*, χαίρήσω (χαίρε-), κεχάρηκα (χαρε-).

(a) The following have the stem in ε, in all tenses except those mentioned; (1) formed from the present stem: ἀλέξω, ἀλθομαι (Ion.), ἄχθομαι, βούλομαι, βόσκω, δέω, *want*, ἐθέλω and θέλω, ἔρομαι and εἶρομαι (Ion.), ἔρρω, εὖδω, ἔψω, κέλομαι (poet.), μάχομαι, μέδομαι (poet.), μέλλω, μέλω, μύζω, *suck*, οἶομαι, οἶχομαι. ὀφείλω, πέτομαι; (2) formed from the simple stem: αἰσθάνομαι (αἰσθ-), ἁμαρτάνω (ἁμαρτ-), ἀνδάνω (ἀδ-), ἀπ-εχθάνομαι (-εχθ-), αὐξάνω (αὐξ-), βλαστάνω (βλαστ-). εὐρίσκω (εὐρ-), κιχάνω (κιχ-), λᾰσκω (λακ-), μανθάνω (μαθ-), ὀλισθάνω (ὀλισθ-),

δλλυμι (δλ-), ὀφλισκάω (ὀφλ-); see poetic ἀμπλακίσκω and ἀπαφίσκω, and the stem (δα-).

(b) The following have the stem in *ε* in special tenses; (1) formed from the present stem: διδάσκω, καθίζω, κλαίω, μένω, νέμω, παίω, πέτομαι. τύπτω; (2) formed from the simple stem: δαρθάνω (δαρθ-), κηδω (κᾰδ-), ὀσφραίνομαι (ὀσφρ-), πείθω (πῑθ-), ῥέω (ῥύ-), στείβω (στῑβ-), τυγχάνω (τυχ-), χάζω (χᾰδ-); see also γίγνομαι, ἔχω, τρέχω. Χαίρω (χαρ-) forms both χαρε- and χαρε-.

NOTE. In ὀμνυμι, *swear*, the stem ὀμ- is enlarged to ὀμο- in some tenses, as in ὀμο-σα; in ἀλίσκομαι, *be captured*, ἀλ- is enlarged to ἀλο-, as in ἀλώσομαι. So τρύχω, *exhaust*, τρυχώσω. So probably οἶχομαι, *be gone*, has stem οἶχο- for οἶχε- in the perfect οἶχω-κα (cf. Ion. οἶχημαι).

#### Formation of Tense Stems.

REMARK. This section explains the formation of the seven *tense stems* enumerated in § 92, 4. They are generally formed from the simple stem of the verb (when this is distinct from the present stem). But verbs of the *second* class commonly have the lengthened stem (§ 108, II. Note) in all tenses except in the second perfect, second aorist, and second passive tense systems. The verbs enumerated in § 109, 8 form some tenses from stems lengthened by adding *ε*. The stem may be modified in different tenses as has been explained in § 109.

§ 110. I. (*Present Stem*.) The present stem is the stem of the present and imperfect in all the voices.

The principles on which it is derived from the simple stem, when they are not identical, are explained in § 108.

II. (*Future Stem*.) 1. Vowel and mute stems add *σ* to form the stem of the future active and middle. These vowel stems lengthen a short vowel (§ 109, 1); π, β, φ with *σ* become ψ; κ, γ, χ with *σ* become ξ; τ, δ, θ before *σ* are dropped (§ 16, 2). *E.g.*

Τιμάω, *honor*, τιμήσω; δράω, *do*, δράσω; κόπτω (κοπ-), *cut*, κόψω; βλάπτω (βλαβ-), *hurt*, βλάψω, βλάψομαι; γράφω, *write*, γράψω, γράψομαι; πλέκω, *twist*, πλέξω; πράσσω (πρᾱγ-), *do*, πράξω, πράξομαι; ταράσσω (ταρᾱχ-), *confuse*, ταραξώ, ταραξομαι; φράζω (φραδ-), *tell*, φράσω (for φραδ-σω); πείθω, *persuade*, πείσω (for πειθ-σω). So σπένδω,

*pour*, σπείσω (for σπενδ σω, § 16, 2 and 6, N. 1); τρέφω, *nourish*, θρέψω, θρέψομαι (§ 17, 2, Note).

2. Liquid stems add ε (in place of σ) to form the future stem; this ε is contracted with ω and ομαι to ω̄ and οῦμαι. *E.g.*

Φαίνω (fān-), *show*, fut. (φανέ-ω) φᾶνῶ, (φανέ-ομαι) φανοῦμαι; στέλλω (στέλ-), *send*, (στελέ-ω) στελῶ, (στελέ-ομαι) στελοῦμαι; νέμω, *divide*, (νεμέ-ω) νεμῶ; κρίνω (κρίν-), *judge*, (κρίνέ-ω) κρίνῶ.

NOTE 1. (*Attic Future*.) (a) The futures of καλέω, *call*, and τελέω, *finish*, καλέσω and τελέσω (§ 109, 1, N. 2), drop σ of the future stem, and contract καλε- and τελε- with ω and ομαι, making καλῶ, καλοῦμαι, τελῶ and (poetic) τελοῦμαι. These futures have the same forms as the presents. So ὀλλυμι (ὀλ-, ὀλε-), *destroy*, has fut. ὀλέσω (Hom.), ὀλέω (Hdt), ὀλῶ (Attic).

So μαχέσομαι, Homeric future of μάχομαι (μαχε-), *fight*, becomes μαχοῦμαι in Attic. Καθέζομαι (έδ-), *sit*, has καθέδομαι.

(b) In like manner, futures in ᾶσω from verbs in αννυμι (stems in ᾶ), some in εσω from verbs in εννυμι (stems in ε), and some in ᾶσω from verbs in αζω (stems in ᾶδ), drop σ and contract αω and εω to ᾶ. Thus σκεδάννυμι (σκεδα-), *scatter*, σκεδάσω, (σκεδάω) σκεδῶ; στορέννυμι (στορε-), *spread*, στορέσω, (στορέω) στορῶ; βιβάζω (βιβᾶδ-), *cause to go*, βιβάσω, (βιβάω) βιβῶ. So ἐλαύνω (έλα-), *drive* (§ 108, V. N. 2), ἐλάσω, (ἐλάω) ἐλῶ. For fut. ἐλώω, κρεμόω, &c., in Homer, see § 120, 1, (b).

(c) Futures in ῖσω and ῖσομαι from verbs in ιζω (ῖδ-) of more than two syllables regularly drop σ and insert ε; then ιεω and ιομαι are contracted to ῖω and ῖομαι; as κομίζω, *carry*, κομίσω, (κομιέω) κομιῶ, κομίσομαι, (κομίομαι) κομιοῦμαι, inflected like φιλῶ, φιλοῦμαι (§ 98). See § 120, 2, (a).

(d) Though these forms of future are called *Attic*, because the Attic dialect seldom uses any others in these tenses, they are yet found in other dialects and even in Homer, while the Attic occasionally uses the full forms in σω.

NOTE 2. (*Doric Future*.) A few verbs sometimes add ε to σ in the stem of the future middle, and contract σέομαι to σοῦμαι. These are πλέω, *sail*, πλευσσοῦμαι (§ 108, II. 2); πνέω, *breathe*, πνευσσοῦμαι; νέω, *swim*, νευσσοῦμαι; κλαίω, *weep*, κλαυσσοῦμαι (§ 108, IV. 3); φεύγω, *flee*, φευξοῦμαι; πίπτω, *fall*, πεσσοῦμαι. See also παίζω and πυνθάνομαι.

The Doric forms middle futures like these, and also active futures in σέω contracted σῶ (§ 119, 6). These few are used in Attic with the regular futures πλεύσομαι, πνεύσομαι, κλαύσομαι, φεύξομαι (but never πέσομαι).

NOTE 3. A few irregular futures drop σ of the stem, which thus has the appearance of a present stem. Such are χέω and χέομαι,

fut. of *χέω*, *pour*; *ἔδομαι*, from *ἐσθίω* (*ἐδ-*), *eat*; *πίομαι*, from *πίνω* (*πῖ-*), *drink*.

NOTE 4. A few liquid stems add *σ* like mute stems; *κέλλω* (*κελ-*), *land*, *κέλσω*; *κύρω*, *meet*, *κύρσω*; *θέρωμαι*, *be warmed*, *θέρσομαι*; all poetic: so *φθεῖρω* (*φθερ-*), *destroy*, Ep. fut. *φθήρσω*.

III. (*First Aorist Stem*.) 1. Vowel and mute stems add *σ* to form the stem of the first aorist active and middle. The lengthening of a final vowel of the stem and the euphonic changes of mutes before *σ* are the same as in the future stem. *E.g.*

*Τιμάω*, *έτιμήσα*, *έτιμησάμην*; *δράω*, *ἔδρασα*; *κόπτω*, *ἔκοψα*, *έκοψάμην*; *βλάπτω*, *ἔβλαψα*; *γράφω*, *ἔγραψα*, *έγραψάμην*; *πλέκω*, *ἔπλεξα*, *έπλεξάμην*; *πράσσω*, *ἔπραξα*, *έπραξάμην*; *ταράσσω*, *έτάραξα*; *φράζω*, *ἔφρασα* (for *έφραδ-σα*); *πείθω*, *ἔπεισα* (§ 108, II. Note); *σπένδω*, *έσπεισα* (for *έσπενδ-σα*); *τρέφω*, *ἔθρεψα*, *έθρεψάμην* (§ 17, 2, Note); *τήκω*, *μέλτ*, *έτηξα* (§ 108, II. Note); *πλέω*, *sail*, *ἔπλευσα* (§ 108, II. 2).

NOTE 1. Three verbs in *μι*, *δίδωμι* (*δο-*), *give*, *ἵημι* (*έ-*), *send*, and *τίθημι* (*θε-*), *put*, form the aorist stem by adding *κ* instead of *σ*, giving *ἔδωκα*, *ἤκα*, *ἔθηκα*. These forms are seldom used except in the indicative active, and are most common in the singular, where the second aorists *ἔδων*, *ἦν*, *ἔθην*, are not in use. (See § 122, N. 1.) Even *ἡκάμην* and *έθηκάμην* occur, the latter not in Attic Greek.

NOTE 2. *Χέω*, *pour*, has aorists *ἔχεα* (Hom. *ἔχευα*) and *έχεάμην*, corresponding to the futures *χέω* and *χέομαι* (II. N. 3). *Εἶπον*, *said*, has also first aorist *εἶπα*; and *φέρω*, *bear*, has *ἤνεγκ-α* (from stem *ένεγκ-*).

For Homeric aorists like *ἐβήσето*, *ἐδύσето*, *ἔζω*, &c., see § 119, 8.

2. Liquid stems form the first aorist stem by lengthening their last vowel, *α* to *η* (after *ι* or *ρ* to *ā*) and *ε* to *ει*. *E.g.*

*Φαίνω* (*φᾶν-*), *ἔφην-α*, *έφηνάμην* (rare); *στέλλω* (*στελ-*), *ἔστειλ-α*, *έστειλάμην*; *ἀγγέλλω* (*ἀγγελ-*), *announce*, *ἠγγεῖλα*, *ἠγγειλάμην*; *περαίνω* (*περᾶν-*), *finish*, *επέρενα*; *μυαίνω* (*μῑᾶν-*), *stain*, *εμίᾶνα*; *νέμω*, *divide*, *ένειμα*, *ένειμάμην*; *κρίνω*, *judge*, *έκρίνα*; *ἀμύνω*, *keep off*, *ἡμύνα*, *ἡμύνάμην*; *φθεῖρω* (*φθερ-*), *destroy*, *ἔφθειρα*. Compare the futures in II. 2.

NOTE 1. A few liquid stems lengthen *αν* to *αν̄* irregularly; as *κερδαίνω*, *gain*, *έκερδᾶνα*. A few lengthen *αν̄* to *ρην*; as *τετραίνω*, *bore*, *έτέτρηνα*.

NOTE 2. *Αἴρω* (*ἄρ-*), *raise*, and *ἄλλομαι* (*ἄλ-*), *leap*, have *ἤρα*, *ἤράμην*, *ἤλάμην* (augmented); but *ᾱ* in the other moods, as *ἄρω*, *ἄρας*, *ἄρωμαι*, *ἀραίμην*, *ἀλάμενος* (all with *ᾱ*).

IV. (*Perfect Stem*.) (a) *Perfect Middle Stem*. The stem of the perfect and pluperfect middle and passive consists of

the simple stem (in verbs of the second class, of the present stem) with the required reduplication or augment prefixed; as λύ-ω, λέλυμαι, ἐλελύμην; λείπ-ω, λελειπ- (§ 108, II. Note), λείμμαι, ἐλελείμην.

The stem may be modified (§ 109) as follows:—

(1) A short final vowel is regularly lengthened; as φιλέ-ω, πεφίλημαι, ἐπεφίλημην; δρᾶω, δέδραμαι. (§ 109, 1.)

(2) Some vowel stems add σ; τελέ-ω, τετέλεσμαι. (§ 109, 2.)

(3) Most monosyllabic liquid stems and some others change ε to α; as στέλλω (στελ-), ἔσταλμαι, ἐστάλην. (§ 109, 4.)

(4) A few stems in ν drop ν, and others change ν to σ. (§ 109, 6.)

(5) Metathesis sometimes occurs; as βάλλω (βᾶλ-), throw, βέβλημαι (βλᾶ-). (§ 109, 7.)

For the euphonic changes made in consonant stems on adding the endings, see § 97, N. 2.

(b) *Perfect Active Stem.* The stem of the first perfect and pluperfect active is formed by adding κ to the reduplicated or augmented simple or present stem (§ 108, II. Note), except when this ends in a labial or palatal mute. Stems ending in π or β, κ or γ, aspirate these letters, making them φ or χ, while final φ and χ remain unchanged. *E.g.*

λύω, λελυκ-, λέλυκα, ἐλελύκειν; νέω (νυ-, νεF-), σιωπῶ, νένευκα; πείθω, persuade, πέπεικα (for πε-πειθ-κα). κόπτω (κοπ-), cut, κέκοφα; βλάπτω (βλᾶβ-), hurt, βέβλαφα; πτήσσω (πτηκ-), cower, ἔπτηχα; πράσσω (πρᾶγ-), do, πέπραχα, ἐπεπράχειν; γράφω, write, γέγραφα, ἐγγράφειν; ὀρύσσω (ὀρῡχ-), dig, ὀρώρυχα. So κομίζω (κομῖδ-), carry, κεκόμικα (§ 16, 1, N. 2).

This stem may be modified (§ 109) in various ways:—

(1) A short final vowel is regularly lengthened; as φιλέω, πεφίληκα. (§ 109, 1.)

(2) Most monosyllabic liquid stems and some others change ε to α; as στέλλω (στελ-), ἔσταλκα, ἐστάλκειν. (§ 109, 4.)

(3) A few lingual and palatal stems change ε to ο, as in the second perfect. (§ 109, 3, N. 2.)

(4) A few stems in ν drop ν, and become vowel stems. (§ 109, 6.)

(5) Metathesis sometimes occurs; as βάλλω (βᾶλ-, βλᾶ-), βέβληκα. (§ 109, 7, a.)

**NOTE.** The only form of first perfect found in Homer is that in *κα* of verbs having vowel stems. The perfect in *κα* of liquid and lingual stems, and the aspirated perfects of labial and palatal stems, belong to a later development of the language.

(c) *Future Perfect Stem.* The stem of the future perfect is formed by adding *σ* to the stem of the perfect middle; as *λελυ-*, *λελυσ-*, *λελύσομαι*; *γραφ-*, *γεγραφ-*, *γεγραψ-*, *γεγράψομαι*; *λειπ-*, *λελειπ-*, *λελειψ-*, *λελείψομαι*; *πράσσω* (*prāγ-*), *πεπράγ-*, *πεπραξ-*, *πεπράξομαι*.

**NOTE 1.** The future perfect is found in only a small number of verbs. Its stem, when a consonant precedes *σ*, is subject to all the euphonic changes noticed in the future stem (§ 110, II. 1).

**NOTE 2.** Two verbs have a special form in Attic Greek for the future perfect active; *θνήσκω*, *die*, has *τεθνήξω*, *shall be dead*, formed from *τεθνηκ-*, the stem of perf. *τέθνηκα*, *am dead*; and *ἵστημι*, *set*, has *ἑστήξω*, *shall stand*, from *ἑστηκ-*, stem of perf. *ἑστηκα*, *stand*. In Homer, we have also *κεχάρησω* and *κεχαρήσομαι*, from *χαίρω* (*χαῖρ-*), *rejoice*; and *κεκυδήσω*, (irreg.) from *χάζω* (*χᾶδ-*), *yield*.

(d) *Second Perfect Stem.* The stem of the second perfect and pluperfect is always the *simple* stem with the reduplication (or augment) prefixed. The stem is generally modified by changing *ε* to *ο*, or by lengthening other short vowels. See § 109, 3, with the examples.

For second perfects and pluperfects of the *μ*-form, see § 124.

**NOTE 1.** Vowel stems do not form second perfects; *ἀκού-ω*, *hear*, is only an apparent exception, as *ἀκήκοα* is for *ἀκ-ηκοF-a* with *F* omitted (§ 102).

**NOTE 2.** Few verbs have both a first and a second perfect. In *πράσσω* (*prāγ-*), *do*, we have *πέπράχα*, *have done*, and *πέπρωγα*, *fare* (*well or ill*); so *ἀν-οίγω*, *open*, *ἀν-έωχα* (trans.), *ἀν-έωγα* (intrans.).

**NOTE 3.** The second perfect stem appears especially in the Homeric dialect, which has many second perfects not found in Attic; as *προ-βέβουλα* from *βούλωμαι*, *wish*, *μέμηλα* from *μέλω*, *concern*. Homer has many varieties of the 2 perfect participle of the *μ*-form; in *ἄως*, gen. *ἄωτος* (sometimes *άωτος*), fem. *ἄνία*, as *γεγαῶς*, *βεβαῶς*; in *ἠώς*, gen. *ἠώτος* or *ἠότος*, fem. *ἠνία*, as *τεθνηῶς*, *τεθνηῶτος* or *-ότος*, *τεθνηῖα*. Herodotus has *εῶς*, *εῶσα*, *εὐς*, gen. *εῶτος*, *εῶσης*, as *ἑστεῶς*, &c., some forms of which (e.g. *ἑστεῶτα*, *τεθνεῶτι*) occur in Homer. The Attic contracts *αῶς*, *αῶσα*, *αὐς*, to *ὤς*, *ὤσα*, *ὤς* (§ 69, N.), gen. *ὠτος*, *ὠσης*, &c., but leaves *τεθνεῶς* (of *θνήσκω*) uncontracted.

**NOTE 4.** The stem of the feminine of the second perfect participle in Homer often has a short vowel when the other genders have a long one; as *ἀρηῶς*, *ἀρᾶρῖα*; *τεθῆλως*, *τεθᾶλνία*.

V. (*Second Aorist Stem.*) The stem of the second aorist active and middle is the simple stem of the verb, to which the second aorist stands in the same relation in which the imperfect stands to the present stem; as λείπω (λίπ-), 2 aor. ἔλιπον, ἐλιπόμην (impf. ἔλειπον, ἐλειπόμην); λαμβάνω (λάβ-), take, 2 aor. ἔλαβον, ἐλαβόμην.

NOTE 1. A few second aorist stems change ε to ᾱ; as τέμνω (τεμ-), cut, ἔταμον, ἐταμόμην. See § 109, 4, N. 1.

NOTE 2. A few stems are syncopated (§ 109, 7); as πέτομαι (πετ-), fly, 2 aor. m. ἐπτόμην for ἔπετ-ομην; ἐγείρω (ἐγερ-), rouse, ἠγρόμην for ἠγερ-ομην; ἦλθον, went, from stem ἐλῦθ-, for ἦλυθον (Hom.); ἔπομαι (σεπ-), follow, ἐσπόμην, for ἔσεπ-ομην; ἔχω (σεχ-), have, ἔσχον for ἔσεχ-ον. So the Homeric ἐκεκλόμην, for ἐ-κε-κελ-ομην, or κεκλόμην, from κέλομαι, command; ἀλαλκον, for ἀλ-αλεκ-ον, from ἀλέξω (ἀλεκ-), ward off: for these and other reduplicated second aorists, see § 100, Notes 3 and 4.

NOTE 3. For second aorists of the μι-form, like ἔβην, see § 125, 3.

VI. (*First Passive Stem.*) The stem of the first aorist passive is formed by adding θε to the stem as it appears (omitting the reduplication or augment) in the perfect middle or passive, with all its modifications (IV. a): in the indicative, imperative, and infinitive, θε becomes θη. In the future passive σ is added to θη, making the stem in θησ. E.g.

Λύω, λέλυ-μαι, ἐλύθην (λυθη-), (λυθέ-ω) λυθῶ, λυθε-ίην, λυθη-ναι, λυθείς (λυθε-ντ-), λυθήσ-ομαι; πράσσω (πράγ-), πέπραγ-μαι, ἐπράχ-θην (§ 16, 1), πραχθήσ-ομαι; πείθω, persuade, πέπεισ-μαι (§ 16, 3; § 108, II. Note), ἐπεισθην, πεισθήσομαι; φιλέω, πε-φίλη-μαι (§ 109, 1), ἐφιλή-θην; τιμάω, τε-τίμη-μαι, ἐτιμήθην, τιμηθήσομαι; τελέω, τετέλεσ-μαι (§ 109, 2), ἐτελέσ-θην, τελεσθήσομαι; κλίνω, κέκλι-μαι (§ 109, 6), ἐκλί-θην, κλιθήσομαι; τείνω (τεν-), τέτα-μαι (§ 109, 4 and 6), ἐτάθην, ἐκ-ταθήσομαι.

NOTE 1. Τρέπω has τέτραμμαι, ἐτρέφθην (Ion. ἐτράφθην); τρέφω has τέθραμμαι, ἐθρέφθην; and στρέφω has ἔστραμμαι, with (rare) ἐστρέφθην (Ion. and Dor. ἐστράφθην). Φαίνω has πέφασμαι (§ 16, 6, N. 4), but ἐφάνθην.

NOTE 2. N is added in Homer to some vowel stems before θ of the aorist passive; as ἰδρύω, erect, ἰδρῦμαι, ἰδρύν-θην (Attic ἰδρῦθην). So Hom. ἐκλίν-θην and ἐκρίνθην (§ 109, 6).

NOTE 3. For ἐτέθην (for ἐθε-θην), from τίθημι (θε-), and ἐτύθην (for ἐθυ-θην) from θύω, sacrifice, see § 17, 2, Note. We have, however, ἐθρέφθην and τεθράφ-θαι from τρέφω, nourish, perhaps to distinguish these forms from ἐτρέφθην and τετράφ-θαι from τρέπω, turn.

VII. (*Second Passive Stem.*) The stem of the second aorist passive is formed by adding  $\epsilon$  to the simple stem: in the indicative, imperative, and infinitive,  $\epsilon$  becomes  $\eta$ . In the second future passive  $\sigma$  is added to this  $\eta$ , making the stem in  $\eta\sigma$ . The only regular modification of the stem is the change of  $\epsilon$  to  $\alpha$  explained in § 109, 4. *E.g.*

βλάπτω (βλαῖβ-), hurt, ἐβλάβην, βλαβήσομαι; γράφω, write, ἐγράφη, γράφήσομαι; ρίπτω (ρίψ-), throw, ἐρρίφην; φαίνω (φᾶν-), show, ἐφάνην, φάνησομαι; στρέφω, turn, ἐστράφην, στραφήσομαι; τέρπω, amuse, ἐτάρπην (Hom.) with subj., by metathesis, τράπ-ειω. See the examples in § 109, 4, and N. 1.

NOTE 1. The simple stem of verbs of the second class, which seldom appears in other tenses (§ 108, II. Note), is seen in the second passive system; as σήπω (σᾶπ-), corrupt, ἐσάπην, σάπησομαι; τήκω (τᾶκ-), melt, ἐτάκην; ῥέω (ῥύ-), flow, ἐρρύην, ῥύησομαι; ἐρείπω (ἐρίπ-), throw down, ἤρεψην (poetic), but 1 aor. ἤρειφθην (ἐρείπ-).

NOTE 2. Πλήσσω (πληγ-), strike, has 2 aor. pass. ἐπλήγην, but in composition ἐξ-επλήγην and κατ-επλήγην (as if from a stem πλάγ-).

NOTE 3. The only verb which has both the 2 aor. passive and the 2 aor. active is τρέπω, turn, which has all the six aorists.

§ 111. The following table shows the seven tense stems (so far as they exist) of λύω, λείπω (λίπ-), πράσσω (πράγ-), φαίνω (φᾶν-), and στέλλω (στέλ-).

I. Present (all voices).	λύ-	λειπ-	πρασσ-	φαιν-	στελλ-
II. Future Act. & Mid.	λύσ-	λειψ-	πραξ-	φᾶνε-	στελε-
III. Aorist Act. & Mid.	λύσ-		πραξ-	φην-	στελ-
IV. Perfect	(a.) Mid.	λελύ-	λελειπ-	πεπράγ-	πεφαν-
	(b.) Act.	λελύκ-		πεπραῖχ-	πεφαγκ-
	(c.) Fut. P.	λελύσ-	λελειψ-	πεπραξ-	πεφην-
	(d.) 2 Perf.		λελοιπ-	πεπράγ-	πεφην-
V. 2d Aor. Act. & Mid.		λίπ-			
VI. {	First (a.) 1 Aor.	λύθε(η)-	λειφθε(η)-	πραχθε(η)-	φανθε(η)-
	Pass. (b.) 1 Fut.	λύθησ-	λειφθησ-	πραχθησ-	
VII. {	2d (a.) 2 Aor.			φᾶνε(η)-	στέλε(η)-
	Pass. (b.) 2 Fut.			φᾶνησ-	στέλησ-



## PERSONAL ENDINGS.

§ 112. 1. The endings which are peculiar to the different *persons* of the verb are called *personal endings*. These have one form for the active voice, and another for the passive and middle; but the aorist passive has the endings of the active voice.

2. The personal endings, which are most distinctly preserved in verbs in *μι* and other primitive forms, are as follows:—

ACTIVE.			PASSIVE AND MIDDLE.		
	Primary Tenses.	Secondary Tenses.		Primary Tenses.	Secondary Tenses.
Sing.	1. <i>μι</i> or —	<i>ν</i> or —		<i>μαι</i>	<i>μην</i>
	2. <i>ς</i> ( <i>σι</i> )	<i>ς</i>		<i>σαι</i>	<i>σο</i>
	3. <i>σι</i> ( <i>τι</i> ) or —	—		<i>ται</i>	<i>το</i>
Dual	2. <i>τον</i>	<i>τον</i>		<i>σθον</i>	<i>σθον</i>
	3. <i>τον</i>	<i>την</i>		<i>σθον</i>	<i>σθην</i>
Plur.	1. <i>μεν</i> ( <i>μες</i> )	<i>μεν</i> ( <i>μες</i> )		<i>μεθα</i>	<i>μεθα</i>
	2. <i>τε</i>	<i>τε</i>		<i>σθε</i>	<i>σθε</i>
	3. <i>νσι</i> ( <i>ντι</i> )	<i>ν</i> or <i>σαν</i>		<i>νται</i>	<i>ντο</i>

NOTE. The active endings *μι* and *σι* in the first and third person singular are not used in the indicative except in verbs in *μι*, verbs in *ω* having no endings in these persons. The original ending *σι* of the second person singular is found only in the Epic *ἔσ-σι*, *thou art*, in all other verbs being reduced to *σ*. In the third person singular *τι* is Doric, as *τίθη-τι* for *τίθησι*; and it is preserved in Attic in *ἔσ-τι*, *he is*. In the first person plural *μες* is Doric. In the third person plural *νσι* always drops *ν* and lengthens the preceding vowel, as in *λίουσι* for *λινο-νσι* (§ 16, 6); the original form *ντι* is Doric, as *φέρωντι* for *φέρουσι* (Lat. *ferunt*). The perfect indicative active of all verbs, and the present indicative active of verbs in *μι* (§ 121, 2, *d*), have *ᾶσι* (for *ανσι*) in the third person plural.<sup>1</sup>

<sup>1</sup> Among the original active endings, inherited from the parent language of the Greek, Latin, Sanskrit, German, &c., were *μι*, *σι*, *τι*, in the singular, and *ντι* in the third person plural. In the past tenses, these were first shortened by dropping *ι*, and became *μ*, *ς*, *τ*, and *ντ*, in which form they appear in Latin, as in *era-m*, *era-s*, *era-t*, *era-nt*. In *μι*, *σι*, and *τι*, and in the original *μες* in the first person plural (compare Latin *mus*), we see

3. In the perfect and pluperfect passive and middle, and in both aorists passive (except in the subjunctive and optative), the endings are added directly to the tense stem; as λέλυ-μαι, λέλυ-σαι, λέλυ-ται, λέλυ-νται, ἐ-λελύ-μην; ἐ-λύθη-ν, ἐ-λύθη-ς, ἐ-λύθη, ἐ-λύθη-σαν (§ 111).

So also in verbs in μι, in most of the forms which are peculiar to that conjugation (§ 121, 1); as φα-μέν, φα-τέ, from φημί (φᾶ-), *say*; ἴστα-μαι, ἴστα-σαι, ἴστα-ται, ἴστα-νται, from ἴστημι, *set* (§ 123).

4. In other parts of the verb the tense stem appears in a prolonged form, consisting of the fixed portion and a variable vowel (sometimes a diphthong), to which the endings are affixed. This formation will be seen by a comparison of the present indicative middle of τίθημι (τιθε-) with that of φιλέω (φιλε-) in its uncontracted (Ionic) form:—

τίθε-μαι	φιλέ-ο-μαι	τιθέ-μεθα	φιλε-ό-μεθα
τίθε-σαι	φιλέ-ε-(σ)αι	τίθε-σθε	φιλέ-ε-σθε
τίθε-ται	φιλέ-ε-ται	τίθε-νται	φιλέ-ο-νται
τίθε-σθον	φιλέ-ε-σθον	(For τίθημι see § 123.)	

Compare also the perfect λέ-λυ-μαι, λέ-λυ-ται, λέ-λυ-σθε, λέ-λυ-νται (§ 112, 3), with the present λύ-ο-μαι, λύ-ε-ται, λύ-ε-

the roots of the personal pronouns, *I, thou, he, and we* (compare μέ, σέ, τόν, and the Epic ἄμ-μες), which were originally appended to the verbal root, instead of being prefixed as in English. These forms therefore really include the pronoun, which is commonly said to be omitted.

A comparison of the various forms of the present indicative of the primitive verb *be* (whose original stem is *as-*, in Greek and Latin *es-*), as it appears in Sanskrit, the older Greek, Latin, Old Slavic, and Lithuanian (the most primitive modern language, *still spoken* on the Baltic), will illustrate the Greek verbal endings.

#### Singular.

Sanskrit.	Greek.	Latin.	Old Slavia.	Lithuanian.
1. as-mi	ἐμ-μί (for ἐσ-μι)	[e]s-um	yes-m'	es-mi
2. asi	ἐσ-σί	es	yesi	esi
3. as-ti	ἐσ-τί	es-t	yes-t'	es-ti

#### Plural.

1. s-mas	ἐσ-μέν (Dor. εἰμῆς)	[e]s-u-mus	yes-mi	es-me
2. s-tha	ἐσ-τέ	es-tis	yes-te	es-te
3. s-a-nti	ἐ-ντί (Doric)	[e]s-u-nt	s-u-t'	es-ti

σθε, λύ-ο-νται. The vowel which thus completes the stem is called a *connecting vowel*; <sup>1</sup> and it appears (sometimes with ο and ε lengthened to ω and ει) even when the ending is dropped (§ 113, 1), as in λέγω (for λεγο-μι) and λέγει (for λεγε-τι).

*Indicative.*

§ 113. 1. The original connecting vowel in the indicative of verbs in ω (except in the aorist active and middle, and the perfect and pluperfect active) was ο before μ or ν, and elsewhere ε. In the singular of the present and future active, when μι and τι were dropped and σι became σ (§ 112, 2, Note), the primitive ο and ε were lengthened into ω and ει.<sup>2</sup>

The connecting vowel is α in *all persons* of the first aorist middle; also in the perfect and first aorist active, except

<sup>1</sup> The name "connecting vowel" belongs to the doctrine formerly held, by which this vowel was made a third element in the formation of the verb, distinct from both the stem and the ending. The more correct view considers it a part of the tense stem, which thus consists of the fixed portion (e.g. λεγ-, λυ-, λειπ-, in the present) and a vowel sound which varies according to the following letter (e.g. λεγο- or λεγε-). In the original language it was uniformly α, as it appears in the Sanskrit *bhara-mi* (below). In an elementary work, it is more convenient to treat this variable formative suffix separately, so that the tense stems are given (as in § 95) in their shorter forms (λυ-, λειπ-, &c.).

<sup>2</sup> The supposed original forms of the present indicative of λέγω and the Latin *lego* are thus given by G. Curtius (*Griechisches Verbum*, I. p. 200). The actual forms of the Sanskrit present *bharami*, *I bear* (= φέρω, *fero*), are given on the right, and the Attic forms of λέγω on the left.

Attic Greek.	Primitive Greek.	Primitive Latin.	Sanskrit.
λέγω	λεγο-μι	lego-m(i)	bharā-mi
λέγεις	λεγε-σι	lege-s(i)	bharā-si
λέγει	λεγε-τι	lege-t(i)	bharā-ti
λέγο-μεν	λεγο-μες	lego-mas	bharā-mas
λέγε-τε	λεγε-τε	lege-tes	bharā-tha
λέγουσι	λεγο-ντι	lego-nt(i)	bhara-nti

for λεγο-νσι (§ 16, 6)

From λεγο-μι comes λέγω, from λεγε-σι comes λέγεις, and from λεγε-τι comes λέγει for λεγειτ (§ 7).

in the third person singular where it is *ε*. In the plu-perfect active it is *ει*; but in the third person plural it is *ε* (rarely *ει*).

2. The personal endings of the indicative, as they appear in verbs in *ω* united with the connecting vowels, are as follows:—

## I. ACTIVE.

	<i>Pres. &amp; Fut.</i>	<i>Perf. Aor.</i>	<i>Impf. &amp; 2 Aor.</i>	<i>Plup.</i>
S.	1. <i>ω</i>	<i>ᾶ</i>	<i>ον</i>	<i>ειν</i>
	2. <i>ας</i>	<i>ᾶς</i>	<i>ες</i>	<i>εις</i>
	3. <i>ει</i>	<i>ε</i>	<i>ε</i>	<i>ει</i>
D.	2. <i>ετον</i>	<i>ᾶτον</i>	<i>ετον</i>	<i>ειτον</i>
	3. <i>ετον</i>	<i>ᾶτον ᾶτην</i>	<i>ετην</i>	<i>ειτην</i>
P.	1. <i>ομεν</i>	<i>ᾶμεν</i>	<i>ομεν</i>	<i>αμεν</i>
	2. <i>ετε</i>	<i>ᾶτε</i>	<i>ετε</i>	<i>ειτε</i>
	3. <i>ουσι</i>	<i>ᾶσι ᾶν</i>	<i>ον</i>	<i>εσαν</i>
	(for <i>ονσι</i> )	(for <i>ανσι</i> )		or <i>εσαν</i>

## II. PASSIVE AND MIDDLE.

	<i>Pres., Fut., and Fut. Perf.</i>	<i>Impf. Pass. &amp; Mid., &amp; 2 Aor. Middle.</i>	<i>Aor. Middle.</i>
S.	1. <i>ομαι</i>	<i>ομην</i>	<i>ᾶμην</i>
	2. <i>η</i> or <i>ει</i> (for <i>εσαι, εαι</i> )	<i>ου</i> (for <i>εσο, εο</i> )	<i>ω</i> (for <i>ασο, αο</i> )
	3. <i>εται</i>	<i>ετο</i>	<i>ᾶτο</i>
D.	2. <i>εσθον</i>	<i>εσθον</i>	<i>ασθον</i>
	3. <i>εσθον</i>	<i>εσθην</i>	<i>ασθην</i>
P.	1. <i>ομεθα</i>	<i>ομεθα</i>	<i>ᾶμεθα</i>
	2. <i>εσθε</i>	<i>εσθε</i>	<i>ασθε</i>
	3. <i>ονται</i>	<i>οντο</i>	<i>αντο</i>

By adding these terminations to the unprolonged tense stems as they are given in § 111, all the tenses of the indicative, except those included in § 112, 3, may be formed. The latter may be formed by adding the personal endings given in § 112, 2 directly to the tense stems.

NOTE 1. The endings *σαι* and *σο* in the second person singular of the passive and middle drop *σ* after a connecting vowel (§ 16, 4, N.),

and are then contracted with the connecting vowel (§ 9, 4, N. 1). Thus, *λύη* or *λύει* is for *λυεσαι*, *λύειαι*; *ἐλύον* is for *ἐλυεσο*, *ἐλύεο*; *ἐλύσω* (aorist middle) is for *ἐλυσασυ*, *ἐλύσαο*. The uncontracted forms (without *σ*) are common in Ionic Greek (§ 119, 2).

NOTE 2. The second persons *βούλει* (of *βούλομαι*, *wish*), *οἶει* (of *οἶομαι*, *think*), and *ᾔψει* (of *ᾔσφομαι*, fut. of *ᾔραω*, *see*) have no forms in *η*.

NOTE 3. A first person dual in *μεθον* is found very rarely in poetry; as *λελείμμεθον* (pf. pass. of *λείπω*).

NOTE 4. The Attic writers sometimes have *η* (contracted from the Ionic *εα*, § 119, 4) for *ειν* in the first person singular of the pluperfect active, as *ἐμεμαθήκη*.

NOTE 5. In Homer *τον* and *σθον* are sometimes used for *την* and *σθην* in the dual. This occurs rarely in the Attic poets, who sometimes have *την* for *τον* in the second person. The latter is found occasionally even in prose.

### Subjunctive.

§ 114. The Subjunctive has the primary endings with long connecting vowels, *ω*, *η*, and *η*, for *ω* (or *ο*), *ε*, and *ει* of the indicative, as follows:—

ACTIVE.			PASSIVE AND MIDDLE.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
1. <i>ω</i>		<i>ωμεν</i>	<i>ωμαι</i>		<i>ωμεθα</i>
2. <i>ης</i>	<i>ητον</i>	<i>ητε</i>	<i>η</i> (for <i>ησαι</i> , <i>ηαι</i> )	<i>ησθον</i>	<i>ησθε</i>
3. <i>η</i>	<i>ητον</i>	<i>ωσι</i> (for <i>ωνσι</i> )	<i>ηται</i>	<i>ησθον</i>	<i>ωνται</i>

For the perfect subjunctive passive and middle see § 118, 1.

NOTE 1. The aorist passive subjunctive (both first and second), which does not omit the connecting vowel (§ 112, 3), has the active terminations (§ 114) contracted with final *ε* of the stem; as *λυθέ-ω*, *λυθῶ*; *φανέ-ης*, *φανῆς*; *σταλέ-η*, *σταλῆ*.

NOTE 2. The subjunctive of verbs in *ημι* and *ωμι* has the above terminations contracted with preceding *ε* or *ο* of the stem; as *τιθῶ* (for *τιθε-ω*), *διδῶμαι* (for *διδο-ωμαι*), *θῶμεν* and *θῶνται* (Ion. *θέωμεν*, *θείωνται*). See § 122, N. 4; § 126, 7 (a).

### Optative.

§ 115. The optative has the secondary personal endings (§ 112, 2), preceded by a modal sign *ι* or *ιη* (*ι* before final *ν* of the third person plural).

1. Verbs in  $\omega$  have a connecting vowel  $o$  (in the first aorist active and middle,  $a$ ) in the optative. This is contracted with  $\iota$  (or  $\epsilon$ ), making  $oi$  or  $ai$  ( $oi\epsilon$  or  $ai\epsilon$ ). The first person singular active has the ending  $\mu\iota$  for  $\nu$  (§ 112, 2), except in some contract forms (see 4). Adding the endings we have

ACTIVE.				PASSIVE AND MIDDLE.			
	<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>	<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>	
1.	οιμι		οιμεν	οιμην		οιμεθα	
2.	οις	οιτεν	οιτε	οιο (for οισο)	οισθον	οισθε	
3.	οι	οιτην	οιεν	οιτο	οισθην	οιντο	

AORIST ACTIVE.				AORIST MIDDLE.			
	<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>	<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>	
1.	αιμι		αιμεν	αιμην		αιμεθα	
2.	αις	αιτον	αιτε	αιο (for αισο)	αισθον	αισθε	
3.	αι	αιτην	αιεν	αιτο	αισθην	αιντο	

For periphrastic forms of the perfect optative see § 118, 1. For the aorist passive see below, 3.

2. In the present and second aorist middle of verbs in  $\eta\mu\iota$  and  $\omega\mu\iota$ , the final vowel of the tense stem ( $a$ ,  $\epsilon$ , or  $o$ ) is contracted with  $\iota$  into  $ai$ ,  $ei$ , or  $oi$ , to which the simple endings  $\mu\eta\nu$ , &c. are added; as  $\iota\sigma\tau\alpha\text{-}\iota\text{-}\mu\eta\nu$ ,  $\iota\sigma\tau\alpha\acute{\iota}\mu\eta\nu$ ;  $\theta\epsilon\text{-}\iota\text{-}\mu\eta\nu$ ,  $\theta\acute{\epsilon}\iota\mu\eta\nu$ ;  $\delta\omicron\text{-}\iota\text{-}\mu\eta\nu$ ,  $\delta\omicron\acute{\iota}\mu\eta\nu$ . (See § 122, N. 4.) See also the cases of perfect optative middle in  $\eta\mu\eta\nu$  in § 118, 1, Note.

3. The present and second aorist active of the  $\mu\iota$ -form (§ 121, 1), and both aorists passive in all verbs, have the ending  $\nu$  in the first person singular and  $\sigma\alpha\nu$  in the third person plural. Here the modal sign is  $\iota\eta$ , with which  $a$ ,  $\epsilon$ , or  $o$  of the stem is contracted to  $\alpha\iota\eta$ ,  $\epsilon\iota\eta$ , or  $\omicron\iota\eta$ ; as  $\iota\sigma\tau\alpha\text{-}\iota\eta\text{-}\nu$ ,  $\iota\sigma\tau\alpha\acute{\iota}\mu\epsilon\nu$ ;  $\sigma\tau\alpha\text{-}\iota\eta\text{-}\mu\epsilon\nu$ ,  $\sigma\tau\alpha\acute{\iota}\mu\epsilon\nu$ ;  $\lambda\upsilon\theta\epsilon\text{-}\iota\eta\text{-}\nu$ ,  $\lambda\upsilon\theta\acute{\epsilon}\iota\mu\epsilon\nu$ ;  $\delta\omicron\text{-}\iota\eta\text{-}\nu$ ,  $\delta\omicron\acute{\iota}\mu\epsilon\nu$ .

In the dual and plural, forms with  $\iota$  for  $\iota\eta$ , and  $\iota\epsilon\nu$  for  $\iota\eta\sigma\alpha\nu$  in the third person plural, are much more common than the longer forms; as  $\sigma\tau\alpha\acute{\iota}\mu\epsilon\nu$ ,  $\sigma\tau\alpha\acute{\iota}\epsilon\nu$ , for  $\sigma\tau\alpha\acute{\iota}\mu\epsilon\nu$ ,  $\sigma\tau\alpha\acute{\iota}\mu\epsilon\nu\sigma\alpha\nu$ . (See § 123, 2.)

4. In the present active of contract verbs, forms in  $\omicron\eta\nu$ ,  $\omicron\iota\varsigma$ ,  $\omicron\iota\eta$  (for  $\omicron\text{-}\iota\text{-}\eta\nu$ , &c.) are more common in the *singular* than the regular forms in  $\omicron\mu\iota$ ,  $\omicron\iota\varsigma$ ,  $\omicron\iota$  (see 1), but less common in

the dual and plural: the third person plural in *οιησαν* is very rare.

Both the forms in *οιην* and those in *οιμι* are contracted with *α* of the tense stem to *φην* and *φμι*, and with *ε* or *ο* to *οιην* and *οιμι*; as *τιμα-ο-ιη-ν*, *τιμαοίην*, *τιμῶην*; *φιλε-ο-ιη-ν*, *φιλεοίην*, *φιλοῖην*; *δηλο-ο-ιη-ν*, *δηλοοίην*, *δηλοῖην*; *τιμα-ο-ι-μι*, *τιμαόοιμι*, *τιμῶμι*; *φιλε-ο-ι-μι*, *φιλέοιμι*, *φιλοῖμι*; *δηλο-ο-ι-μι*, *δηλόοιμι*, *δηλοῖμι*. (See § 98.)

NOTE 1. A few verbs have *οιην* in the second perfect optative; as *ἐκπέφευγα*, *ἐκπεφευγοίην*. The second aorist optative of *ἔχω*, *have*, is *σχοίην* (*σχοίμι* in composition).

NOTE 2. The Attic generally uses the Aeolic terminations *ειας*, *ειε*, and *ειαν*, for *αιε*, *αι*, *αιεν*, in the aorist optative active. See *λύω* and *φαίνω* in § 96.

### Imperative.

§ 116. 1. The personal endings of the imperative are as follows:—

ACTIVE.			PASSIVE AND MIDDLE.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
2. <i>θι</i> or —	<i>τον</i>	<i>τε</i>	<i>σο</i>	<i>σθον</i>	<i>σθι</i>
3. <i>τω</i>	<i>των</i>	<i>τωσαν</i> or <i>ντων</i>	<i>σθω</i>	<i>σθων</i>	<i>σθωσαν</i> or <i>σθων</i>

*θι* is always dropped after a connecting vowel.

2. The regular connecting vowel of the imperative is *ε*; but before *ν* it is *ο*. In the aorist active and middle it is *α*. But the second person singular in the aorist active ends in *ον*, and in the aorist middle in *αι*. The endings united with the connecting vowels are as follows:—

ACTIVE.			PASSIVE AND MIDDLE.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
2. <i>ε</i>	<i>ετον</i>	<i>ετε</i>	<i>ου</i> (for <i>εσο</i> , <i>εο</i> )	<i>εσθον</i>	<i>εσθε</i>
3. <i>ετω</i>	<i>ετων</i>	<i>ετωσαν</i> or <i>οντων</i>	<i>εσθω</i>	<i>εσθων</i>	<i>εσθωσαν</i> or <i>εσθων</i>

AORIST ACTIVE.			AORIST MIDDLE.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
2. <i>ον</i>	<i>ατον</i>	<i>ατε</i>	<i>αι</i>	<i>ασθον</i>	<i>ασθε</i>
3. <i>ατω</i>	<i>ατων</i>	<i>ατωσαν</i> or <i>αντων</i>	<i>ασθω</i>	<i>ασθων</i>	<i>ασθωσαν</i> or <i>ασθων</i>

3. The first aorist passive adds the ordinary active terminations (*θι, τω, &c.*) directly to *θη* of the tense stem, after which *θι* becomes *τι* (§ 17, 3); as *λύθη-τι, λυθή-τω, &c.*

The second aorist passive adds the same terminations to *η* of the tense stem (*θι* being retained); as *φάνη-θι, φανή-τω; στάλη-θι, σταλή-τω, &c.*

Both aorists have *ετων* in the third person plural.

NOTE. For the form of the imperative in verbs in *μ*, see § 121, 2, (b) and (c).

*The Infinitive, Participle, and Verbal Adjectives.*

§ 117. 1. The terminations of the infinitive of verbs in *ω* (including connecting vowels) are as follows:—

Present and Future Active	<i>ει-ν</i>
Second Aorist Active	<i>έει-ν</i> (cont. <i>ει-ν</i> )
Perfect Active	<i>έ-ναι</i>
Aorist Active	<i>αι</i>
Aor. Pass. (no connecting vowel)	<i>ναι</i>
Perf. Pass. and Mid. ,,	<i>σθαι</i>
Aorist Middle	<i>α-σθαι</i>
Other tenses, Pass. and Mid.	<i>ε-σθαι.</i>

All *μ*-forms add *ναι* (act.) or *σθαι* (pass. and mid.) directly to the tense stem.

2. The stem of the active participle ends in *ντ* (*τ* in the perfect), which is joined to the tense stem by *ο* (*α* in the aorist); except in the aorist passive (§ 112, 1) and in *μ*-forms, which add *ντ* directly to the stem.

The passive and middle participle ends in *μενος* (stem *μενο-*), which is preceded by *ο* (*α* in the aorist middle); except in the perfect and in *μ*-forms, which add *μενος* directly to the tense stem.

NOTE. Participial stems in *ντ* add *σα* to form the stem of the feminine; as *λουντ-σα, λούουσα; ισταντ-σα, ιστάουσα; λυθεντ-σα, λυθείσα.* (§ 16, 6, N. 1.) Perfects in *ως, ότος* (stem in *τ*) have an irregular feminine in *νία*. Participles in *μενος* form the feminine in *μένη*.

For the declension of participles, see §§ 62, 68, 69.



3. The stem of the verbal adjectives in *τος* and *τεος* is formed by adding *το-* or *τεο-* to the stem of the verb, which has the same form here as in the aorist passive (with the necessary change of *φ* and *χ* to *π* and *κ*, § 16, 1); as *λυτός*, *λυτέος* (stems *λυ-το-*, *λυ-τεο-*); *τριπτός*, *πειστέος* (stems *τριπ-το-*, *πεισ-τεο-*); *τακτός*, *τακτέος*, from *τάσσω* (stem *ταγ-*), aor. pass. *ἐτάχ-θην*.

NOTE 1. The verbal in *τος* is sometimes equivalent to a perfect passive participle, as *κριτός*, *decided*, *τακτός*, *ordered*; and sometimes expresses *capability*, as *λυτός*, *capable of being loosed*, *ἀκουστός*, *audible*.

NOTE 2. The verbal in *τεος* is equivalent to a future passive participle (the Latin participle in *dus*); as *λυτέος*, *that must be loosed*, *solvendus*; *τιμητέος*, *to be honored*, *honorandus*.

For the impersonal use of the neuter in *τεον* in an active sense, see Syntax, § 281, 2.

#### PERIPHRASTIC FORMS.

§ 118. 1. The perfect subjunctive and optative middle and passive is generally formed by the perfect participle with *ᾧ* and *εἶην*, the subjunctive and optative of *εἰμί*, *be*; as *λελυμένος* (-η, -ον) *ᾧ*, *λελυμένος* (-η, -ον) *εἶην*. See the paradigms.

NOTE. A few verbs with vowel stems form these tenses directly from the stem: *κτά-ομαι*, *κτώμαι*, *acquire*, pf. *κέκτημαι*, *possess*; subj. *κεκτώμαι* (for *κε-κτα-ομαι*), *κεκτῇ*, *κεκτῆται*; opt. *κεκτώμην* (for *κε-κτα-οιμην*), *κεκτῶ*, *κεκτῶτο*, and *κεκτῆμην* (for *κεκτῆ-ι-μην*, § 115, 2), *κεκτῆσ*, *κεκτῆτο*, *κεκτῆμεθα*; — *μυμνήσκω* (*μνα-*), *remind*, pf. *μέμνημαι*, *remember*: subj. *μεμνώμαι*, *μεμνώμεθα* (Hdt. *μεμνεώμεθα*); opt. *μεμνώμην* (Hom. *μεμνέωτο*), or *μεμνήμην*. So poetic *κεκλήμην* (for *κεκλη-ι-μην*) of *καλέω*, and Homeric *λελύτο* (for *λελυ-ι-το*) or *λελύντο* of *λύω*. See also pr. opt. *δαινύτο* of *δαινυμι*.

2. The perfect subjunctive and optative active is more frequently expressed by the perfect active participle with *ᾧ* and *εἶην* than by the special forms given in the paradigms; as *λελυκώς* *ᾧ* and *λελυκώς* *εἶην* for *λελύκω* and *λελύκοιμι*.

NOTE. The perfect imperative can be expressed by the perfect participle and *ἴσθι*, *ἔστω*, &c.; as *εἰρηκώς ἔστω*, *let him have spoken* (before a given time); *εἰρημένον ἔστω* (§ 202, 2, N. 1). The forms like *λέλυκε*, *λέλοιπε*, &c. were probably used only when the perfect had the meaning of the present; as *χάσκω* (*χαν-*), *gape*, pf. *κέχηνα*, imper. *κεχῆνατε*, *gape*. (See § 95, 1, Note.)

3. The future perfect active, for which very few verbs have a special form (§ 110, IV. c, N. 2), is generally expressed by the perfect participle with  $\xi\sigma\omicron\mu\alpha\iota$  (future of  $\epsilon\iota\mu\acute{\iota}$ , *be*); as  $\epsilon\gamma\nu\omega\kappa\acute{o}\tau\epsilon\varsigma\ \xi\sigma\omicron\mu\epsilon\theta\alpha$ , *we shall have learnt*.

4. Even the perfect and pluperfect indicative are occasionally expressed by the perfect participle and  $\epsilon\iota\mu\acute{\iota}$ ; as  $\gamma\epsilon\gamma\omicron\nu\acute{o}\varsigma\ \epsilon\sigma\tau\iota$  for  $\gamma\acute{\epsilon}\gamma\omicron\nu\epsilon$ ,  $\pi\epsilon\pi\omicron\upsilon\eta\kappa\acute{o}\varsigma\ \eta\nu$  for  $\epsilon\pi\epsilon\pi\omicron\upsilon\eta\kappa\epsilon\iota$ .

5. The periphrastic third person plural of the perfect and pluperfect indicative middle and passive, formed by the participle and  $\epsilon\iota\sigma\acute{\iota}$  and  $\eta\sigma\alpha\nu$ , is necessary when the stem ends in a consonant (§ 97, 2). The participle may be used in all genders; as  $\omicron\upsilon\tau\omicron\iota\ \lambda\epsilon\lambda\epsilon\iota\mu\acute{\epsilon}\nu\omicron\iota\ \epsilon\iota\sigma\acute{\iota}$ , *these (men) have been left*;  $\alpha\upsilon\tau\alpha\iota\ \lambda\epsilon\lambda\epsilon\iota\mu\acute{\epsilon}\nu\alpha\iota\ \epsilon\iota\sigma\acute{\iota}$ ;  $\tau\alpha\upsilon\tau\alpha\ \lambda\epsilon\lambda\epsilon\iota\mu\acute{\epsilon}\nu\alpha\ \epsilon\sigma\tau\acute{\iota}$  (§ 135, 2).

NOTE. Here, however, the Ionic endings  $\alpha\tau\alpha\iota$  and  $\alpha\tau\omicron$  for  $\nu\tau\alpha\iota$  and  $\nu\tau\omicron$  (§ 119, 3) are occasionally used even in Attic prose; as  $\tau\epsilon\tau\alpha\chi\text{-}\alpha\tau\alpha\iota$  and  $\epsilon\tau\epsilon\tau\alpha\chi\text{-}\alpha\tau\omicron$  (Thucyd.) for  $\tau\epsilon\tau\alpha\chi\acute{\mu}\epsilon\nu\omicron\iota\ \epsilon\iota\sigma\acute{\iota}$  and  $\eta\sigma\alpha\nu$ .

6. A periphrastic future is sometimes formed by  $\mu\acute{\epsilon}\lambda\lambda\omega$ , *intend, be about* (to do), and the present or future (seldom the aorist) infinitive; as  $\mu\acute{\epsilon}\lambda\lambda\omicron\mu\epsilon\nu\ \tau\omicron\upsilon\tau\omicron\ \pi\omicron\iota\epsilon\acute{\iota}\nu$  (or  $\pi\omicron\iota\eta\acute{\sigma}\epsilon\iota\nu$ ), *we are about to do this*. (See § 202, 3, Note.)

#### DIALECTIC AND POETIC FORMS OF VERBS IN $\Omega$ .

§ 119. 1. The Doric has the personal endings  $\mu\epsilon\varsigma$  for  $\mu\epsilon\nu$ ,  $\tau\tilde{\alpha}\nu$  for  $\tau\eta\nu$ ,  $\mu\tilde{\alpha}\nu$  for  $\mu\eta\nu$ ,  $\omicron\nu\tau\iota$  for  $\omicron\nu\sigma\iota$ ,  $\omicron\nu\tau\iota$  for  $\omicron\sigma\iota$ ,  $\alpha\nu\tau\iota$  for  $\alpha\sigma\iota$ . The poets have  $\mu\epsilon\sigma\theta\alpha$  for  $\mu\epsilon\theta\alpha$ .

2. When  $\sigma$  is dropped in  $\sigma\alpha\iota$  and  $\sigma\omicron$  of the second person (§ 113, 2, N. 1), Homer often keeps the uncontracted forms  $\epsilon\alpha\iota$ ,  $\eta\alpha\iota$ ,  $\alpha\omicron$ ,  $\epsilon\omicron$ . Herodotus always has  $\epsilon\alpha\iota$  and  $\alpha\omicron$ , but generally  $\eta$  for  $\eta\alpha\iota$ . In both Homer and Hdt.  $\epsilon\omicron$  may become  $\epsilon\nu$ . In Homer  $\sigma\alpha\iota$  and  $\sigma\omicron$  sometimes drop  $\sigma$  even in the perf. and pluperf.; as  $\mu\acute{\epsilon}\mu\eta\nu\eta\alpha\iota$  for  $\mu\acute{\epsilon}\mu\eta\nu\sigma\alpha\iota$ ,  $\xi\sigma\sigma\omicron\nu\omicron$  for  $\xi\sigma\sigma\omicron\nu\sigma\alpha\iota$ ; sometimes  $\sigma$  is doubled, as in  $\kappa\acute{\epsilon}\kappa\alpha\sigma\sigma\alpha\iota$  ( $\kappa\acute{\epsilon}\kappa\alpha\sigma\mu\alpha\iota$ ).

3. The Ionic has  $\alpha\tau\alpha\iota$  and  $\alpha\tau\omicron$  for  $\nu\tau\alpha\iota$  and  $\nu\tau\omicron$  in the third person plural of the perfect and pluperfect, and  $\alpha\tau\omicron$  for  $\nu\tau\omicron$  in the optative. Before these endings  $\pi$ ,  $\beta$ ,  $\kappa$ , and  $\gamma$  are aspirated ( $\phi$ ,  $\chi$ ); as  $\kappa\rho\acute{\upsilon}\pi\tau\omega$  ( $\kappa\rho\nu\beta$ -),  $\kappa\epsilon\kappa\rho\acute{\upsilon}\phi\text{-}\alpha\tau\alpha\iota$ ;  $\lambda\acute{\epsilon}\gamma\omega$ ,  $\lambda\epsilon\lambda\acute{\epsilon}\chi\text{-}\alpha\tau\alpha\iota$ ,  $\lambda\epsilon\lambda\acute{\epsilon}\chi\text{-}\alpha\tau\omicron$ . Hdt. shortens  $\eta$  to  $\epsilon$  before  $\alpha\tau\alpha\iota$  and  $\alpha\tau\omicron$ ; as  $\omicron\iota\acute{\kappa}\epsilon\text{-}\alpha\tau\alpha\iota$  (pf. of  $\omicron\iota\acute{\kappa}\epsilon\omega$ ), Att.  $\omicron\iota\acute{\kappa}\eta\text{-}\nu\tau\alpha\iota$ ;  $\epsilon\tau\epsilon\tau\iota\text{-}\mu\acute{\epsilon}\text{-}\alpha\tau\omicron$  (plpf. of  $\tau\iota\mu\acute{\alpha}\omega$ ), Att.  $\epsilon\tau\epsilon\tau\iota\mu\eta\text{-}\nu\tau\omicron$ . Hom. rarely inserts  $\delta$  between the vowel of a stem and  $\alpha\tau\alpha\iota$  or  $\alpha\tau\omicron$  (see  $\epsilon\lambda\alpha\upsilon\acute{\nu}\omega$  and  $\rho\acute{\alpha}\iota\nu\omega$ ).

These forms sometimes occur in Attic (§ 118, 5, Note). Hdt. has *αται* and *ατο* also in the present and imperfect of verbs in *μ*.

4. Homer and Herodotus have *εα, εας, εε(ν)*, for Attic *ειν, εις, ει*, in the pluperfect active, as *ἐτεθήπεα*; whence comes the (especially older) Attic 1st pers. in *η*, as *ἐμεμαθήκη* (§ 113, 2, N. 4).

5. Homer and Herodotus generally have the uncontracted forms of the future (in *εω* and *εομαι*) of liquid stems; as *μενέω*, Attic *μενώ*. When they are contracted, they follow the analogy of verbs in *εω* (§ 120, 2, a).

6. The Doric has *σέω, σέομαι* (contracted *σῶ, σοῦμαι* or *σεῦμαι*) for *σω, σομαι* in the future. The Attic has *σοῦμαι* in the future middle of a few verbs (§ 110, II., N. 2).

7. In Homer *σ* is sometimes doubled after a short vowel in the future and aorist, as *τελέω, τελέσσω; καλέω, ἐκάλεσσα; κομίζω, fut. κομίσω* (§ 110, II., N. 1, c), Hom. *ἐκόμισσα, ἐκομισσάμην*.

8. In Homer aorists with *σ* sometimes have the inflection of second aorists; as *ἔξον, ἔξες*, from *ἰκνέομαι, come*; *ἐβήσετε* (more common than *ἐβήσατο*) from *βαίνω, go*.

9. In Homer *ησαν* of the aor. pass. indic. often becomes *εν*; as *ῥορμηθεν* for *ῥορμήθησαν*, from *ῥορμάω, urge*. So in the 2nd aor. act. of verbs in *μ* (§ 126, 4).

10. Homer and Herodotus have *iterative* endings *σκον* and *σκομην* in the imperfect, and in the second aorist active and middle. Hom. has them also in the first aorist. These are added to the tense stem, with *ε* (*α* in first aorist) inserted after a preceding consonant; as *ἔχω, imp. ἔχ-εσκον; ἐρύω, 1 aor. ἐρύσ-ασκε; φεύγω (φυγ-), 2 aor. φύγε-σκον*. Verbs in *εω* have *ε-εσκον* or *εσκον* in the imperfect; as *καλέε-σκον, πωλέσκετο*; verbs in *αω* have *α-ασκον* or *ασκον*; as *γοάσσκε, νικάσκομεν*. Rarely other verbs have *ασκον* in the imperfect; as *κρύπτασκον* from *κρύπτω*.

These forms are confined to the indicative, and they generally (in Hdt. always) omit the augment. They denote *repetition*; as *πωλέσκετο, he went (regularly)*.

For *μ*-forms with these endings see § 126, 5.

11. Some verbs have poetic stems, made by adding *θ* preceded by a vowel (generally *α* or *ε*) to the present or the second aorist tense stem; as *ἀμυναθ-, διακαθ-, φλεγεθ-*, from *ἀμύνω, ward off, διώκω, pursue, φλέγω, burn*. From these special stems are formed — sometimes presents, as *φλεγέθω*; sometimes imperfects, as *ἐδιώκαθον*; sometimes second aorists, as *ἔσχεθον (σχ-)*; and also subjunctives and optatives, as *εἰκάθω, εἰκάθοιμι, ἀμυνάθοιτο*; imperatives, as *ἀμυνάθατε, ἀμυνάθου*; infinitives, as *ἀμυνάθειν, διακάθειν, σχεθέειν, σχέθειν* or *σχεθεῖν*; and participles, as *εἰκάθων, σχέθων* or *σχεθῶν*. As few of these stems form a present indicative, many scholars consider *ἐδιώκαθον, ἔργαθον*,

&c., with the subjunctives, &c. second aorists, and accent the infinitives and participles διωκαθεῖν, ἀμυναθεῖν, εἰκαθεῖν, εἰκαθών, &c., although the traditional accent is on the penult.

See in the Lexicon ἀλκάθειν, ἀμυνάθω, διωκάθω, εἰκάθειν, ἐργάθειν, ἡρέθομαι, ἡγέρεθομαι, μετακιάθω, σχέθω, φθινύθω, φλεγέθω.

12. (*Subjunctive.*) (a) In Homer the subjunctive (especially in the 1st aor. act. and mid.) often has the short connecting vowels ε and ο (Attic η and ω), yet never in the singular of the active voice nor in the third person plural; as ἐρύσσομεν, ἀλγήσετε, μυθήσομαι, εὔξαι, δηλήσεται, ἀμείψεται, ἐγείρομεν, ἱμείρεται.

(b) In both aor. pass. subjunctives Herodotus generally has the uncontracted forms in εω, εωμεν, εωσι, but contracts εη (or εη) to η (or η); as ἀφαιρεθῶ (Att. -θῶ), φανέωσι (Att. -ῶσι), but φανῇ.

(c) In the 2nd aor. pass. subj. of some verbs, Homer lengthens εω, εης, εη, to ειω, ειης (or ηης), ειη (or ηη), and has ειομεν, ειετε, for εωμεν, εητε; as δαμείω (from ἐδάμην, 2nd aor. p. of δαμνάω, subdue), δαμείης or δαμῆης, δαμείη or δαμῆη, δαμείετε; τραπέιομεν (from ἐτάρην of τέρπω, amuse). This is more fully developed in the 2nd aor. act. of the μι-form (§ 126, 7, δ).

(d) In the subj. active Homer often has ωμι, ησθα (or ησθα), ησι; as ἐθέλωμι, ἐθέλῃσθα, ἐθέλῃσι.

13. (*Optative.*) The Aeolic forms of the aor. opt. act., ειας, ειε, ειαν (given in the paradigms of λύνω and φαίνω), are the common forms in all dialects; the Aeolic has also first persons in εια and ειμεν.

Homer sometimes has οισθα in the 2nd person for οἰς; as κλαίοισθα. For ατο (for ντο) see above, 3.

14. (*Infinitive.*) (a) Homer often has ε-μεναι and ε-μεν for εἰ-ν in the infinitive active; as ἀμυνέμεναι, ἀμυνέμεν (Attic ἀμύνειν); ἐλθέμεναι, ἐλθέμεν (ἐλθεῖν); ἀξέμεναι, ἀξέμεν (ἄξειν). For the perfect (only of the μι-form, § 125, 4) see § 126, 9: the inf. in εἶναι does not occur in Homer. So Hom. μεναι, Dor. μεν, in the aor. pass.; as ὁμοιωθήμεναι, δαήμεναι (also δαῆναι), Hom.; αἰσχυνθήμεν, Pind.

(b) Homer often has the uncontracted 2nd aor. inf. act. in εειν; as ἰδέειν.

(c) The Doric has εν (§ 98, N. 5) and the Aeolic ην for ειν in the infin.; Doric also ἦν for εειν or εἶν; thus αἰδεῖν and γάρυνεν (Dor.) for αἰδεῖν and γαρύνειν; φέρην and ἔχην (Aeol.) for φέρειν and ἔχειν; εἰπῆν (Dor.), εἵπην (Aeol.), for εἰπεῖν.

15. (*Participle.*) The Doric and Aeolic have οισα for ονσα, and αἰς, αἰσα for ας, ᾶσα, in the participle; as ἔχοισα, θρέψαις, θρέψαισα.

*Special Forms of Contract Verbs.*

§ 120. The present and imperfect of verbs in *aw*, *ew*, and *ow* have the following dialectic peculiarities:—

1. (*Verbs in aw*.) (a) In Homer verbs in *aw* are often contracted as in Attic. In a few cases they remain uncontracted; sometimes without change, as *ναιετάουσι*, *ναιετάων*, from *ναιετάω*,  *dwell*; sometimes with *ā*, as in *πεινάω*, *hunger*, *διψάω*, *thirst*; sometimes with *εον* for *ᾶον* in the imperfect, as *μενοίνεον* from *μενοινάω*, *long for*.

(b) Commonly, when they are not contracted in Homer, the two vowels (or the vowel and diphthong) which elsewhere are contracted are *assimilated*, so as to give a double A or a double O sound. The second syllable, if it is short by nature or has a diphthong with a short initial vowel, is generally prolonged; sometimes the former syllable; rarely both. We thus have *ᾶᾶ* (sometimes *āa*) for *ᾶε* or *ᾶη* (*αα* for *ᾶε* or *ᾶη*), and *ωω* (sometimes *ωο* or *ωω*) for *ᾠο* or *ᾠω* (*οο* for *ᾠο*):

ὀράας	for ὀράας
ὀράα	„ ὀράει or ὀράη
ὀράασθε	„ ὀράεσθε
ὀράασθαι	„ ὀράεσθαι
μνᾶσθαι	„ μνᾶεσθαι
ὀράᾶν	„ ὀράειν (Dor. ὀράεν)
ὀρώ	„ ὀράω
ὀρώσι	„ ὀράουσι (i.e. ὀραονσι)
ὀρώσα	„ ὀράουσα (i.e. ὀραοντ-σα, § 117, 2, N.)
ὀρόφεν	„ ὀράοιεν
ὀρόνται	„ ὀράονται
αἰτιάφο	„ αἰτιάοιο

The lengthening of the *former* vowel occurs only when the word could not otherwise stand in the Homeric verse; as in *ἡβῶντες* for *ἡβᾶντες*, *ἡβῶμι* for *ἡβᾶμι*, *μνᾶσθαι* for *μνᾶεσθαι*, *μνώοντο* for *(ε)μνᾶοντο*. In this case the second vowel or diphthong is not lengthened (see the examples above); except in a final syllable, as in *μενοινᾶα* (for *-ᾶει*), or when *ωσα* or *ωσι* comes from *οντσα* or *ονσι*, as in *ἡβῶωσα*, *δρώωσι*, for *ἡβᾶ-οντσα*, *δρᾶ-ονσι*.

This assimilation never occurs unless the second vowel is long either by nature or by position; thus *ὀράομεν*, *ὀράετε*, *ὀράέτω* cannot become *ὀροωμεν*, *ὀραατε*, *ὀραατο*. It extends also to the so-called Attic futures in *ᾶω*, *ᾷ* (§ 110, II. Note 1, b); as *ἐλώω*, *ἐλώωσι*, *κρεμόω*, *δαμάω*, *δαμόωσι*, for *ἐλάω* (*ἐλάω*), &c.

(c) The Doric contracts *ae* and *ah* to *η*; this occurs in the dual of a few imperfects in Homer, as *προσανῶντην* (from *προσανδάω*), *φοι-*

τήτην (φοιτάω), συλήτην (συλλάω). So Hom. ὄρηαι (or ὄρηαι) for ὀράεαι (Attic ὀρᾷ) in the pres. ind. middle of ὀράω. See 2 (d).

(d) Herodotus sometimes changes αω, αο, and αου to εω, εο, and εου, especially in ὀράω, εἰρωτάω, and φοιτάω; as ὀρέω, ὀρέοντες, ὀρέουσι, εἰρώτεον, εἰφοίτεον. These forms are generally uncontracted; but εο and εου sometimes become ευ (2, a), as εἰρώτευν.

In other cases Herodotus contracts verbs in αω regularly.

(e) In Homer, ε-μεναι (§ 119, 14, a) in the pres. infin. act. of verbs in αω and εω becomes ημεναι by contracting ε with α or ε of the stem (1, c); as γοήμεναι (γοάω) for γοε-εμεναι, πεινήμεναι (πεινάω). See 2 (d).

2. (Verbs in εω.) (a) Verbs in εω generally remain uncontracted in both Homer and Herodotus. But Homer sometimes contracts εε or εει to ει, as τάρβει (τάρβεε); and both Homer and Herodotus sometimes contract εο or εου to ευ (Hdt. especially in ἀγνοέω, διανοέομαι, θηέομαι, νοέω, ποιέω); as ποιεύσι, ἀγνοεῦντες, διανοεῦντο. So in the Attic futures in ἴσω, ἴσονται (§ 110, II. Note 1, c), as κομιεύμεθα (Hdt.). Hdt. has generally δεῖ, must, but impf. ἔδεε.

(b) Homer sometimes drops ε in εαι and εο (for εσαι, εσο, § 119, 2) after ε, thus changing έεαι and έεο to έαι and έο, as μυθεῖαι for μυθέεαι (from μυθέομαι), ἀποαιρέο (for ἀποαιρέεο); but he oftener contracts έεαι and έεο to είαι and είο, as μυθεῖαι, αἰδέιο (for αἰδέεο). Herodotus sometimes drops the second ε in έεο; as φοβέο (also φοβεῦ), αἰτέο, ἐξηγέο.

(c) In Homer, final ε of the stem is often lengthened into ει; as νεικείω, πνείω, for νεικέω, πνέω. So in ἐτελεί-ετο from τελέω, τελείω. A similar change takes place in εω of the 2nd aor. passive subjunctive (§ 119, 12, c).

(d) Homer has a present infinitive in ημεναι for ε-εμεναι (1, e), as φιλήμεναι (φιλέω) for φιλε-εμεναι, καλήμεναι (καλέω). So φορῆναι (φορέ-ειν) from φορέω. Homer has Doric contraction in the duals ὀμαρτήτην (ὀμαρτέω) and ἀπειλήτην (ἀπειλέω). See 1 (c).

3. (Verbs in οω.) (a) Verbs in οω are always contracted in Herodotus, but he sometimes has ευ (for ου) from οο or οου, especially in δικαίω, think just; as ἐδικαίευν, δικαιοῦντος, δικαιοῦσι.

(b) They are always contracted in Homer, except in the few cases in which forms in οω or ωο occur resembling those made by assimilation in verbs in αω (1, b); as ἀρώσι (from ἀρώω, plough); δηιόφεν and (impf.) δηιόνοντο (from δηιόω); ιδρώουσα and ιδρώοντα (from ιδρώω).

## CONJUGATION OF VERBS IN MI.

**REMARK.** The peculiar inflection of verbs in *μι* affects only the tenses formed from the present and second aorist stems, and in a few verbs those formed from the second perfect stem. Most of the second aorists and perfects here included do not belong to presents in *μι*, but are irregular forms of verbs in *ω*; as *ἔβην* (*βαίνω*), *ἔγνων* (*γινώσκω*), *ἐπτάμην* (*πίτομαι*), and *τέθναμεν*, *τεθναίην*, *τεθνάναι* (2nd perfect of *θνήσκω*). See § 125, 3 and 4.

Tenses thus inflected are called *μι*-forms. In other tenses verbs in *μι* are inflected like verbs in *ω* (§ 123, 3). No single verb exhibits all the *μι*-forms.

**§ 121.** 1. In the present and imperfect of verbs in *μι*, and in all other tenses which have the *μι*-form of inflection, the endings (§ 112, 2) are added directly to the tense stem, except in the subjunctive and optative. The tense stem almost always ends in a vowel, which, if short, is lengthened (Note 1) in the *singular* of the present and imperfect indicative active, and generally in all forms of the second aorist indicative, imperative, and infinitive active. Thus *φη-μί*, *φη-σί*, *φᾶ-μέν*, *φᾶ-τέ*, from stem *φᾶ*-; cf. *λύ-ο-μεν*, *λύ-ε-τε*, from stem *λυ*-. See § 112, 4.

**NOTE 1.** Here *a* and *ε* are lengthened to *η*, *ο* to *ω*, and *υ* to *ᾱ*. But in the second aorist, *ᾱ* after *ρ* becomes *ᾱ̄* in *ἔδρᾱν*, *ε* becomes *ει* in the infinitives *θεῖναι* and *εἶναι*, and *ο* becomes *ου* in *δοῦναι*. (See § 125, 3, Notes 1 and 2.)

**NOTE 2.** The only verbs in *μι* with consonant present stems are the irregular *εἰμί*, *be*, and *ἡμαι*, *sit* (§ 127). See also *οἶδα* (§ 127, vii.), and a few poetic second aorists and perfects (§ 125, 3 and 4).

2. The following peculiarities in the endings are to be noticed in these forms:—

(a) The endings *μι* and *σι* (§ 112, 2, N.) are retained in the first and third persons singular of the present indicative active; as *φη-μί*, *φη-σί*.

(b) *θι* is retained in the second aorist imperative active (§ 116, 1) after a long vowel, as in *στῆθι*, *βῆθι*; but it is changed to *ς* in *θές*, *ἔς*, and *σχές*. It is rare in the present, as *φάθι*, *ἴθι*. The present commonly omits *θι*, and lengthens the preceding vowel (*ᾱ*, *ε*, *ο*, or *υ*) to *η*, *ει*, *ου*, or *ῡ*; as *ἴστη* (for *ἴστα-θι*), *τίθει*, *δίδου*, *δείκνυ*. (See § 123.)

(c) In the second person singular passive and middle, *σαι* and *σο* are retained (see, however, § 122, N. 3); except in the second aorist middle and in the subjunctive and optative, which drop *σ* and are contracted (§ 114, N. 2; § 115, 2, 3). In the present imperative both forms in *σο* and contracted forms in *ω* or *ου* (for *ἄσο, εσο, οσο*) occur, *ῥσο* being always retained.

(d) In the third person plural of the present indicative active, *α* is prefixed to the ending *νσι*, making *ᾶσι* (§ 16, 6), which is contracted with *α* (but not with *ε, ο, υ*) of the stem; as *ιστᾶσι* (for *ιστα-ανσι*), but *τιθέ-ᾶσι, δίδό-ᾶσι, δεικνύ-ᾶσι*. Contracted forms in *εῖσι, οῖσι, υῖσι*, from stems in *ε, ο, υ*, are regular in Ionic, but rare in Attic. In the third person plural, the imperfect and second aorist active have *σαν*, and the optative active has *η-σαν* or *ι-ν*.

(e) The infinitive active adds *ναι* to the tense stem; as *ιστά-ναι, τιθέ-ναι, δοῦ-ναι, θεῖ-ναι*.

(f) The participle active (with stem in *αντ, εντ, οντ, υντ*) forms the nominative in *ᾶς, εις, οvs, υς*.

3. Some verbs in *ημι* and *ωμι* reduplicate the stem in the present and imperfect by prefixing its initial consonant with *ι*; as *δί-δω-μι* (*δο-*), *give*, *τί-θη-μι* (*θε-*), *put*, for *θι-θη-μι* (§ 17, 2). From stem *στα-* we have *ἵ-στη-μι, set*, for *σι-στη-μι*; and from *ῖ-* we have *ἱ-η-μι* (*ῖ-η-μι*). See § 125, 2.

§ 122. There are two classes of verbs which have this inflection: —

1. First, verbs in *μι* which have the simple stem or the reduplicated simple stem (§ 121, 3) in the present; and all the second aorists and second perfects and pluperfects of the *μι*-form. This includes all verbs in *ημι* and *ωμι* (from stems in *α, ε, ο*).

2. Secondly, verbs in *νμι*, which (with one exception) have the *μι*-form only in the present and imperfect. These add *νῦ* (after a vowel, *νῦ*) to the simple stem to form the present stem; as *δεικ-, δεικνῦ-, δεικνῦ-μι, δεικνῦ-ς, δεικνῦ-σι*, but *δεικνῦμεν, δεικνῦτε* (§ 121, 1).

They thus belong, by the formation of the present stem, to the fifth class of verbs in *ω* (§ 108, V. 4), and some of them (as *δεικνῦ-μι*) use the present in *νύω* (see Note 5).

NOTE 1. Some verbs in *ημι* and *ωμι* have forms which follow the inflection of verbs in *ω*. Especially, in the imperfect of *τίθημι* and



δίδωμι, ἐτίθεις and ἐτίθει (as if from τιθίω), and ἐδίδουν, ἐδίδους, ἐδίδου (as if from διδώω), are much more common than the regular forms in *ην* and *ων*. So in the second aorist, the forms [ἔθην, ἔθης, ἔθη] and [ἔδων, ἔδως, ἔδω] never occur; and in their place the first aorists in *κα*, ἔθηκα and ἔδωκα (§ 110, III. 1, N. 1) are used in the singular, while the second aorist forms ἔθετον, &c., ἔδοτον, &c., are generally used in the dual and plural. See also ἦμι (§ 127), where ἦκα is used in the same way.

Further, in the optative middle, τιθοίμην, τιθοῖο, τιθοῖτο, &c. (also accented τίθοιο, τίθοιτο, &c.) and (in composition) θοίμην, θοῖο, θοῖτο, &c. (also accented σύν-θοιτο, πρόσ-θοισθε, &c.) occur with the regular τιθεῖμην, θεῖμην, &c. See also πρόοιτο, &c., under ἦμι (§ 127).

NOTE 2. A few deponent verbs accent the subjunctive and optative as if there were no contraction. Such are δύναμαι, ἐπίσταμαι, κρέμαμαι, ἐπριάμην (§ 123); as δύνωμαι, δύναιτο (not δυνώμαι, δυνάιτο); and sometimes other verbs in *μι*. The infinitive πρίασθαι is accented like a first aorist.

NOTE 3. Δύναμαι and ἐπίσταμαι generally have ἐδύνω (or ἡδύνω) and ἡπίστω, for ἐδύνασο and ἡπίστασο, in the second person singular of the imperfect.

NOTE 4. For the formation of the subjunctive and optative of verbs in *ημι* and *ωμι*, see § 114, N. 2, and § 115, 2 and 3. But the contracted subjunctive from stems in *α* has ᾠ, ῆς, ῆ, &c. (act.), and ᾠμαι, ῆ, ῆται, &c. (mid.), as if from stems in *ε*; which stems are found in Ionic, as in στέ-ω-μεν, στέ-ω-σι (Attic στῶμεν, στῶσι). See § 126, 7 (a).

NOTE 5. Verbs in *νμι* form the subjunctive and optative like verbs in *ω*; as δεικνύ-ω, δεικνύ-οιμι, δεικνύ-ωμαι, δεικνυ-οίμην. In other moods forms of verbs in *νω* often occur; as δεικνύουσι, ὀμνύουσι.

NOTE 6. Only one verb in *νμι*, σβέννυμι (σβε-), quench, has a second aorist active; and this, ἔσβην, was quenched, with infin. σβῆναι and (Ion.) part. σβείς, is formed from the simple stem in *ε* (§ 125, 3).

§ 123. 1. The following is a synopsis of ἵστημι, *set*, (stem στα-), τίθημι, *put* (stem θε-), δίδωμι, *give* (stem δο-), and δεικνύμι, *show* (stem δεικ-, present stem δεικνύ-), in the present and second aorist systems.

As ἵστημι wants the second aorist middle, ἐπριάμην, *I bought* (from a stem πρια- which has no present), is added. As δεικνύμι wants the second aorist (§ 122, N. 6), ἔδυν, *I entered* (from δύω, formed as if from δυ-μι), is added in the active voice. No second aorist middle in *μην* occurs, except in scattered poetic forms (see λύω, πνέω, σεύω, and χέω). Ἔδυν has no aorist optative in Attic; but two forms of an old optative δύνην (for δυ-ιην) occur in Homer, viz. δύνη and ἐκδύμεν.

## ACTIVE.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
Pres.	ἴσθημι	ἴσῃ	ἴσταίην	ἴσθη	ἴσταναι	ἴσάς
	τίθηναι	τιθῷ	τιθείην	τίθει	τιθέναι	τιθείς
	δίδωμι	διδῷ	διδούην	δίδου	διδόναι	διδούς
	δαικνύμι	δαικνύῃ	δαικνύοιμι	δαικνύ	δαικνύναι	δαικνύς
Imp.	ἴσθη					
	τίθει					
	δίδου					
	δαικνύν					
2 Aor.	ἴσθην	σῷ	σταίην	σῆθι	σῆναι	σάς
	(ἔθην)	θῷ	θείην	θείς	θεῖναι	θείς
	(ἔδων)	δῷ	δούην	δός	δοῦναι	δούς
	ἔδυν	δύῃ	—	δύθι	δύναι	δύς

## PASSIVE AND MIDDLE.

Pres.	ἴσθμαι	ἴσῃμαι	ἴσταίμην	ἴσάσο	ἴστασθαι	ἴσάμενος
	τίθεμαι	τιθῷμαι	τιθείμην	τίθεσο	τίθεσθαι	τιθέμενος
	δίδομαι	διδῷμαι	διδούμην	δίδεσο	δίδεσθαι	διδόμενος
	δαικνύμαι	δαικνύομαι	δαικνυόμην	δαικνύσο	δαικνυσθαι	δαικνύμενος
Imp.	ἴσθμην					
	τίθέμην					
	διδόμην					
	δαικνύμην					
2 Aor. Mid.	ἔπιδμην	πρίσμαι	πριάμην	πρίω	πρίασθαι	πριάμενος
	ἔθιμην	θῶμαι	θείμην	θεοῖ	θεσθαι	θέμενος
	ἔδόμην	δῶμαι	δούμην	δοῖ	δόσθαι	δόμενος

2. The peculiar forms of these verbs, which are included in the synopsis, are thus inflected:—

## ACTIVE VOICE.

*Present Indicative.*

Sing.	{	1. ἴσθημι	τίθημι	ἰδωμι	δεικνύμι
		2. ἴσθης	τίθης	ἰδως	δεικνύς
		3. ἴσθῃσι	τίθῃσι	ἰδωσι	δεικνύσι
Dual	{	2. ἴσθτον	τίθετον	ἰδοτον	δεικνύτον
		3. ἴστατον	τίθετον	ἰδοτον	δεικνυτον
Plur.	{	1. ἴσθμεν	τίθεμεν	ἰδομεν	δεικνύμεν
		2. ἴστατε	τίθετε	ἰδοτε	δεικνυτε
		3. ἴσθῃσι	τιθέσσι	ἰδέσθῃσι	δεικνύσθῃσι

*Imperfect.*

Sing.	{	1. ἴσθη	ἐτίθην	(ἐίδων) ἐίδον	ἐδείκνυν
		2. ἴσθης	ἐτίθης, ἐτίθας	(ἐίδως) ἐίδους	ἐδείκνυς
		3. ἴσθῃ	ἐτίθῃ, ἐτίθα	(ἐίδω) ἐίδου	ἐδείκνυ
		(§ 122, N. 1)		(§ 122, N. 1) <sup>1</sup>	
Dual	{	2. ἴσθτον	ἐτίθετον	ἐίδοτον	ἐδείκνυτον
		3. ἴσθῃτην	ἐτίθέτην	ἐίδότην	ἐδείκνύτην
Plur.	{	1. ἴσθμεν	ἐτίθεμεν	ἐίδομεν	ἐδείκνυμεν
		2. ἴστατε	ἐτίθετε	ἐίδοτε	ἐδείκνυτε
		3. ἴστασαν	ἐτίθεσαν	ἐίδοσαν	ἐδείκνυσαν

*Present Subjunctive.*

Sing.	{	1. ἴσθῃ	τιθῃ	ἰδῃ	δεικνῷ
		2. ἴσθῃς	τιθῃς	ἰδῃς	δεικνῇς
		3. ἴσθῃ	τιθῇ	ἰδῃ	δεικνῇ
Dual	{	2. ἴσθῃτον	τιθῃτον	ἰδῃτον	δεικνῇτον
		3. ἴσθῃτον	τιθῃτον	ἰδῃτον	δεικνῇτον
Plur.	{	1. ἴσθῃμεν	τιθῃμεν	ἰδῃμεν	δεικνῷμεν
		2. ἴσθῃτε	τιθῃτε	ἰδῃτε	δεικνῇτε
		3. ἴσθῃσι	τιθῃσι	ἰδῃσι	δεικνῷσι

*Present Optative.*

Sing.	{	1. ἰσταῖην	τιθεῖην	διδόην	δεικνύοιμι
		2. ἰσταίης	τιθείης	διδόίης	δεικνύοις
		3. ἰσταίῃ	τιθείῃ	διδόῃ	δεικνύοι
Dual	{	2. ἰσταίητον	τιθείητον	διδόητον	δεικνύοιτον
		3. ἰσταίῃτην	τιθείῃτην	διδόῃτην	δεικνύοιτην
Plur.	{	1. ἰσταίμεν	τιθείμεν	διδόίμεν	δεικνύοιμεν
		2. ἰσταίητε	τιθείητε	διδόίητε	δεικνύοιτε
		3. ἰσταίωσαν	τιθείωσαν	διδόίωσαν	δεικνύοιεν

Or thus contracted : —

Dual	{	2. ἰσταίτον	τιθείτον	διδόιτον	
		3. ἰσταίτην	τιθείτην	διδόιτην	
Plur.	{	1. ἰσταίμεν	τιθείμεν	διδόίμεν	
		2. ἰσταίτε	τιθείτε	διδόίτε	
		3. ἰσταίεν	τιθείεν	διδόίεν	

*Present Imperative.*

Sing.	{	2. ἰσθη	τίθει	δίδου	δείκνυ
		3. ἰσάτω	τιθέτω	διδότω	δεικνύτω
Dual	{	2. ἰσάτον	τίθετον	δίδοτον	δείκνυτον
		3. ἰσάτων	τιθέτων	διδότων	δεικνύτων
Plur.	{	2. ἰστατε	τίθετε	δίδοτε	δείκνυτε
		3. ἰσάτωσαν	τιθέτωσαν	διδότωσαν	δεικνύτωσαν
		or ἰσάντων	or τιθέντων	or διδόντων	or δεικνύντων

*Present Infinitive.*

ἰσάναι	τιθέναι	διδόναι	δεικνύναι
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*Present Participle.*

ἰσάς	τιθείς	διδούς	δεικνύς
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*Second Aorist Indicative.*

Sing.	{	1. ἔστην	(ἔθην)	(ἔδων)	ἔδυν
		2. ἔστης	(ἔθης)	(ἔδως)	ἔδυσ
		3. ἔστη	(ἔθη)	(ἔδω)	ἔδυσ
			(§ 122, N. 1)	(§ 122, N. 1)	
Dual	{	2. ἔστητον	ἔθετον	ἔδοτον	ἔδυτον
		3. ἔστήτην	ἔθέτην	ἔδότην	ἔδύτην
Plur.	{	1. ἔστημεν	ἔθεμεν	ἔδομεν	ἔδυμεν
		2. ἔστητε	ἔθετε	ἔδοτε	ἔδυτε
		3. ἔστησαν	ἔθεσαν	ἔδοσαν	ἔδυσαν

*Second Aorist Subjunctive.*

Sing.	{	1. σταῖ	θῶ	δῶ	δύω
		2. σταῖς	θῆς	δῆς	δύης
		3. σταῖ	θῇ	δῇ	δύῃ
Dual	{	2. σταήτον	θήτον	δῶτον	δύητον
		3. σταήτον	θήτον	δῶτον	δύητον
Plur.	{	1. σταῖμεν	θῶμεν	δῶμεν	δύαμεν
		2. σταήτε	θήτε	δῶτε	δύητε
		3. σταῶσι	θῶσι	δῶσι	δύωσι

*Second Aorist Optative.*

Sing.	{	1. σταίην	θείην	δοίην	
		2. σταίης	θείης	δοίης	
		3. σταίη	θείη	δοίη	
Dual	{	2. σταίητον	θείητον	δοίητον	
		3. σταίήτην	θείήτην	δοίήτην	
Plur.	{	1. σταίημεν	θείημεν	δοίημεν	
		2. σταίητε	θείητε	δοίητε	
		3. σταίησαν	θείησαν	δοίησαν	

Or thus contracted :—

Dual	{	2. σταίτον	θείτον	δοίτον	
		3. σταίτην	θείτην	δοίτην	
Plur.	{	1. σταίμεν	θείμεν	δοίμεν	
		2. σταίτε	θείτε	δοίτε	
		3. σταίεν	θείεν	δοίεν	

*Second Aorist Imperative.*

Sing.	{	2. σταήθι	θέε	δέε	δύθι
		3. σταήτω	θέτω	δέτω	δύτω
Dual	{	2. σταήτον	θέτον	δέτον	δύτον
		3. σταήτων	θέτων	δέτων	δύτων
Plur.	{	2. σταήτε	θέτε	δέτε	δύτε
		3. σταήτωσαν	θέτωσαν	δέτωσαν	δύτωσαν

or στάντων    or θέντων                    or δέντων                    or δύντων

*Second Aorist Infinitive.*

σταῖναι	θεῖναι	δοῖναι	δύναι
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*Second Aorist Participle.*

στάς	θείς	δοῖς	δύς
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## PASSIVE AND MIDDLE.

*Present Indicative.*

Sing.	{ 1.	ἵσταμαι	τίθμαι	ἰδομαι	δεκνυμαι
	2.	ἵστασαι	τίθῃσαι	ἰδοσαι	δεκνυσαι
	3.	ἵσταται	τίθεται	ἰδοται	δεκνυται
Dual	{ 2.	ἵστασθον	τίθεσθον	ἰδοσθον	δεκνυσθον
	3.	ἵστασθον	τίθεσθον	ἰδοσθον	δεκνυσθον
Plur.	{ 1.	ἵστάμεθα	τιθέμεθα	ἰδόμεθα	δεκνύμεθα
	2.	ἵστασθε	τίθεσθε	ἰδοσθε	δεκνυσθε
	3.	ἵστανται	τίθενται	ἰδονται	δεκνυνται

*Imperfect.*

Sing.	{ 1.	ἵτάμην	ἐτίμην	ἰδόμεην	δεκνύμην
	2.	ἵτασο	ἐτίσο	ἰδосо	δεκνυσο
	3.	ἵτατο	ἐτίετο	ἰδοτο	δεκνυτο
Dual	{ 2.	ἵτασθον	ἐτίεσθον	ἰδοσθον	δεκνυσθον
	3.	ἵτάσθην	ἐτίεσθην	ἰδόσθην	δεκνύσθην
Plur.	{ 1.	ἵτάμεθα	ἐτιθέμεθα	ἰδόμεθα	δεκνύμεθα
	2.	ἵτασθε	ἐτίεσθε	ἰδοσθε	δεκνυσθε
	3.	ἵταντο	ἐτίεντο	ἰδοντο	δεκνυντο

*Present Subjunctive.*

Sing.	{ 1.	ἵσῶμαι	τιθῶμαι	ἰδῶμαι	δεκνῶμαι
	2.	ἵσῃ	τιθῇ	ἰδῷ	δεκνῇ
	3.	ἵσῇται	τιθῇται	ἰδῶται	δεκνῇται
Dual	{ 2.	ἵσῃσθον	τιθῃσθον	ἰδῶσθον	δεκνῃσθον
	3.	ἵσῃσθον	τιθῃσθον	ἰδῶσθον	δεκνῃσθον
Plur.	{ 1.	ἵσώμεθα	τιθώμεθα	ἰδώμεθα	δεκνώμεθα
	2.	ἵσῃσθε	τιθῃσθε	ἰδῶσθε	δεκνῃσθε
	3.	ἵσῶνται	τιθῶνται	ἰδῶνται	δεκνῶνται

*Present Optative.*

Sing.	{ 1.	ἵταίμην	τιθείμην	ἰδοίμην	δεκνυίμην
	2.	ἵταίω	τιθείω	ἰδοίω	δεκνυίω
	3.	ἵταίτω	τιθείτω	ἰδοίτω	δεκνυίτω
Dual	{ 2.	ἵταίσθον	τιθείσθον	ἰδοίσθον	δεκνυίσθον
	3.	ἵταίσθην	τιθείσθην	ἰδοίσθην	δεκνυίσθην
Plur.	{ 1.	ἵταίμεθα	τιθείμεθα	ἰδοίμεθα	δεκνυίμεθα
	2.	ἵταίσθε	τιθείσθε	ἰδοίσθε	δεκνυίσθε
	3.	ἵταίντο	τιδείντο	ἰδοίντο	δεκνυίντο

*Present Imperative.*

Sing.	2.	ἴτασο	τίθεςο	δίδοσο	δακνῦσο
		or ἴταε	or τίθου	or δίδου	
	3.	ἴτασθω	τίθισθω	διδόσθω	δακνύσθω
Dual	2.	ἴτασθον	τίθισθον	διδόσθον	δακνύσθον
	3.	ἴτάσθων	τιθίσθων	διδόσθων	δακνύσθων
Plur.	2.	ἴτασθε	τίθισθε	δίδοσθε	δακνύσθε
	3.	ἰτάσθωνται or ἰτάσθων	τιθίσθωνται or τιθίσθων	διδόσθωνται or διδόσθων	δακνύσθωνται or δακνύσθων

*Present Infinitive.*

ἰτασθαι	τιθισθαι	διδασθαι	δακνύσθαι
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*Present Participle.*

ἰτάμενος	τιθίμενος	διδόμενος	δακνύμενος
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*Second Aorist Middle Indicative.*

Sing.	1.	ἔπριάμην	ἔθιμην	ἔδιδιμην
	2.	ἔπριω	ἔθου	ἔδου
	3.	ἔπριατο	ἔθετο	ἔδοτο
Dual	2.	ἔπριασθον	ἔθισθον	ἔδισθον
	3.	ἔπριασθην	ἔθισθην	ἔδισθην
Plur.	1.	ἔπριάμεθα	ἔθιμεθα	ἔδιδεμεθα
	2.	ἔπριασθε	ἔθεσθε	ἔδεσθε
	3.	ἔπριαντο	ἔθεντο	ἔδοντο

*Second Aorist Middle Subjunctive.*

Sing.	1.	πρίωμαι	θίωμαι	δίωμαι
	2.	πρίῃ	θῇ	δίῃ
	3.	πρίηται	θῆται	δίηται
Dual	2.	πρίησθον	θῆσθον	δίωσθον
	3.	πρίησθον	θῆσθον	δίωσθον
Plur.	1.	πρίωμεθα	θίωμεθα	δίωμεθα
	2.	πρίησθε	θῆσθε	δίωσθε
	3.	πρίωνται	θῶνται	δίωνται

*Second Aorist Middle Optative.*

Sing.	{ 1.	πριάμην	θείμην	δοίμην
	2.	πρίαιο	θείο	δοίο
	3.	πρίαιτο	θείτο	δοίτο
Dual	{ 2.	πρίαισθον	θείσθον	δοίσθον
	3.	πριαίσθην	θείσθην	δοίσθην
Plur.	{ 1.	πρίαίμεθα	θείμεθα	δοίμεθα
	2.	πρίαισθε	θείσθε	δοίσθε
	3.	πρίαιντο	θείντο	δοίντο

*Second Aorist Middle Imperative.*

Sing.	{ 2.	πρίω	θεί	δοί
	3.	πριάσθω	θείσθω	δόσθω
Dual	{ 2.	πρίασθον	θείσθον	δόσθον
	3.	πριάσθων	θείσθων	δόσθων
Plur.	{ 2.	πρίασθε	θείσθε	δόσθε
	{ 3.	πριάσθασαν	θείσθασαν	δόσθασαν
		or πριάσθων	or θείσθων	or δόσθων

*Second Aorist Middle Infinitive.*

πρίασθαι      θείσθαι      δοίσθαι

*Second Aorist Middle Participle.*

πρίαμενος      θείμενος      δοίμενος

3. The following is a full synopsis of the *indicative* of *ἵστημι*, *τίθημι*, *δίδωμι*, and *δείκνυμι*, in all the voices:—

## ACTIVE.

Pres.	ἵστημι, set	τίθημι, place	δίδωμι, give	δείκνυμι, show
Imperf.	ἵστην	τίθην	δίδουν	δείκνυν
Fut.	στήσω	θήσω	δώσω	δείξω
Aor.	{ 1. ἵστησα, set 2. ἵστην, stood	{ 1. ἔθηκα 2. ἔθερον, &c. in dual and plur.	{ 1. ἔδωκα 2. ἔδορον, &c. in dual and plur.	1. ἔδειξα



Perf.	$\left\{ \begin{array}{l} 1. \text{ἵστηκα} \\ 2. \text{ἵστατον, \&c.} \\ \text{in dual and plur.} \\ \text{stand} \end{array} \right\}$	1. ἵστακα	1. ἰδῶκα	1. ἰδεσχα
Plupf.	$\left\{ \begin{array}{l} 1. \text{ἵσθηκα} \\ \text{or ἰσθήκα} \\ 2. \text{ἵστατον, \&c.} \\ \text{in dual and plur.} \\ \text{stood} \end{array} \right\}$	1. ἰτεθείκα	1. ἰδεδάκα	1. ἰδεδέχα
Fut. Perf.	ἵστηξω, <i>shall stand</i>			
	§ 110, IV. (c) N. 2.			

## MIDDLE.

Pres.	ἵσθαι, <i>stand</i>	τίσθαι (trans.)	ἰδῶμαι	ἰδένυμαι (trans.)
Impf.	ἵσθην	ἰτιθέμην	ἰδιδόμην	ἰδακνύμην
Fut.	στήσομαι	θήσομαι	-ἰδῶσομαι	-ἰδέξομαι
1 Aor.	ἵστησάμην (trans.)	ἰθηκάμην (not Attic)		ἰδεξάμην
2 Aor.		ἰθέμην	-ἰδέμην	
Perf.	ἵσθαι (as pass.)	τίσθαι	ἰδῶμαι	ἰδεσθαι
Plupf.	(?)	(?)	ἰδεδόμην	ἰδεδέγμην

## PASSIVE.

Present, Imperfect, Perfect, Pluperfect : *as in Middle.*

Aor.	ἰσθήην	ἰτίθην	ἰδίδην	ἰδέχθην
Fut.	στήθήσομαι	τιθήσομαι	δοθήσομαι	δειχθήσομαι
Fut. Pf.	ἵσθήσομαι, <i>shall stand.</i>			(ἰδεσθῶμαι, late)

**Second Perfect and Pluperfect of the MI-form.**

§ 124. 1. A few second perfects and pluperfects are inflected like the present and imperfect of verbs in *μ*. But they are never used in the *singular* of the indicative, the forms (*ἵσταα*), (*τέθναα*), (*γέγαα*), &c. being imaginary. The participle is formed in *ωσ*, *ωσα*, *ος*, which is contracted with a preceding *a* to *ῶς*, *ῶσα*, *ῶς* (irregular for *ῶς*).

2. The principal verbs which have these forms in Attic prose are *βαίνω*, *go*, 2 perf. infin. *βεβάναι*; *θνήσκω*, *die*, *τεθνάναι*; and *ἵστημι*, *set*, *ἵσταναι*, with stems in *a*. All these have ordinary perfects, *βέβηκα*, *τέθνηκα*, *ἕστηκα*, which are always used in the singular of the indicative. The second perfect and pluperfect of *ἵστημι* (*στα-*) are thus inflected:—

**SECOND PERFECT.**

	Indicative.	Subjunctive.	Optative.	Imperative.
Sing.	{ 1. ———	ἵσταῶ	ἵσταίην	
	{ 2. ———	ἵστηῃς	ἵσταίης	ἵσταῖθι
	{ 3. ———	ἵστηῇ	ἵσταίῃ	ἵστάτω
Dual	{ 2. ἵστατον	ἵστητον	ἵσταίητον or -αίτον	ἵστατον
	{ 3. ἵστατον	ἵστητον	ἵσταίητην or -αίτην	ἵστάτων
Plur.	{ 1. ἵσταμεν	ἵστώμεν	ἵσταίημεν or -αίμεν	
	{ 2. ἵστατε	ἵστήτε	ἵσταίητε or -αίτε	ἵστατε
	{ 3. ἵσῶσι	ἵσῶσι	ἵσταίησαν or -αίεν	ἵστάτωσαν or ἵσάντων

Infinitive. *ἵσταναι*. Participle. (Hom. *ἵσταός*, *ἵσταῶσα*, *ἵσταός*), Att. contr. *ἵσῶς*, *ἵσῶσα*, *ἵσῶς* (Ionic also *-ῶς*, *-ῶσα*, *-ῶς*; Ep. *-ῆς*). See § 110, IV. (d), N. 3. For the inflection, see § 69, Note.

**SECOND PLUPERFECT.**

Dual. *ἕστατον*, *ἕσάτην*.

Plural. *ἕσταμεν*, *ἕστατε*, *ἕστασαν*.

NOTE. For an enumeration of these forms, see § 125, 4.

**Enumeration of the MI-forms.**

§ 125. The forms which have this inflection are as follows:—

1. Verbs in *μι* with the simple stem in the present. These are the irregular *εἰμί*, *be*, *εἶμι*, *go*, *φημί*, *say*, *κείμει*, *lie*, and *ἴμαι*, *sit*, all of which are inflected in § 127; with *ἦμι*, *say*, *χρή*, *ought*, and the deponents *ἀγαμαι*, *δύναμαι*, *ἐπίσταμαι*, *ἔραμαι*, *κρέμαμαι*.

See these in the Catalogue, and also Ionic or poetic (chiefly Homeric) forms under *ᾄμι*, *δέαμαι*, *δέεμαι*, *δίζημαι*, *ἔδω*, *ᾄμι*, *κίχάνω*, *ᾄνομαι*, *ῥύνομαι* and *ἐρύομαι*, *στεῦμαι*, *φέρω*; also *δάμνημι*, *κίρνημι*, *κρήμνημι*, *μάρναμαι*, *πέρνημι*, *πίλναμαι*, *πίτνημι*, *σκίδνημι* and *κίδνημι*.

2. Verbs in *μι* with reduplicated present stems (§ 121, 3). These are *ῖστημι*, *τίθημι*, and *δίδωμι*, inflected in § 123, *ἴημι*, inflected in § 127, *δίδημι*, rare for *δέω*, *bind*, *κίχρημι* (*χρᾶ-*), *lend*, *δνίνημι* (*δνᾶ-*), *benefit*, *πίμπλημι* (*πλᾶ-*), *fill*, *πίμπρημι* (*πρᾶ-*), *burn*.

See also *ῖταμαι* (late), and Hom. *βιβάς*, *striding*, present participle of rare *βίβημι*.

NOTE 1. *Πίμπλημι* and *πίμπρημι* insert *μ* before *π*; but the *μ* generally disappears after *μ* (for *ν*) in *ἐμ-πίπλημι* and *ἐμ-πίπρημι*; but not after *ν* itself, as in *ἐν-επίπλασαν*.

NOTE 2. *Ὀνίνημι* is probably for *δν-ωνη-μι*, by Attic reduplication from stem *δνα-*.

3. *Second Aorists of the μι-Form.* The only second aorists formed from verbs in *μι* are those of *ἴημι* (§ 127), of *ῖστημι*, *τίθημι*, and *δίδωμι* (§ 123), of *σβέννυμι* (§ 122, N. 6); with *ἐπριάμην* (§ 123, 1), the irregular *ὠνήμην* (rarely *δνάμην*), of *δνίνημι*, and *ἐπλήμην* (poetic) of *πίμπλημι*.

See the last two in the Catalogue, and also Homeric aorist middle forms of *μίννυμι*, *δρννυμι*, and *πῆγνυμι*.

The second aorists of this form belonging to verbs in *ω* are the following:—

*βαίνω* (*βα-*), *go*: *ἔβην*, *βῶ*, *βαίνην*, *βῆθι*, *βῆναι*, *βάς*.

*Πέτομαι* (*πτα-*, *πτε-*), *fly*: act. (poetic) *ἔπτην*, (*πτῶ*, late), *πταίην*, (*πτῆθι*, *πτήναι*, late), *πτάς*. Mid. *ἐπτάμην*, *πτάσθαι*, *πτάμενος*.

[Τλάω] (τλα-), *endure*: ἔτλην, τλώ, τλαιν, τλήθι, τλήναι, τλάς.

Φθάω (φθα-), *anticipate*: ἔφθην, φθῶ, φθαίν, φθῆναι, φθάς.

Διδράσκω (δρα-), *run*: ἔδρᾶν, ἔδρᾶς, ἔδρᾱ, &c., δρώ, δρᾶς, δρᾶ, &c., δραίν, δρᾶναι, δράς. Only in composition. (See Note 1.)

Κτείνω (κτα-, κτεν-), *kill*: act. (poetic) ἐκτᾶν, ἐκτᾶς, ἐκτᾶ, ἐκτᾶμεν (3 pl. ἐκτᾶν, subj. κτέωμεν, inf. κτάμεναι, κτάμεν, Hom.), κτάς. Mid. (Hom.) ἐκτάμην. *was killed*, κτάσθαι, κτάμενος.

Ἀλίσκομαι (ἀλ-), *be taken*: ἑάλων or ἦλων, *was taken*, ἄλῶ, ἀλοίην, ἀλῶναι, ἀλούς. (See Note 2.)

Βιώω (βιο-), *live*: ἐβίων, βιώ, βιφην (not -οίην), βιώναι, βιούς (Hom. imper. βιώτω).

Γιγνώσκω (γνο-), *know*: ἔγνων, γνῶ, γνοίην, γνώθι, γνῶναι, γνούς.

Δύω (δυ-), *enter*: ἔδυν, *entered*, δύω, (opt. § 123, 1,) δύθι, δύναι, δύς (§ 123).

Φύω (φυ-), *produce*: ἔφυν, *was produced*, ἀν, φύω, φύναι, φύς (like ἔδυν).

Add to these the single forms, γηράναι (γηράς, Hom.) of γηράσκω, *grow old*; ἀπο-σκληναι, of ἀποσκέλλω, *dry up*; σχές, imperat. of ἔχω, *have*; πῖθι, imperat. of πίνω, *drink*.

See also in the Catalogue Homeric *μ*-forms of the following verbs: ἀπαυράω, ἄω, βάλλω, βιβρώσκω, κλύω, κτίζω, λύω, οὐτάω, πελάζω, πλώω, πνέω, πτήσσω, σεύω, φθίνω, χέω; and of these (with consonant stems), ἀλλομαι, ἀραρίσκω, γέντο (γεν-), δέχομαι, λέγω (λεχ-) ἐλέγμην, πάλλω, πέρθω.

NOTE 1. Second aorists in *ην* or *αμην* from stems in *a* are inflected like ἔστην or ἐπριάμην; but ἔδρᾶν substitutes *ā* (after *ρ*) for *η*, and ἐκτᾶν is irregular.

NOTE 2. The second aorists of τίθημι, ἵημι, and δίδωμι do not lengthen *ε* or *ο* of the stem (§ 121, 1) in the indicative (dual and plural) or imperative (εἶπον, εἶμεν, &c. being augmented): in the infinitive they have θεῖναι, εἶναι, and δοῦναι (§ 126, 9), and in the imperative θές, ἔς, and δός (§ 121, 2, *b*). The other stems in *ε* have ἔσβην (-ης, -η) and σβῆναι (§ 122, N. 6), and ἀποσκληναι. The other stems in *ο* are inflected like ἔγνων, as follows:—

Indic. ἔγνων, ἔγνως, ἔγνω, ἔγνωτον, ἐγνώστην, ἔγνωμεν, ἔγνωτε, ἔγνωσαν. Subj. γνῶ (like δῶ). Opt. γνοίην (like δοίην). Imperat. γνῶθι, γνώτω, γνώτων, γνώτων, γνῶτε, γνώτωσαν or γνόντων. Inf. γνῶναι. Part. γνούς (like δούς). The optative βιφην is irregular.

4. *Second Perfects and Pluperfects of the μ-Form.* The following verbs have these forms in Attic Greek, even in prose:—

Ἰστημι (στα-); see § 123, 2 (paradigm).

Βαίνω (βα-), *go*; 2 pf. βεβᾶσι (Hom. βεβᾶσσι), subj. βεβῶσι, inf. βεβάναι (Hom. βεβάμεν), part. βεβῶς (Hom. -αῶς); 2 plup. (Hom. βεβᾶσαν).

Γίγνομαι (γεν-, γα-), *become*, 2 pf. γέγονα, *am*; (Hom. 2 pf. γεγάασι, inf. γεγάμεν, γεγαώς); Att. γεγώς (poetic).

Θνήσκω (θαν-, θνα-), *die*; 2 pf. τέθνατον, τέθναμεν, τέθνατε, τεθνᾶσι, opt. τεθναίην, imper. τέθναθι, τεθνάτω, inf. τεθνάσαι (Hom. τεθνάμεναι or -νάμεν), part. τεθνεώς (Hom. τεθνηώς), 2 plup. ἐτέθνασαν.

Δεῖδω (δε-), Epic in pres., *fear*, Attic 2 pf. δέδια (Hom. δεῖδια), 2 plup. ἐδεδίσαν, both regular in indic., also 2 pf. δέδιμεν, δέδιτε, 2 plup. ἐδέδισαν; subj. δεδίη, δεδίωσι. opt. δεδείη, imper. δεδίθι, inf. δεδιέναι, part. δεδιώς. (Hom. 2 pf. δεῖδιμεν, imper. δεῖδίθι, δεῖδιτε, inf. δεῖδιμεν, part. δεῖδιώς, plup. ἐδεῖδιμεν, ἐδεῖδισαν.)

[Εἶκω] (ικ-, εἰκ-), 2 pf. εἶοικα, *seem*; also 2 pf. εἶοιμεν, εἶψᾶσι (for εἰοῦσῃσι), part. εἰκώς (Hom. 2 pf. εἶκτον, 2 plup. εἶκτην), used with the regular forms of εἶοικα, εἶφκειν (see Catalogue).

Οἶδα (ιδ-), *know*; see § 127 (paradigm).

See also poetic, chiefly Homeric, forms under the following verbs in the Catalogue: ἀνῶγω, βιβρώσκω, ἐγείρω, ἔρχομαι, (καφ-), κράζω, μαίομαι, πάσχω, πείθω, πίπτω, [τλάω], φύω.

5. *Verbs in νυμι*, with *νυ* (after a vowel, *ννυ*) added to the verb stem in the present. These are all inflected like δείκνυμι (§ 123), and, with the exception of σβέννυμι, *quench* (§ 122, N. 6), have no *μι*-forms except in the present and imperfect. The following belong to this class:—

(Stems in *α*), κερά-ννυμι, κρεμά-ννυμι, πετά-ννυμι, σκεδά-ννυμι; (stems in *ε*), ἔ-ννυμι, κορέ-ννυμι, σβέ-ννυμι, στορέ-ννυμι; (stems in *ω*), ζώ-ννυμι, ῥά-ννυμι, στρώ-ννυμι; (consonant stems), ἄγ-νυμι, ἄρ-ννυμαι, δείκ-νυμι (§ 123), εἴργ-νυμι, ζεύγ-νυμι, ἀπο-κτί-ννυμι (*v. κτείνω*), μίγ-νυμι, οἶγ-νυμι, δλ-λνυμι (§ 108, V. 4, N. 2), δμ-νυμι, ὁμόργ-νυμι, ὄρ-νυμι, πήγ-νυμι (παγ-), πτάρ-ννυμαι, ῥήγ-νυμι (ῥαγ-), στόρ-νυμι, φράγ-νυμι. See these in the Catalogue, and also Ionic or poetic (chiefly Homeric) forms under αἶνυμαι, ἄχνυμαι, γάνυμαι, δαίνυμι, καίνυμαι, κίνυμαι, ὀρέγ-νυμι, τάνυμαι (*v. τείνω*), τίνυμαι (*v. τίνω*).

#### Dialectic Forms of Verbs in MI.

§ 126. 1. Homer and Herodotus have many forms (some doubtful) in which verbs in *ημι* (with stems in *ε*) and *ωμι* have the inflection of verbs in *εω* and *ωω*; as τιθεῖ, διδοῖς, διδοῖ. So in compounds of ἵημι, as ἀνίεις (or ἀνείεις), μεθiei (or -τεί) in pres., and προίειν, προίεις, ἀνίει, in impf. Hom. has imperat. καθ-ίστα (Attic -η). Herod. has ιστᾶ (for ἴσθησι), ὑπερ-ετίθεα and προ-ετίθει in impf., and προσ-θέοιτο (for -θείτο), &c. in opt. For ἐδίδουν, &c. and ἐτίθεις, ἐτίθει (also Attic), see § 122, 2, N. 1.

2. In the Aeolic dialect most verbs in *αω*, *εω*, and *ωω* take the form in *μι*; as φιλημι (with φίλεισθα, φίλει), in Sappho, for φιλέω, &c.; ὀρημι, κἄλημι, αἰνημι.

3. A few verbs in Hom. and Hdt. drop  $\sigma$  in  $\sigma\alpha\iota$  and  $\sigma\omicron$  of the second person after a vowel; as imperat.  $\pi\alpha\rho\iota\sigma\tau\alpha\omicron$  (for  $-\alpha\sigma\omicron$ ) and impf.  $\epsilon\mu\acute{\alpha}\rho\eta\alpha\omicron$  (Hom.);  $\epsilon\acute{\xi}\epsilon\pi\iota\sigma\tau\epsilon\alpha\iota$  (for  $-\alpha\sigma\alpha\iota$ ) with change of  $\alpha$  to  $\epsilon$  (Hdt.). So  $\theta\acute{\epsilon}\omicron$ , imperat. for  $\theta\epsilon\sigma\omicron$  (Att.  $\theta\omicron\upsilon$ ), and  $\epsilon\acute{\nu}\theta\epsilon\omicron$  (Hom.).

4. The Doric has  $\tau\iota$ ,  $\nu\tau\iota$  for  $\sigma\iota$ ,  $\nu\sigma\iota$ . Homer sometimes has  $\sigma\theta\alpha$  for  $\sigma$  in 2 pers. sing., as  $\delta\acute{\iota}\delta\omega\sigma\theta\alpha$  ( $\delta\acute{\iota}\delta\omicron\iota\sigma\theta\alpha$  or  $\delta\acute{\iota}\delta\omicron\iota\sigma\theta\alpha$ ),  $\tau\acute{\iota}\theta\eta\sigma\theta\alpha$ ;  $\nu$  for  $\sigma\alpha\upsilon$  (with preceding vowel short) in 3 pers. plur., as  $\epsilon\acute{\sigma}\tau\alpha\upsilon$  (for  $\epsilon\acute{\sigma}\tau\eta\sigma\alpha\upsilon$ ),  $\acute{\iota}\epsilon\upsilon$  (for  $\acute{\iota}\epsilon\sigma\alpha\upsilon$ ),  $\pi\rho\acute{\omicron}\tau\iota\theta\epsilon\iota\sigma\alpha\upsilon$  (for  $\pi\rho\omicron\tau\epsilon\tau\iota\theta\epsilon\iota\sigma\alpha\upsilon$ ); see § 119, 9. He sometimes has  $\theta\iota$  in the pres. imperat. act., as  $\delta\acute{\iota}\delta\omega\theta\iota$ ,  $\delta\rho\upsilon\theta\iota$  (§ 121, 2,  $b$ ).

5. Herod. sometimes has  $\acute{\alpha}\tau\alpha\iota$ ,  $\acute{\alpha}\tau\omicron$  for  $\nu\tau\alpha\iota$ ,  $\nu\tau\omicron$  in the present and imperfect of verbs in  $\mu\iota$ , with a preceding  $\alpha$  changed to  $\epsilon$ ; as  $\pi\rho\omicron\tau\iota\theta\acute{\epsilon}\alpha\tau\alpha\iota$  (for  $-\epsilon\upsilon\tau\alpha\iota$ ),  $\epsilon\delta\upsilon\kappa\epsilon\alpha\tau\omicron$  (for  $-\alpha\upsilon\tau\omicron$ ). For the iterative endings  $\sigma\kappa\omicron\upsilon$ ,  $\sigma\kappa\omicron\mu\eta\upsilon$ , see § 119, 10; these are added directly to the stem of verbs in  $\mu\iota$ , as  $\acute{\iota}\sigma\tau\alpha\text{-}\sigma\kappa\omicron\upsilon$ ,  $\delta\acute{\omicron}\text{-}\sigma\kappa\omicron\upsilon$ ,  $\zeta\omega\eta\upsilon\text{-}\sigma\kappa\epsilon\tau\omicron$ ,  $\acute{\epsilon}\text{-}\sigma\kappa\omicron\upsilon$  ( $\epsilon\acute{\iota}\mu\iota$ ,  $\beta\epsilon$ ).

6. Some verbs with consonant stems have a 2 aor. mid. of the  $\mu$ -form in Homer; as  $\acute{\alpha}\lambda\text{-}\tau\omicron$ ,  $\acute{\alpha}\lambda\text{-}\mu\epsilon\upsilon\omicron\varsigma$ , from  $\acute{\alpha}\lambda\lambda\omicron\mu\alpha\iota$ , *leap*;  $\delta\rho\text{-}\tau\omicron$ , with imperat.  $\delta\rho\sigma\epsilon\omicron$ ,  $\delta\rho\sigma\epsilon\upsilon$ ,  $\delta\rho\sigma\omicron$ , from  $\delta\rho\upsilon\mu\iota$ , *rouse*. So  $\pi\acute{\eta}\gamma\eta\mu\iota$  ( $\acute{\epsilon}\pi\eta\kappa\tau\omicron$ ). See § 125, 3.

7. (a) Herodotus sometimes leaves  $\epsilon\omega$  uncontracted in the subjunctive of verbs in  $\eta\mu\iota$ ; as  $\theta\acute{\epsilon}\omega\mu\epsilon\upsilon$  (Att.  $\theta\acute{\omega}\mu\epsilon\upsilon$ ),  $\delta\iota\alpha\theta\acute{\epsilon}\omega\mu\epsilon\upsilon\tau\alpha\iota$  ( $-\theta\acute{\omega}\mu\epsilon\upsilon\tau\alpha\iota$ ),  $\acute{\alpha}\pi\text{-}\acute{\iota}\omega\sigma\iota$  (Att.  $\acute{\alpha}\phi\text{-}\acute{\iota}\omega\sigma\iota$ , from  $\acute{\alpha}\phi\text{-}\acute{\iota}\eta\mu\iota$ ). He forms the subj. with  $\epsilon\omega$  in the plural also from stems in  $\alpha$ ; as  $\acute{\alpha}\pi\omicron\text{-}\sigma\tau\acute{\epsilon}\text{-}\omega\sigma\iota$  ( $-\sigma\tau\acute{\omega}\sigma\iota$ ),  $\acute{\epsilon}\pi\iota\sigma\tau\acute{\epsilon}\text{-}\omega\mu\epsilon\upsilon\tau\alpha\iota$  (for  $\acute{\epsilon}\pi\iota\sigma\tau\alpha\text{-}\omega\mu\epsilon\upsilon\tau\alpha\iota$ , Att.  $\acute{\epsilon}\pi\iota\sigma\tau\omega\mu\epsilon\upsilon\tau\alpha\iota$ ). Homer sometimes has these forms with  $\epsilon\omega$ ; as  $\theta\acute{\epsilon}\omega\mu\epsilon\upsilon$ ,  $\sigma\tau\acute{\epsilon}\omega\mu\epsilon\upsilon$ .

(b) Generally, when the 2 aor. subj. act. is uncontracted in Homer, the final vowel of the stem is lengthened,  $\epsilon$  (or  $\alpha$ ) to  $\epsilon\iota$  or  $\eta$ ,  $\omicron$  to  $\omega$ , while the connecting vowels  $\eta$  and  $\omega$  are shortened to  $\epsilon$  and  $\omicron$  in the dual and plural, except before  $\sigma\iota$  (for  $\nu\sigma\iota$ ). Thus we find in Homer:—

(Stems in  $\alpha$ .)  
 $\beta\epsilon\omega$  (Attic  $\beta\acute{\alpha}$  for  $\beta\alpha\text{-}\omega$ )  
 $\sigma\acute{\eta}\eta\eta\varsigma$   
 $\sigma\acute{\eta}\eta\eta$ ,  $\beta\acute{\eta}\eta$ ,  $\beta\acute{\eta}\eta$ ,  $\phi\acute{\theta}\eta\eta$   
 $\sigma\acute{\eta}\eta\epsilon\tau\omicron\upsilon$   
 $\sigma\acute{\eta}\eta\omicron\mu\epsilon\upsilon$ ,  $\sigma\acute{\tau}\epsilon\omicron\mu\epsilon\upsilon$ ,  $\sigma\acute{\tau}\acute{\epsilon}\omega\mu\epsilon\upsilon$   
 $\sigma\acute{\eta}\eta\omega\sigma\iota$ ,  $\sigma\acute{\tau}\epsilon\acute{\iota}\omega\sigma\iota$ ,  $\phi\acute{\theta}\acute{\epsilon}\omega\sigma\iota$

(Stems in  $\epsilon$ .)  
 $\theta\acute{\epsilon}\omega$ ,  $\acute{\epsilon}\phi\text{-}\epsilon\acute{\iota}\omega$

$\theta\acute{\epsilon}\acute{\eta}\eta\varsigma$ ,  $\theta\acute{\eta}\eta\varsigma$   
 $\theta\acute{\epsilon}\acute{\eta}\eta$ ,  $\theta\acute{\eta}\eta$ ,  $\acute{\alpha}\nu\text{-}\acute{\eta}\eta$   
 $\theta\acute{\epsilon}\acute{\iota}\omicron\mu\epsilon\upsilon$   
 (Stems in  $\omicron$ .)  
 $\gamma\acute{\nu}\omega$   
 $\gamma\acute{\nu}\acute{\eta}\eta\varsigma$   
 $\gamma\acute{\nu}\acute{\eta}\eta$ ,  $\delta\acute{\acute{\eta}}\eta$ ,  $\delta\acute{\acute{\eta}}\eta\sigma\iota\upsilon$   
 $\gamma\acute{\nu}\acute{\omega}\mu\epsilon\upsilon$ ,  $\delta\acute{\acute{\omega}}\mu\epsilon\upsilon$   
 $\gamma\acute{\nu}\acute{\omega}\omega\sigma\iota$ ,  $\delta\acute{\acute{\omega}}\omega\sigma\iota$   
 See also § 119, 12 (c).

(c) A few cases of the middle inflected as in (b) occur in Homer; as  $\beta\lambda\acute{\eta}\text{-}\epsilon\tau\alpha\iota$  ( $\nu$ .  $\beta\acute{\alpha}\lambda\lambda\omega$ ),  $\acute{\alpha}\lambda\text{-}\epsilon\tau\alpha\iota$  ( $\acute{\alpha}\lambda\lambda\omicron\mu\alpha\iota$ ),  $\acute{\alpha}\pi\omicron\text{-}\theta\acute{\epsilon}\acute{\iota}\omicron\mu\alpha\iota$ ,  $\kappa\alpha\tau\alpha\text{-}\theta\acute{\epsilon}\acute{\iota}\omicron\mu\alpha\iota$ ; so  $\kappa\alpha\tau\alpha\text{-}\theta\acute{\eta}\eta\iota$  (Hesiod) for  $\kappa\alpha\tau\alpha\theta\epsilon\text{-}\eta\eta\iota$  (Att.  $\kappa\alpha\tau\alpha\theta\eta$ ).

8. For Homeric optatives of δαίνυμι, δύω, λίω, and φθίνω, — διανύτο, δότη, and δύνεν, λελύτο or λελύντο, φθίμην (for φθι-μην), — see those verbs in the Catalogue, and § 118, 1, Note.

9. Homer has *μεναι* or *μεν* (the latter only after a short vowel) for *ναι* in the infinitive. The final vowel of the stem is rarely lengthened in the present; as *τιθέ-μεναι*, rarely *τιθή-μεναι*. In the 2 aor. act. the vowel is regularly long (§ 121, 1), as *στή-μεναι*, *γνώ-μεναι*; but *τίθημι* and *δίδωμι* (§ 125, 3, N. 2) have *θέ-μεναι* and *δό-μεναι*. For *η-μεναι* in the aor. pass. infin. see § 119, 14. In the perfect of the *μι*-form (§ 125, 4), we have *έστα-μεναι*, *έστα-μεν*, *τεθνάμεναι*, *τεθνάμεν*.

10. Homer rarely has *ημενος* for *εμενος* in the participle. For perf. part. in *ως* (*εως*, *ηως*), see § 110, IV. (d), N. 3.

### Irregular Verbs of the MI-Form.

§ 127. The verbs *εἰμί*, *be*, *εἶμι*, *go*, *ἵημι*, *send*, *φημί*, *say*, *ἦμαι*, *sit*, *κείμει*, *lie*, and the second perfect *οἶδα*, *know*, are thus inflected.

#### I. Εἰμί (stem *εῖ-*, Latin *es-se*), *be*.

#### PRESENT.

	Indicative.	Subjunctive.	Optative.	Imperative.
Sing.	1. εἰμί	ᾶ	εἴην	
	2. εἶ	ῆς	εἴης	ἴσθι
	3. ἴστί	ῆ	εἴη	ἴστω
Dual	2. ἴστών	ῆτον	εἴητον, εἴτον	ἴστων
	3. ἴστών	ῆτον	εἴητην, εἴτην	ἴστων
Plur.	1. ἴσμεν	ᾶμεν	εἴημεν, εἴμεν	
	2. ἴστέ	ῆτε	εἴητε, εἴτε	ἴσθε
	3. εἰσὶ	ᾶσι	εἴησαν, εἴεν	ἴτωσαν, ἴστων, ὄντων

Infinitive. εἶναι.

Partic. ὢν, οὔσα, ὄν,  
gen. ὄντος, οὔσης, &c.

	IMPERFECT.	FUTURE INDIC.
Sing.	1. ἦν or ἦ	ἔσομαι
	2. ἦσθα	ἔσῃ, ἔσῃς
	3. ἦν	ἔσται
Dual	2. ἦστον or ἦτον	ἔσεσθον
	3. ἦστην or ἦτην	ἔσεσθον
Plur.	1. ἦμεν	ἔσόμεθα
	2. ἦτε or ἦσθε	ἔσεσθε
	3. ἦσαν	ἔσονται

*Fut. Opt.* ἐσοίμην, ἔσοιο, ἔσοιτο, &c. regular.

*Fut. Inf.* ἐσεῖσθαι.

*Fut. Partic.* ἐσόμενος.

*Verb. Adj.* ἐστέον (συν-εστέον).

An imperfect middle ἦμην, *was*, rarely occurs.

NOTE 1. In compounds of εἰμί (as in those of εἶμι) the participle keeps the accent of the simple form; as παρών, παρούσα, παρόν, συνόντες, συνοῦσι, συνόντων. So in the subjunctive, where δ is contracted from Ionic εῷ; as παρῶ, παρῆς, &c. So παρέσται (for παρέσεται).

NOTE 2. DIALECTS. *Pres. Indic.* Aeolic εἰμί, the most primitive form, nearest to ἐσ-μι (see foot-note on p. 143). Ionic εἶς, Hom. ἐσσί (for εἶ); Ionic εἰμέν (for ἐσμέν); Ionic εἶσι, Doric ἐντί (for εἶσι).

*Imperf.* Hom. ἦα, ἦα, ἦον (in 1 pers. sing.); ἦσθα (2 pers.); ἦεν, ἦην, ἦην (3 pers.); ἦσαν (for ἦσαν). Hdt. ἦα, ἦας, ἦατε. Later ἦς for ἦσθα. Ionic (iterative) ἔσκον.

*Future.* Hom. ἔσομαι, &c., with ἐσσεύμαι; Dor. ἐσση, ἐσσούνται; Hom. ἔσεται.

*Subj.* Ionic εῷ, &c., ἔωσι; Hom. also εἶω.

*Opt.* Ionic εῖσις, εἶσι.

*Imper.* Hom. ἔσ-σο (the regular form, § 116, 1).

*Inf.* Hom. ἔμμεναι, ἔμμεναι, ἔμμεν; Dor. ἦμεν or εἶμεν; Lyric ἔμμεν.

*Partic.* Ionic ἐών, ἐούσα, ἐόν.



II. *Εἶμι* (stem *ἱ-*, Latin *i-re*), *go*.

## PRESENT.

	Indicative.	Subjunctive.	Optative.	Imperative.
Sing.	1. εἶμι	ἴω	λοιήν (λοιμι)	
	2. εἶ	ἴης	λοις	ἴθι
	3. εἶσι	ἴη	λοι	ἴτω
Dual	2. ἴτον	ἴητον	λοιτον	ἴτον
	3. ἴτον	ἴητον	λοιτήν	ἴτων
Plur.	1. ἴμεν	ἴμεν	λοιμεν	
	2. ἴτε	ἴητε	λοιτε	ἴτε
	3. ἴσσι	ἴωσι	λοιεν	ἴωσαν or ἴόντων

*Infinitive.* ἰέναι.*Partic.* ἰών, ἰούσα, ἰόν,  
gen. ἰόντος, ἰούσης, &c.

## IMPERFECT.

Sing.	Dual.	Plural.
1. ἦεν or ἦα		ἦαμεν or ἦμεν
2. ἦες or ἦασθα	ἦετον or ἦτον	ἦατε or ἦτε
3. ἦα or ἦαν	ἦέτην or ἦτην	ἦσαν or ἦσαν

*Verb. Adj.* ἰρός, ἰρίον, ἰητίον.

Future εἰσομαι and aorist εἰσάμην (or εἰσάμην) are Homeric.

NOTE 1. In compounds the participle has the accent of the simple form; as παρίων, παριούσα, παριόντος, παριούσι. (See I. Note 1.)

NOTE 2. The present εἶμι generally has a future sense, *shall go*, taking the place of a future of ἔρχομαι, whose future ἐλεύσομαι is not often used in Attic prose.NOTE 3. DIALECTS. *Pres. Ind.* Hom. εἶσθα for εἶ. *Imperf.* Hom. ἦια, ἦιον (in 1 pers. sing.); ἦιε, ἦε, ἦε (in 3 pers.); ἦτην (in dual); ἦομεν, ἦιον, ἦισαν (ἦσαν), ἦσαν (in plural). Hdt. ἦια, ἦιε, ἦισαν.*Subj.* Hom. ἴησθα, ἴησι. *Opt.* Hom. ἰέη (for ἴω). *Inf.* Hom. ἴμεναι, or ἴ-μεν (for ἰ-έναι), rarely ἴμμεναι.

## III. "Ιημι (stem ἐ-), send.

(Fut. ἥσω, Aor. ἦκα, Perf. εἶκα, Perf. Pass. and Mid. ἦκα; Aor. Pass. εἶθην).

## ACTIVE.

## Present.

*Indic.* ἡμι, inflected like τίθημι; but 3 pers. plur. ἰᾶσι.

*Subj.* ἰῶ, ἰῆς, ἰῆ, &c. *Opt.* ἰείην, ἰείης, ἰείη, &c. (See N. 1.)

*Imper.* ἰε, ἰέτω, &c. *Inf.* ἰέναι. *Partic.* ἰείς.

## Imperfect.

ἰεν, ἰεις, ἰε; ἰετον, ἰέτην; ἰεμεν, ἰετε, ἰεσαν. Also ἡν (in ἡφείην, § 105, 1, N. 3), and ἦ (Hom.). See ἀφείμι.

## Future.

ἥσω, ἥσεις, ἥσει, &c., regular.

## First Aorist.

ἦκα, ἦκας, ἦκε, &c., only in indicative.

## Perfect (in compos.).

εἶκα, εἶκας, εἶκε, &c.

## Second Aorist (generally in compos.).

*Indic.* No singular: Dual, εἶτον, εἶτην: Plur. εἶμεν, εἶτε, εἶσαν.

*Subj.* ᾶ, ᾶς, ᾶ; ᾶτον, ᾶτον; ᾶμεν, ᾶτε, ᾶσι.

*Opt.* εἶην, εἶης, εἶη; εἶητον, εἶήτην; εἶημεν or εἶμεν, εἶητε or εἶτε, εἶησαν or εἶεν.

*Imper.* ἔς, ἔτω; ἔρον, ἔρων; ἔτε, ἔτωσαν or ἔντων.

*Inf.* εἶναι. *Partic.* εἶς, εἶσα, ἔν.

## PASSIVE AND MIDDLE.

## Present.

*Indic.* ἰεμαι. *Subj.* ἰῶμαι. *Opt.* ἰείμην. *Imper.* ἴεο or ἴου. *Inf.* ἴεσθαι. *Partic.* ἰέμενος. (All regular like τίθεμαι, &c.)

*Imperfect.*

ἔμην, inflected regularly like ἐπιθέμην.

*Fut. Middle (in compos.).*      *First Aorist Middle (in compos.)*

ἥσομαι, &c.      ἠκάμην (only in Indic.).

*Perfect and Pluperfect (in compos.).*

*Perf. Ind.* εἰμαι. *Imperat.* εἶσθω. *Inf.* εἶσθαι. *Partic.* εἰμένος.

*Plurp.* εἶμην, εἶσο, εἶτο, &c.

*Second Aorist Middle (generally in compos.).*

*Ind.* εἶμην, εἶσο, εἶτο; εἶσθον, εἶσθην; εἶμεθα, εἶσθε, εἶντο.

*Subj.* ὦμαι, ᾗ, ᾗται; ἥσθον; ὠμεθα, ᾗσθε, ὦνται.

*Opt.* εἶμην, εἶο, εἶτο; εἶσθον, εἶσθην; εἶμεθα, εἶσθε, εἶντο.  
(See N. 1.)

*Imper.* οὐ, ἔσθω; ἔσθον, ἔσθων; ἔσθε, ἔσθωσαν or ἔσθων.

*Infinit.* ἔσθαι.      *Partic.* ἔμενος.

*Aorist Passive (in compos.).*

*Ind.* εἶθην (augmented). *Subj.* ἐθῶ. *Part.* ἐθείς.

*Future Passive (in compos.).*

*Verb. Adj.*

ἐθήσομαι, &c.

ἐτός, ἐτέος.

NOTE 1. The optatives ἀφίοιτε and ἀφίοιεν, for ἀφιεῖτε and ἀφιεῖεν, and πρόοιτο, πρόοισθε, and πρόοιυντο (also accented προοῖτο, &c.), for προεῖτο, προεῖσθε, and προεῖντο, sometimes occur. For similar forms of τίθημι, see § 122, N. 1.

NOTE 2. DIALECTS. Hom. aor. ἔηκα for ἦκα; ἔμεν for εἶναι; ἔσαν, ἔμην, ἔντο, &c., by omission of augment, for εἶσαν, εἶμην, εἶντο, &c., in indicative. In ἀνίημι, Hom. fut. ἀνέσω.

#### IV. Φημί (stem φᾱ-), say.

*Present.*

*Indic.* φημί, φῆς, φησί; φᾶτόν, φατόν; φᾶμέν, φᾶτέ, φᾶσι.

*Subj.* φῶ, φῆς, φῆ, &c. *Opt.* φαίην, φαίης, φαίη, &c.

*Imper.* φάθι or φαθί, φάτω; φάτον, φάτων, &c.

*Infinit.* φάναι. *Partic.* (not Attic) φάς, φῶσα, φάν; gen. φάντος, φάσσης, &c. (§ 25, 3, N. 2).

*Imperfect.*

ἔφην, ἔφησθα or ἔφης, ἔφη; ἔφατον, ἐφάτην; ἔφαμεν, ἔφατε, ἔφασαν.

*Future.**Aorist.*

φήσω, φήσῃς, φήσῳν. ἔφησα, φήσω, φήσαιμι, φήσαι, φήσας.

*Verbal Adj.* φατός, φατέος.

A perfect passive imperative πεφάσθω occurs, with participle πεφασμένος.

NOTE 1. DIALECTS. *Pres. Ind.* Doric φᾶμί, φᾶτί, φᾶντί; Hom. φῆσθα for φῆς. *Inf.* poet. φάμεν. *Impf.* Hom. φῆν, φῆς or φῆσθα, φῆ (Doric ἔφα and φᾶ), ἔφαν and φάν (for ἔφασαν and φάσαν). *Aor.* Doric φᾶσε for ἔφησε.

NOTE 2. Homer has some middle forms of φημί; *pres. imperat.* φάο, φάσθω, φάσθε; *inf.* φάσθαι; *partic.* φάμενος; *imperfect* ἐφάμην or φάμην, ἔφατο or φάτο, ἔφαντο and φάντο. Doric *ful.* φᾶσομαι. These all have an active sense.

## V. \*Ημαι (stem ἦσ-), sit.

(Chiefly poetic in simple form: in Attic prose καθ-ημαι is generally used.)

*Present (with form of Perfect).*

*Ind.* ἦμαι, ἦσαι, ἦσται; ἦσθον; ἦμεθα, ἦσθε, ἦνται. *Imperat.* ἦσο, ἦσθω, &c. *Inf.* ἦσθαι. *Partic.* ἦμενος.

*Imperfect (with form of Pluperfect).*

ἦμην, ἦσο, ἦστο; ἦσθον, ἦσθην; ἦμεθα, ἦσθε, ἦντο.

Κάθημαι is thus inflected:—

*Present.*

*Ind.* κάθημαι, κάθησαι, κάθηται (not καθ-ησται); κάθησθον; κάθημεθα, κάθησθε, κάθηνται. *Subj.* καθῶμαι, καθῆ, καθήται, &c. *Opt.* καθοίμην, καθοίω, καθοίτο, &c. *Imperat.* κάθησο (in comedy, κάθου), καθήσθω, &c. *Inf.* καθήσθαι. *Partic.* καθήμενος.

*Imperfect.*

ἐκυθήμην, ἐκάθησο, ἐκάθητο, &c., also καθήμην, καθῆσο, καθῆστο and καθήτο, &c.

NOTE. DIALECTS. Homer has ἔαται and εἵαται (for ἦνται), ἔατο and εἵατο (for ἦντο). Hdt. has κάτησαι, κατήστο, κατέαται, κατέατο, and ἐκατέατο.

VI. *Κεῖμαι* (stem *κει-*, *κε-*), *lie*.

*Present* (with form of *Perfect*). *Indic.* κείμει, κείσθαι, κείται; κείσθον; κείμεθα, κείσθε, κύνται. *Subj. and Opt.* These forms occur: κήται, δια-κέρσθε, κείοιτο, προσ-κείοντο. *Imper.* κείσο, κείσθω, &c. *Infin.* κείσθαι. *Partic.* κείμενος.

*Imperf.* ἐκείμεν, ἔκεισο, ἔκειτο; ἔκεισθον, ἐκείσθην; ἐκείμεθα, ἔκεισθε, ἔκειντο.

*Future.* κείσομαι, regular.

NOTE. DIALECTS. Homer has κέαται, κείαται, and κέονται, for κύνται; κέσκετο for ἔκειτο; κέατο and κείατο for ἔκειντο; subj. κήται. Hdt. has κέεται, κέεσθαι, and ἐκέετο, for κείται, &c.; and always κέαται and ἐκέατο for κύνται and ἔκειντο.

VII. *Οἶδα* (stem *ιδ-*), *know*.

(*Οἶδα* is a second perfect of the stem *ιδ-*: see *εἶδον* in Catalogue and § 125, 4).

## SECOND PERFECT.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i>
Sing.	1. οἶδα	εἰδῶ	εἰδαίην	
	2. οἶσθα	εἰδῆς	εἰδαίης	ἴσθι
	3. οἶδε	εἰδῇ	εἰδαίη	ἴτω
Dual	2. ἴστων	&c.	&c.	ἴστων
	3. ἴστων	regular.	regular	ἴτων
Plur.	1. ἴσμεν			
	2. ἴσθε			ἴσθε
	3. ἴδωσι			ἴτωσαν

*Infinitive.* εἰδέναι.

*Participle.* εἰδώς, εἰδυῖα, εἰδός,  
gen. εἰδώρος, εἰδυίας (§ 68).

## SECOND PLUPERFECT.

<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1. ᾔδαν or ᾔδη.		ᾔδαμεν or ᾔσμεν
2. ᾔδεισθα or ᾔδησθα ᾔδεις or ᾔδης	ᾔδατον or ᾔστον	ᾔδατε or ᾔστε
3. ᾔδα(ν) or ᾔδη	ᾔδέτην or ᾔστην	ᾔδεσαν or ᾔσαν

*Future.* εἶσομαι, &c., regular.

*Verbal Adj.* ἰστέον.

NOTE. The Ionic occasionally has the regular forms οἶδας, οἶδαμεν, οἶδασι; and very often ἴδμεν for ἴσμεν. Ionic *ful.* εἰδήσω (rare in Attic).

Ionic ᾔδεα, ᾔδεε, ᾔδέατε, Hom. ᾔειδης, ᾔείδη, ἴσαν, in pluperfect. The Attic poets have ᾔδεμεν and ᾔδετε (like ᾔδεσαν).

Hom. εἶδομεν, &c. for εἶδῶμεν in subj.; ἴδμεναι and ἴδμεν in infin.; ἰδυῖα for εἰδυῖα in the participle.

Aeolic ἴττω for ἴστω in imperative.

Doric ἴσαντι for ἴσασι: see ἴσασα.

## PART III.

### FORMATION OF WORDS.

§ 128. 1. (*Simple and Compound Words.*) A *simple* word is formed from a single stem; as λόγος (stem λεγ-), *speech*, γράφω (γραφ-), *write*. A *compound* word is formed by combining two or more stems; as λογο-γράφος (λογο-, γραφ-), *writer of speeches*.

2. (*Verbals and Denominatives.*) (a) When a noun or adjective is formed directly from a root (§ 32, Note), or from a stem which appears as the stem of a verb, it is called a *verbal* or *primitive*; as ἀρχή (stem ἀρχα-), *beginning*, formed from ἀρχ-, stem of ἄρχω; γραφεύς (γραφευ-), *writer*, γραφίς (γραφιδ-), *style* (for writing), γραμμή (γραμμα- for γραφ-μα), *line*, (§ 3, N. 2), γράμμα (γραμματ-), *written document*, γραφικός (γραφικο-), *able to write*, all from γραφ-, stem of γράφω, *write*; ποιητής, *poet (maker)*, ποίη-σις, *poesy*, ποίη-μα, *poem*, ποιη-τικός, *able to make*, from ποιε-, stem of ποίεω, *make*: so δίκη (δικα-), *justice*, from the root δικ-, κακός, *bad*, from κακ-. See § 128, 3.

(b) When a noun, adjective, or verb is formed from the stem of a noun or adjective, it is called a *denominative* or *derivative*; as βασιλεία, *kingdom*, from βασιλε(ν)- (§ 53, 3, N. 1); ἀρχαῖος, *ancient*, from ἀρχα- (stem of ἀρχή); δικαιοσύνη, *justice*, from δικαιο-; τιμά-ω, *honor*, from τιμα-, stem of the noun τιμή.

NOTE. The name *verbal* is applied to the primitive words in (a) because generally their root or stem actually occurs as a verb stem. This, however, does not show that the noun (or adjective) is *derived from the verb*, but merely that both have the same root or stem.<sup>1</sup> The name applies even to nouns or adjectives derived from a verb stem which is itself derived from a noun stem (2, b); as *αὐλητής*, *flute-player*, from *αὐλε-*, the stem of *αὐλέω*, *play the flute*; the latter, however, is formed from the stem of *αὐλό-ς*, *flute* (§ 130, N. 2).

3. (*Suffixes*.) Roots or stems are developed into new stems by the addition of syllables (not themselves stems) called *suffixes*. Thus in § 128, 2, final *α-* in *ἀρχα-*, *εν-* in *γραφεν-*, *ιδ-* in *γραφιδ-*, *μα-* in *γραμμα-*, *ματ-* in *γραμματ-*, *ικο-* in *γραφικο-*, &c. are suffixes.

NOTE 1. Rarely a noun stem has no suffix, and is identical with the verb stem; as in *φύλαξ*, a *guard*, from stem *φυλακ-*, seen also in *φυλάσσω*, *I guard* (§ 108, IV.).

NOTE 2. The final consonant of a stem is subject to the same euphonic changes before a suffix as before an ending (§ 16); as in *γράμ-μα* for *γραφ-μα* (§ 16, 3), *λέξις* for *λεγ-σις* (§ 16, 2), *δικασ-τής* for *δικαδ-της* (§ 16, 1).

NOTE 3. A final vowel of the stem may be contracted with a vowel of the suffix; as in *ἀρχαῖος*, *ancient*, from *ἀρχα-* and *ιω-ς* (§ 129, 12). But such a vowel is sometimes dropped, as in *οὐράν-ιος*, *heavenly*, from *οὐρανο-* and *ιω-ς*, *βασιλ-ικός*, *kingly*, from *βασιλε(ν)-* and *ικο-ς*. The vowel is sometimes changed; especially from *ο* to *ε* in denominative verbs (§ 130, N. 2), as in *οικέ-ω*, *dwell* (*οἶκο-ς*, *house*),—cf. *οικέ-της*, *house-servant*, and *οικεῖος* (*οἶκε-ιος*, § 129, 12), *domestic*;—sometimes from *α* to *ω*, as in *στρατιώ-της*, *soldier* (*στρατια-*), *Σικελιώ-της*, *Sicilian* (*Σικελια-*).

NOTE 4. Many vowel stems (especially verb stems) lengthen their final vowel before a consonant of the suffix, as in verbs (§ 109, 1); as *ποίη-μα*, *ποίη-σις*, *ποιη-τικός*, *ποιη-τής*, from *ποιε-*. Many add *σ* before *μ* and *τ* of a suffix, as in the perfect and aorist passive (§ 109, 2); as *κελευ-σ-τής*, *commander*, *κέλευ-σ-μα*, *command*, from *κελευ-* (*κελεύω*), *κεκέλευ-σ-μαι*.

NOTE 5. In many verbal nouns and adjectives, especially those in *ος* and *η*, the interior vowel of the stem is lengthened or otherwise modified, as it is in the second perfect (§ 109, 3). A change of *ε* to *ο* is especially common. Thus *λήθη*, *forgetfulness*, from *λάθ-* (cf. *λέληθα*); *γόνος*, *offspring*, from *γεν-* (cf. *γένονα*); *λοιπός*, *remaining*, from *λιπ-* (cf. *λέλοιπα*); *στοργή*, *affection*, from *στεργ-* (cf. *ἐστοργα*); *πομπή*, *sending*, from *πεμπ-* (cf. *πέπομφα*, § 109, 3, N. 2); *τρόπος*, *turn*, from *τρεπ-*; *φλόξ*, *flame*, gen. *φλογος*, from *φλεγ-*. So also in adverbs; see *συλ-λήθ-δην*, § 129, 18, (b).

<sup>1</sup> The root *γραφ-* contains only the general idea *write*, not as yet developed into a noun, adjective, or verb. By adding *α* it becomes *γραφα-*, the stem of the noun *γραφή*, a *writing*, which stem is modified by case-endings to *γραφα-ι*, *γραφά-ς*, &c. (§ 45, 2, Note). By adding *ο* or *ε* (the so-called *connecting vowel*, § 112, 4) it is developed into *γραφο(ε)-*, the full form of the present stem of the verb *γράφω*, *write*, which is modified by personal endings to *γράφω-μεν*, *we write*, *γράφε-τε*, *you write*, &c.



## FORMATION OF SIMPLE WORDS.

## I. — NOUNS, ADJECTIVES, AND ADVERBS.

§ 129. The chief suffixes by which the stems of nouns, adjectives, and adverbs are formed are as follows: —

## NOUNS.

1. The simplest and most common suffixes are *ο-* (nom. *ος* or *ον*) and *α-* (nom. *α* or *η*). Nouns thus formed have a great variety of meanings; as *λόγος* (*λογ-ο-*), *speech*, from *λεγ-* (stem of *λέγω*, § 128, 3, N. 5); *μάχη* (*μαχ-α-*), *battle*, from *μαχ-* (stem of *μάχομαι*, *fight*); *τρόπος*, *turn*, from *τρεπ-* (stem of *τρέπω*, *turn*); *στολος*, *expedition*, *στολή*, *equipment*, from *στελ-* (stem of *στέλλω*, *send*).

2. (*Agent*.) The following suffixes denote the *agent* in verbals, and the person concerned with anything in denominatives: —

(*a*) *ευ-* (nom. *εύς*): *γραφ-εύς*, *writer*, from *γραφ-* (*γράφω*); *γον-εύς*, *parent*, from *γεν-*; *ιππ-εύς*, *horseman*, from *ιππο-* (*ἵππος*); *πορθμ-εύς*, *ferryman* (*πορθμός*, *ferry*). See § 128, 3, Notes 3 and 5.

NOTE. A few nouns in *ευς* have feminines in *ειᾶ* (with recessive accent, § 25, 1, N.); as *βασίλεια*, *queen* (cf. 3, N. 2).

(*b*) *τηρ-* (nom. *τήρ*): *σωτήρ*, *saviour*, from *σω-* (*σώω*, *σώζω*, *save*).

*τορ-* (nom. *τωρ*): *ρήτωρ*, *orator*, from *ρε-* (*ῥέω*, *ῥώω*, *shall say*).

*τα-* (nom. *της*): *ποιητής*, *poet (maker)*, from *ποιε-* (*ποιέω*); *ὀρχησττής*, *dancer*, from *ὀρχε-* (*ὀρχέομαι*, *dance*); *ἵπποτης*, *horseman*, from *ἵππο-* (*ἵππος*, *horse*).

To these correspond the following feminine forms: —

*ταρα-* (nom. *τειρά*): *σώτειρα*, *fem. of σωτήρ*.

*τρια-* (nom. *τριᾶ*): *ποιήτρια*, *poetess*; *ὀρχήστρια*, *dancing-girl*.

*τριδ-* (nom. *τρῖς*): *ὀρχηστρίς*, *dancing-girl*, *gen. -ίδος*.

*τιδ-* (nom. *τις*): *προφήτις*, *prophetess*; *οἰκέτις*, *female servant*.

NOTE. Verbals in *τηρ* and *τρῖς* are oxytone: those in *τωρ*, *τρια*, and *τειρα* have recessive accent (§ 25, 1, N.).

3. (*Action*.) These suffixes denote *action* (in verbals only): —

*τι-* (nom. *τις*, *fem.*): *πίς-τις*, *belief*, from *πιθ-* (*πείθω*, *believe*).

*σι-* (nom. *σις*, *fem.*): *λύ-σις*, *loosing*, from *λυ-* (*λύω*).

*σια-* (nom. *σιᾶ*, *fem.*); *δοκιμα-σία*, *testing*, (*δοκιμάζω*, *test*).

*μο-* (nom. *μός*, *masc.*): *σπασ-μός*, *spasm* (*σπάω*, *draw*, § 128, 3, N. 4).

NOTE 1. The suffix *μα-* (nom. *μη*, fem.) has the same force as simple *α-* (§ 129, 1); as *γνώμη*, *knowledge* (*γνο-*), *τόλμη*, *daring* (*τολμα-*), *ὄδμη*, *odor* (*ὄζω*, *ὄδ-*).

NOTE 2. From stems in *ev* (*εF*) of verbs in *εω* come nouns in *εια* denoting action; as *βασιλεια*, *kingly power, kingdom*, *παιδεια*, *education* (cf. 2, *α*, Note).

4. (*Result.*) These suffixes denote the *result* of an action (in verbals only):—

*ματ-* (nom. *μα*, neut.): *πράγ-μα*, *thing, act*, from *πράγ-* (*πράσσω*, *do*); *ῥήμα*, *saying (thing said)*, from *ῥε-* (fut. *ῥῶ*); *τμή-μα*, *section*, gen. *τμήματος*, from *τεμ-*, *τεμ-* (*τέμνω*, *cut*).

*εσ-* (nom. *ος*, neut.): *λάχος* (*λαχεσ-*), *lot*, from *λαχ-* (*λαγχάνω*, *gain by lot*); *ἔθος* (*έθεσ-*), *custom*, from *έθ-* (*είωθα*, *am accustomed*); *γένος* (*γενεσ-*), *race*, from *γεν-* (*γέγονα*, § 128, 3, N. 5).

NOTE. Denominatives in *ος* (stem in *εσ-*), denote *quality* (see 7).

5. (*Means or Instrument.*) This is denoted by

*τρο-* (nom. *τρον*, Latin *trum*): *ἄρο-τρον*, *plough, aratrum*, from *ἄρο-* (*ἄρώω*, *plough*); *λύ-τρον*, *ransom*, from *λυ-* (*λύω*); *λου-τρον*, *bath*, from *λου-* (*λούω*, *wash*).

NOTE. The feminine in *τρα* sometimes denotes an *instrument*, as *χύτρα*, *earthen pot*, from *χυ-* (*χέω*, *pour*); *ξύ-σ-τρα*, *scraper*, from *ξύ-* (*ξύω*, *scrape*); sometimes other relations, e.g. *place*, as *παλαι-σ-τρα*, *place for wrestling*, from *παλαι-* (*παλαίω*, *wrestle*, § 109, 2).

6. (*Place.*) This is denoted by these suffixes:—

*τηριο-* (nom. *τήριον*, only verbals): *δικασ-τήριον*, *court-house*, from *δικαδ-* (*δικάζω*, *judge*).

*ειο-* (nom. *εῖον*, only denom.): *κουρείον*, *barber's shop*, from *κουρεύ-ς*, *barber*; *σο λογ-εῖον* (*λόγος*), *speaking-place*, *Μουσ-εῖον* (*Μοῦσα*), *haunt of the Muses*.

*ων-* (nom. *ὦν*, masc., only denom.): *ἀνδρῶν*, *men's apartment*, from *ἀνήρ*, gen. *ἀνδρ-ός*, *μια*; *ἀμπελῶν*, *vineyard*, from *ἀμπελος*, *vine*.

7. (*Quality.*) Nouns denoting *quality* are formed from adjective stems by these suffixes:—

*τητ-* (nom. *της*, fem.): *νεό-της* (*νεοτητ-*), *youth*, from *νέο-ς*, *young*; *ισό-της* (*ισοτητ-*), *equality*, from *ἴσο-ς*, *equal* (cf. Latin *veritas*, gen. *veritātis*, *virtus*, gen. *vir-tūtis*).

*συνα-* (nom. *σύνη*, fem.): *δικαιο-σύνη*, *justice*, from *δικαιο-ς*, *just*; *σωφρο-σύνη*, *continence*, from *σώφρων* (*σωφρον-*), *continent*.

*ια-* (nom. *ια*, fem.): *σοφ-ια*, *wisdom* (*σοφός*), *κακία*, *vice* (*κακός*), *ἀλήθεια*, *truth*, from *ἀληθεσ-* (*ἀληθής*, *true*). See Note.

*εσ-* (nom. *ος*, neut. 3 decl.): *τάχ-ος*, *speed* (*ταχύς*, *swift*), *βάρ-ος*, *weight* (*βαρύς*, *heavy*). See § 128, 3, N. 3; § 129, 1, Note.

NOTE. Adjective stems in *εσ-* drop *σ* (§ 16. 4. N.), and those in *οο* drop *ο* before the suffix *ια*; as in *ἀλήθεια* (above), and *εὐνοια*, *good-will*, from *εὐνοο-ς*, *eunous*.

8. (*Diminutives*). These are formed from noun stems by the following suffixes:—

*ιο-* (nom. *ιον*, neut.): *παιδ-ιον*, *little child*, from *παιδ-* (*παῖς*, *child*); *κηπ-ιον*, *little garden* (*κήπος*). Sometimes also *ιο-*, *αριο-*, *υδριο-*, *υλλιο-* (all with nom. in *ιον*); *οἰκ-ιδιον*, *little house* (*οἶκος*); *παιδ-άρτιον*, *little child*; *μελ-ύδριον*, *little song* (*μέλος*); *ἐπ-ύλλιον*, *little verse*, *versicle*, Latin *versiculus* (*ἔπος*). Here final *εσ-* of the stem is dropped.

*ισκο-* (nom. *ισκος*, masc.) and *ισκα-* (nom. *ισκη*, fem.): *παιδίσκος*, *young boy*, *παιδίσκη*, *young girl*; *σο νεανίσκος*, *νεανίσκη*.

NOTE. Diminutives sometimes express *endearment*, and sometimes *contempt*; as *πατρίδιον*, *παπα* (*πατήρ*, *father*), *Σωκρατίδιον*, *Εὐριπίδιον*.

9. (*Patronymics*). These denote *descent* from a parent or ancestor (generally a father), and are formed from proper names by the following suffixes:—

*δα-* (nom. *δης*, masc. parox.) and *δ-* (nom. *ς* for *δς*, fem. oxytone); after a consonant *δα-* and *δ-* (nom. *ιδης* and *ις*).

(a) Stems of the first declension (in *α*) add *δα-* and *δ-* directly; as *Βορεά-δης*, *son of Boreas*, and *Βορεά-ς*, gen. *Βορεά-δος*, *daughter of Boreas*, from *Βορέας*, *Boreas*.

(b) Stems of the second declension drop the final *ο* and add *δα-* and *δ-*; as *Πριαμ-ίδης*, *son of Priam*; *Πριαμ-ίς*, gen. *Πριαμίδος*, *daughter of Priam*, from *Πρίαμος*. Except those in *ιο-*, which change *ο* to *α*, making nominatives in *ιάδης* and *ιάς*; as *Θεστιιάδης* and *Θεστιάς*, *son and daughter of Thestius* (*Θέστιο-ς*).

(c) Stems of the third declension add *δα-* and *δ-*, those in *ευ* dropping *υ* before *ι*; as *Κεκροπ-ίδης*, *son (or descendant) of Cecrops*, *Κεκροπ-ίς*, gen. *ιδος*, *daughter of Cecrops*, from *Κέκροψ*, gen. *Κέκροπος*; *Ἀτρείδης* (Hom. *Ἀτρείδης*), *son of Atreus*, from *Ἀτρεύς*, gen. *Ἀτρέως*; *Πηλείδης* (Hom. *Πηλείδης*), *son of Peleus*, from *Πηλεύς*, gen. *Πηλέως*, Hom. also *Πηληιάδης*, as if from a form *Πηλήιος* (b).

NOTE. Occasionally patronymics are formed by the suffix *των-* or *ων-* (nom. *των*); as *Κρονίων*, gen. *Κρονίωνος* or *Κρονίωνός* (to suit the metre), *son of Kronos* (*Κρόνο-ς*).

10. (*Gentiles*). These designate a person as belonging to some country or town, and are formed by the following suffixes:—

*ευ-* (nom. *εύς*, masc.): *Ἐρετριεύς*, *Eretrian* (*Ἐρετρία*); *Μεγαρεύς*, *Megarian* (*Μέγαρα*, pl.); *Κολωνεύς*, of *Colonos* (*Κολωνός*).

*τα-* (nom. *της*, masc. parox.): *Τεγεά-της*, of *Tegea* (*Τεγέα*), *Ἠπειρώ-της*, of *Epirus* (*Ἠπειρος*), *Σικελιώ-της*, *Sicilian* (*Σικελία*). See § 128, 3, N. 3.

NOTE. Feminine stems in *ιδ-* (nom. *ις*, gen. *ιδος*) correspond to masculines in *ευ-*; as *Μεγαρίς*, *Megarian woman*; and feminines in *τιδ-* (nom. *τις*, gen. *τιδος*), to masculines in *τα-*, as *Σικελιώ-τις*, *Sicilian woman*.

## ADJECTIVES.

11. The simplest suffixes by which adjectives (like nouns) are formed from roots or stems are *ο-* and *α-* (nom. masc. *ος*; fem. *η*, *α*, or *ος*; neut. *ον*): *σοφ-ός*, *σοφή*, *σοφόν*, *wise*; *κακ-ός*, *bad*; *λοιπ-ός*, *remaining* (*λοιπ-*, *λοιπ-*, § 128, 3, N. 5).

12. Adjectives signifying *belonging* or *related* in any way to a person or thing are formed from noun stems by the suffix *ω-* (nom. *ως*): *οὐράν-ιος*, *heavenly* (*οὐρανός*), *οἰκείος*, *domestic* (see § 128, 3, N. 3), *δίκαιος*, *just* (*δικα-*), *Ἀθηναίος*, *Athenian* (*Ἀθῆναι*, stem *Ἀθηνα-*).

13. (a) Verbals denoting *ability* or *fitness* are formed by *ικο-* (nom. *ικός*), sometimes *τικο-* (*τικός*): *ἀρχ-ικός*, *fit to rule* (*ἀρχω*), *γραφικός*, *capable of writing or painting* (*γράφω*), *βουλευ-τικός*, *able to advise* (*βουλεύω*), *πρακ-τικός*, *fit for action* (*practical*), from *πραγ-* (*πράσσω*).

(b) Denominatives thus formed denote *relation*, like adjectives in *ιος* (12); *πολεμ-ικός*, *of war, warlike* (*πόλεμος*), *βασιλ-ικός*, *kingly* (*βασιλεύς*), *φυσικός*, *natural* (*φύσις*).

14. Adjectives denoting *material* are formed by *ινο-* (nom. *ινος*, proparox.), as *λίθ-ινος*, *of stone* (*λίθος*);—and *εο-* (nom. *εος*, contr. *ούς*), as *χρυσέος*, *χρυσούς*, *golden* (*χρυσός*).

NOTE. Adjectives in *ωός* (oxytone) denote *time*, as *ἐαρινός*, *vernal* (*ἐαρ, spring*), *νυκτερινός*, *by night* (*νύξ, night, νύκτερος, by night*).

15. Those denoting *fulness* (chiefly poetic) are formed by *εντ-* (nom. *εις*, *εσσα*, *εν*); *χαρίεις*, *graceful* (*χάρις*), gen. *χαρίεντος*; *ὕληεις*, *woody*; Latin *gratiosus, silvossus*.

16. Inclination or tendency is expressed by *μον-* (nom. *μων*, *μον*); *μνήμων*, *mindful* (*μνήμη, memory*), *τλήμων*, *enduring* (*τλάω, endure*), *ἐπιλήσμων*, *forgetful* (*λαθ-, λανθάνω*).

17. Other adjectives with various meanings are formed by various suffixes besides the simple *ο-* (11), as *νο-*, *λο*, *ρο-*, *μο-*, or *σιμο-*, all with nom. in *ος*; *εο-* with nom. in *ης*, *ες*. Some of these are distinguished by an active or a passive meaning; as *δειλός*, *timid*, *δεινός*, *terrible*, (*δει-*, *fear*); sometimes the same adjective has both senses; as *φοβερός*, *frightful* and *afraid*.

Adjectives in *ης* are generally compounds (§ 131, 6); a few are simple, as *ψευδ-ής*, *false*.

NOTE. For verbal adjective in *τος* and *τεος*, see § 117, 3.

## ADVERBS.

18. Most adverbs are formed from adjectives, as is explained in §§ 74, 75.

Adverbs may be formed also from the stems of nouns or verbs by the following suffixes:—

(a) δόν (or δά), ηδόν: ἀνα-φαν-δόν, *openly* (ἀνα-φαίνω, φαν-), poet. also ἀναφανδά; κυν-ηδόν, *like a dog* (κύων, gen. κυνός).

(b) δην or άδην: κρύβ-δην, *secretly* (κρύπτω, *conceal*); συλλήβ-δην, *collectively* (συλλαμβάνω, λάβ-, § 128, 3, N. 5); σπορ-άδην, *scatteredly* (σπείρω, *sow, scatter*, stem σπερ-); ἀνέ-δην, *profusely* (ἀν-ίημι, *let out*, stem έ-).

(c) τί: ὀνομασ-τί, *by name* (ὀνομάζω, § 16, 1); ἑλληνισ-τί, *in Greek* (ἐλληνίζω).

See also the local endings θι,θεν, δε, &c., § 61.

## II. DENOMINATIVE VERBS.

§ 130. A verb whose stem is derived from the stem of a noun or adjective is called a *denominative* (§ 128, 2, b). The following are the principal terminations of such verbs in the present indicative active:—

1. άω (stem in α-): τιμάω, *honor*, from noun τιμή (τιμα-), *honor*.
2. εω (ε-): ἀριθμέω, *count*, from ἀριθμός, *number* (Note 2).
3. οω (ο-): μισθόω, *let for hire*, from μισθός, *pay*.
4. ευω (ευ-): βασιλεύω, *be king*, from βασιλεύς, *king*.
5. αξω (αδ-): δικάζω, *judge*, from δίκη (δικα-), *justice*.
6. ιζω (ιδ-): ἐλπίζω, *hope*, from ἐλπίς (ελπιδ-), *hope*.
7. αινω (αν-): σημαίνω, *signify*, from σήμα (σηματ-), *sign*.
8. υνω (υν-): ἡδύνω, *sweeten*, from ἡδύς, *sweet*.

For the relations of the present to the simple stem, see § 108.

NOTE 1. *Desiderative* verbs, expressing a *desire* to do anything, are sometimes formed from other verbs and from nouns by the ending σεω (stem in σει-), sometimes αω or ιαω (α- or ια-); as δρα-σειω, *desire to do* (δρά-ω); γελα-σειω, *desire to laugh* (γελά-ω); φον-άω, *be blood-thirsty* (φόνος); κλαυ-σ-ιάω, *desire to weep* (κλαίω, stem κλαυ-), § 128, 3, N. 4.

NOTE 2. The final letter or syllable of the stem from which a denominative verb is formed is specially subject to modification (§ 128, 3, N. 3). Thus many verbs in εω come from stems in ο, as φιλέ-ω, *love* (φιλο-ς). Some come from stems in -εσ (§ 52, 1), dropping εσ; as εὐτυχέω, *be fortunate*, from εὐτυχής (εὐτυχες-), *fortunate*.

NOTE 3. Verbs formed from the same noun stem with different endings sometimes have different meanings; as πολεμέω and (poetic) πολεμίζω, *make war*, πολεμῶ, *make hostile*, both from πόλεμο-*s*, *war*; δουλῶ, *en-slave*, δουλεύω, *be a slave*, from δούλο-*s*, *slave*.

## COMPOUND WORDS.

§ 131. In a compound word we have to consider (a) the first part of the compound, (b) the last part, and (c) the meaning of the whole.

REMARK. The modifications which are necessary when a compound consists of more than two parts will suggest themselves at once.

### (A.) FIRST PART OF A COMPOUND WORD.

1. When the first part of a compound is a noun or adjective, only its stem appears in the compound.

Before a consonant, stems of the first declension generally change final *α* to *ο*; those of the second declension retain *ο*; and those of the third add *ο*. Before a vowel, stems of the first and second declensions drop *α* or *ο*. *E.g.*

Θαλασσο-κράτωρ (θαλασσα-), *ruler of the sea*, χορο-διδάσκαλος (χορο-), *chorus-leader*, παιδο-τρίβης (παιδ-), *trainer of boys* (in gymnastics), κεφαλ-αλγής (κεφαλα-), *causing headache*, χορ-ηγός (χορο-), (orig.) *chorus-director*; so ιχθυο-φάγος (ιχθυ-), *fish-eater*, φυσιο-λόγος, *enquiring into nature*.

NOTE. There are many exceptions. Sometimes *η* takes the place of *ο*; as χοη-φόρος (χοή, *libation*), *bringer of libations*, ελαφη-βόλος (ἐλαφο-*s*), *deer-slayer*. Stems in *εσ* (§ 52, 1) often change *εσ* to *ο*; as τειχο-μαχία (τειχεσ-), *wall-fighting*. The stems of *ναῦς*, *ship*, and *βοῦς*, *ox*, generally appear without change (*ναυ-* and *βου-*); as *ναυ-μαχία*, *sea-fight*, *βου-κόλος*, *herdsman*. Sometimes a noun appears in one of its cases, as if it were a distinct word; as *νεώσ-οικος*, *ship-house*, *ναυσι-πορος*, *traversed by ships*.

2. Compounds of which the first part is a verb are chiefly poetic.

(a) Here the verb stem sometimes appears without change before a vowel, and with *ε*, *ι*, or *ο* added before a consonant. *E.g.*

Πειθ-αρχος, *obedient to authority*; μεν-ε-πτόλεμος, *steadfast in battle*; ἀρχ-ε-τέκτων, *master-builder*; λιπ-ό-γαμος, *marriage-leaving* (*adulterous*).

(b) Sometimes  $\sigma$  is added to the verb stem (generally  $\sigma$  before a consonant). *E.g.*

Πλήξ-ιππος (πληγ-), *horse-lashing*; λυσι-πονος, *toil-relieving*; στρεψι-δικος (στρεφ-), *justice-twisting*; τερψι-νοος (τερπ-), *soul-delighting*.

3. A preposition or an adverb may be the first part of a compound word; as in προ-βάλλω, *throw before*, ἀει-λογία, *continual talking*, εὖ-γενής, *well-born*. But no changes in form occur in these, except when a final vowel is elided (§ 12, 2), or when πρό contracts  $\sigma$  with a following  $\epsilon$  or  $\omicron$  into  $\omicron\upsilon$ , as in προῖχω (πρό, ἔχω), *hold before*; προῦργου (πρό, ἔργου), *forward*, φροῦδος (πρό, ὁδός), *gone* (cf. § 17, 2, Note). Euphonic changes occur here as usual; as in ἐγχώριος (ἐν and χώρα, § 16, 5).

4. The following *inseparable* particles are used only as prefixes: —

(a) αν- ( $\alpha$ - before a consonant), called *alpha privative*, prefixed to nouns and adjectives, rarely to verbs, with a negative force, like English *un-*, Latin *in-*; as ἀν-ελεύθερος, *unfree*, ἀν-αιδής, *shameless*, ἀν-όμοιος, *unlike*, ἄ-παις, *childless*, ἄ-γραφος, *unwritten*, ἄ-θεος, *godless*.

(b) δυσ-, *ill* (opposed to εὖ, *well*), denoting *difficulty* or *trouble*; as δύσ-πορος, *hard to pass* (opposed to εὖ-πορος); δυσ-τυχής, *unfortunate* (opposed to εὖ-τυχής).

(c) νη- (Latin *ne*), a poetic *negative* prefix; as νή-ποιος, *unavenged*; νη-μερής, *unerring*.

(d) ἡμι- (Latin *semi-*), *half*; as ἡμί-θεος, *demigod*.

NOTE 1. A few intensive prefixes are found in poetry, — ἀρι-, ἐρι-, δα-, ζα-, as ἀρι-γνωτος, *well-known*; δα-φουρὸς, *bloody*.

NOTE 2. The prefix α- is sometimes *copulative* (denoting *union*); as in ἀ-λοχος, *bedfellow* (from λέχος).

## (B.) LAST PART OF A COMPOUND WORD.

5. At the beginning of the last part of a compound noun or adjective, ἄ,  $\epsilon$ , or  $\omicron$  (unless it is lengthened by position) is generally lengthened to  $\eta$  or  $\omega$ . *E.g.*

Στρατ-ηγός (στρατός, ἄγω), *general*; ὑπ-ήκοος (ὑπό, ἀκούω), *obedient*; κατ-ηρεφής (κατά, ἐρέφω), *covered*; ἐπ-ώνυμος (ἐπί, ὄνομα), *naming* or *named for*; κατ-ήγορος (κατά, and stem of ἀγορά), *accuser*. (See § 12, 2.)

6. The last part of a compound noun or adjective may be changed in form when a suffix is added (§ 129). This takes place especially in compound adjectives, and when an abstract noun forms the last part of a compound noun. *E.g.*

φιλό-τιμος (τιμή), *honor-loving*; πολυ-πράγμων (πράγμα), *meddlesome*; αὐτ-άρκης (αὐτός, ἀρκέω, *suffice*), *self-sufficient*; ἀν-αίδης (αἰδέομαι), *shameless*; κακο-ήθης (ἥθος), *ill-disposed*; — λιθο-βολία (λίθος, βολή), *stone-throwing*, ναυ-μαχία (ναῦς, μάχη), *sea-fight*.

Compound adjectives in *ης* are especially frequent (§ 129, 17).

NOTE. An abstract noun compounded with a preposition may retain its form; as προ-βουλή, *forethought*.

7. A compound verb can be formed *directly* only by prefixing a preposition to a verb; as προσ-άγω, *bring to*. Indirect compounds (denominatives) are formed from compound nouns or adjectives, which themselves may be compounded in various ways. *E.g.*

λιθοβολέω, *throw stones*, denom. from λιθο-βόλος, *stone-thrower*; κατηγορέω, *accuse*, from κατ-ήγορος, *accuser* (cf. 5). See § 105, 1, N. 2.

### (C.) MEANING OF COMPOUNDS.

§ 132. Compound nouns and adjectives are of three classes, distinguished by the relation of the parts of the compound to each other and to the whole.

1. *Objective* compounds are those composed of a noun and a verb, adjective, or preposition, in which the noun stands to the other part in some relation (commonly that of object) which could be expressed by an oblique case of the noun. *E.g.*

Λογο-γράφος, *speech-writer* (λόγους γράφω); μισ-άνθρωπος, *mis-hating* (μισῶν ἀνθρώπους); στρατ-ηγός, *general* (army-leading, στρατὸν ἄγω); ἀξιο-λόγος, *worthy of mention* (ἄξιος λόγου); ἀμαρτ-ί-νοος, *erring in mind* (ἀμαρτῶν νοῦ); ἰσό-θεος, *godlike* (ἴσος θεῷ); τερπ-ι-κέραυνος, *de-lighting in thunder* (τερπόμενος κεραυνῷ); διο-τρεφής, *reared by Zeus* (cf. δι-πετής, *fallen or sent from Zeus*, and Δι-τρεφής, a proper name). So with a preposition: ἐγ-χώριος, *native* (ἐν τῇ χώρᾳ); ἐφ-ίππιος, *be-longing on a horse* (ἐφ' ἵππῳ).

NOTE. When the last part of an objective compound is a *transitive* verbal in *ος* formed by the suffix *ο-* (§ 129, 1), it generally accents the penult if this is *short*, otherwise the last syllable. But if the last part is *intran-*



sitive or passive (in sense), the accent is recessive. Thus *λογο-γράφος*, *speech-writer*; *λιθο-βόλος*, *thrower of stones*, but *λιθό-βολος*, *pelled with stones*; *μητρο-κτόνος*, *matricide, matricidal*; *στρατ-ηγός*, *general*; *λογο-ποιός*, *story-maker*.

2. *Determinative* compounds are nouns or adjectives in which the first part, generally as adjective or adverb, qualifies (or *determines*) the second part. *E.g.*

*Ἀκρό-πολις*, *citadel* (*ἀκρὰ πόλις*); *μεσ-ημβρία* (*μεσὴ ἡμέρα*, § 14, 2, N. 1), *mid-day*; *ψευδό-μαντις*, *false prophet*; *ὁμό-δουλος*, *fellow-slave* (*ὁμοῦ δουλεύων*); *δυσ-μαθής*, *learning with difficulty*; *ὠκυ-πέτης*, *swift-flying*; *ἀμφι-θέατρον*, *amphitheatre* (*theatre extending all round*); *ἄ-γραφος*, *unwritten*. Here belong adjectives like *μελι-γδής* (*ἡδύς*), *honey-sweet*, *Ἀρηι-θοος*, *swift as Ares* (*Ares-swift*).

NOTE. Here belong a few compounds sometimes called *copulative*, made of two nouns or two adjectives, and signifying a combination of the two things or qualities. Strictly, the first part limits the last, like an adjective or adverb. Such are *ιατρό-μαντις*, *physician-prophet* (a prophet who is also a physician); *ξίφο-μάχαιρα*, *sword-sabre*; *ἀνδρ-παις*, *man-child*; *γλυκύ-πιπρος*, *sweetly bitter*; *θεβ-ταυρος* (of Zeus changed to a bull).

3. *Possessive* or *attributive* compounds are adjectives in which the first part qualifies the second (as in determinatives), and the whole denotes a quality or attribute belonging to some person or thing. *E.g.*

*Ἀργυρό-τοξος*, *with silver bow* (*ἀργυροῦν τόξον ἔχων*); *κακο-δαίμων*, *ill-fated* (*κακὸν δαίμονα ἔχων*); *πικρό-γαμος*, *wretchedly married* (*πικρὸν γάμον ἔχων*); *ὁμό-νομος*, *having the same laws*; *ἑκατογ-κέφαλος*, *hundred-headed*; *δεκα-ετής*, *of ten years* (duration); *ἀγαθο-ειδής*, *having the appearance* (*εἶδος*) *of good*; *ἐν-θεος*, *inspired* (*having God within*); *ὠκύ-πους*, *swift-footed* (*ὠκέϊς πόδας ἔχων*), — but *ποδ-ώκης* (*πόδας ὠκὺς*), *foot-swift*, is a determinative.

REMARK. In compound verbs, the original verb remains the fundamental part, modified more or less in meaning by the preposition prefixed. Other compounds than those here mentioned present no difficulties in respect to meaning.

## PART IV.

### SYNTAX.

#### DEFINITIONS.

§ 133. 1. EVERY sentence must contain two parts, a *subject* and a *predicate*. The subject is that of which something is stated. The predicate is that which is stated of the subject. Thus in the sentence *Δαρείος βασιλεύει*, *Darius is king*, *Δαρείος* is the subject and *βασιλεύει* is the predicate.

NOTE 1. When any part of *εἰμί*, *be*, connects the subject with a following noun or adjective, the verb is called the *copula* (i. e. *means of coupling*), and what follows is called the predicate; as *Δαρείος ἐστὶ βασιλεύς*, *Darius is king*, *Σόλων ἐστὶ σοφός*, *Solon is wise*, where *ἐστὶ* is the copula. (See § 136, Rem.)

*Εἰμί*, however, can form a complete predicate, as in *εἰσὶ θεοί*, *Gods exist*; it is then called the *substantive verb*.

NOTE 2. The simple subject and predicate may each be modified by additional words or clauses; as *Κῦρος, ἀκούσας ἃ εἶπεν, εἰσῆλθεν εἰς τὴν πόλιν*, *Cyrus, on hearing what he said, went into the city*, where *Κῦρος, ἀκούσας ἃ εἶπεν*, is the modified subject, and the rest is the modified predicate.

2. That upon which the action of a verb is exerted is called the *object*. The object may be either *direct* or *indirect*: thus, in *ἔδωκε τὰ χρήματα τῷ ἀνδρί*, *he gave the money to the man*, *χρήματα* is the direct object and *ἀνδρί* is the indirect (or *remote*) object.

NOTE. Some verbs, called *transitive*, generally need the addition of an object to complete the sense. Others, called *intransitive*, admit no such addition; as ἀπῆλθεν, *I departed*.

## SUBJECT AND PREDICATE.

### SUBJECT.

§ 134. 1. The subject of a finite verb is in the nominative; as ὁ ἀνὴρ ἦλθεν, *the man came*.

A verb in a *finite* mood is called a finite verb (§ 89).

2. The subject of the infinitive mood is in the accusative; as λέγουσι τοὺς ἀνδρας ἀπελθεῖν, *they say that the men went away*.

3. But the subject of the infinitive is generally omitted when it is the same as the subject or the object of the leading verb; as βούλεται ἀπελθεῖν, *he wishes to go away*; φησὶ γράφειν, *he says that he is writing*; παραινοῦμέν σοι μένειν, *we advise you to remain*.

So when it is the same with any important adjunct of the leading verb; as κακούργον ἐστὶ κριθεῖν ἀποθανεῖν, *it is like a malefactor to die by sentence of the law* (§ 138, N. 8, b).

NOTE 1. The subject nominative of the first or second person is omitted, except when special emphasis is required. (See foot-note, page 143.)

The nominative of the third person is omitted:—

(a) When it is expressed or implied in the context;

(b) When it is a general word for *persons*; as λέγουσι, *they say*, it is said;

(c) When it is indefinite; as in ὅψε ἦν, *it was late*; καλῶς ἔχει, *it is well*; δηλοί, *it is evident (the case shows)*: so in the impersonal construction with the verbal in τέον, as in πειστέον (ἐστὶ) τῷ νόμῳ, *we must obey the law* (§ 281, 2).

(d) When the verb implies its own subject, as κηρύσσει, *the herald (κηρυξ) proclaims*, ἐσάλπιγξε, *the trumpeter sounded the trumpet*, κωλύει, *a hindrance occurs*. In passive expressions like παρεσκευασταί μοι, *preparation has been made by me (I am prepared)*, like *ventum est* in Latin, the subject is really the idea of *preparation*, &c. contained in the verb. See § 198.

(e) With verbs like *ὕει*, *it rains*, *ἀσπράπτει*, *it lightens*, *σειεί*, *there is an earthquake (it shakes)*, where, however, some subject like *Ζεὺς* or *θεός* was originally supplied.

NOTE 2. Many verbs in the third person singular have an infinitive or a sentence as their subject. These are called *impersonal* verbs. Such are *πρέπει* and *προσέκει*, *it is proper*, *ἔνεστι* and *ἔξεστι*, *it is possible*, *δοκεῖ*, *it seems good*, *συμβαίνει*, *it happens*, and the like; as *ἔξεστιν ὑμῖν τοῦτο ποιεῖν*, *it is in your power to do this (to do this is possible for you)*. So also *δεῖ* and *χρή*, *it is required, we ought*; as *δεῖ ἡμᾶς ἀπελθεῖν*, *we must go away* (here, however, the infinitive might be considered an object, and *δεῖ* and *χρή* might be classed under Note 1 (c); cf. § 172, N. 2).

The name *impersonal* is applied with still greater propriety (though less frequently) to the verbs included in (c) and (d) of Note 1.

#### Subject Nominative and Verb.

§ 135. 1. A verb agrees with its subject nominative in number and person; as (*ἐγὼ*) *λέγω*, *I say*, *οὗτος λέγει*, *this man says*, *οἱ ἄνδρες λέγουσιν*, *the men say*.

2. But a nominative in the *neuter plural* regularly takes a singular verb; as *ταῦτα ἐγένετο*, *these things happened*, *τὰ οἰκήματα ἔπεσεν*, *the buildings fell*. So *ἀδύνατά ἐστι* (or *ἀδύνατόν ἐστι*), *it is impossible*.

But exceptions sometimes occur, especially with nouns denoting persons. Several are found in Xenophon.

3. A singular collective noun *may* take a plural verb; as *τὸ πλῆθος ἐψηφίσαντο πολεμεῖν*, *the majority voted for war*.

NOTE 1. When several subjects are connected by *and*, they generally have a plural verb. But the verb often agrees with one of the subjects (generally the nearest), and is understood with the rest. The latter generally happens when they are connected by *or* or *nor*. *E.g.*

*Συμφωνοῦμεν ἐγὼ καὶ ὑμεῖς*, *I and you agree*: *σοφοὶ ἐγὼ καὶ σὺ ἦμεν*, *I and you were wise*; *καὶ σὺ καὶ οἱ ἀδελφοὶ παρήσθε*, *both you and your brothers were present*. *Ἐμὲ οὔτε καιρὸς . . . οὔτ' ἐλπίς οὔτε φόβος οὔτ' ἄλλο οὐδὲν ἐπήρην*.

NOTE 2. If the subjects are of different persons, the verb is in the first person rather than the second, and in the second rather than the third. (See examples under N. 1.)

NOTE 3. A verb in the dual may follow two subjects in the singular, or even a plural subject denoting two persons or things. But even a subject in the dual may have a verb in the plural. (See II. iv. 453; v. 10, 275; xvi. 218.)

NOTE 4. Sometimes a verb agrees with the predicate nominative; as *αἱ χορογαῖαι ἱκανὸν εὐδαιμονίας σημείον ἐστίν*, the payments for choruses are a sufficient sign of prosperity.

NOTE 5. Rarely a singular verb has a masculine or feminine subject in the plural; as *ἔστι δὲ ἐπὶ στάδιοι ἐξ Ἀβύδου ἐς τὴν ἀπαντίον*, and there is a distance of seven stades from Abydos to the opposite coast. In such cases the subject follows the verb, and its plural form seems to have arisen from an afterthought.

See also the phrases *ἔστιν οἱ*, &c., § 152, N. 2.

#### PREDICATE NOUN AND ADJECTIVE.

§ 136. With verbs signifying *to be, to become, to appear, to be named, chosen, considered*, and the like, a noun or adjective in the predicate is in the same case as the subject. *E.g.*

*Οὗτός ἐστι βασιλεὺς*, this man is king; *Ἀλέξανδρος θεὸς ὠνομάζετο*, Alexander was named a God; *ἡρέθη στρατηγός*, he was chosen general; *ἡ πόλις φρούριον κατέστη*, the city became a fortress; *οὗτός ἐστιν εὐδαίμων*, this man is happy; *ἡ πόλις μεγάλη ἐγένετο*, the city became great; *ἡῤῥηται μέγας*, he has grown (to be) great.

REMARK. The verbs which are here included with the copula *εἰμί* (§ 133, 1, N. 1) are called *copulative verbs*. The predicate nominative with the passive verbs of this class represents the predicate accusative of the active construction (§ 166).

NOTE 1. The predicate *adjective* agrees with the subject in gender and number as well as in case (§ 138, Remark).

NOTE 2. The predicate of an infinitive with its subject accusative expressed (§ 134, 2) is in the accusative; as *βούλεται τὸν υἱὸν εἶναι σοφόν*, he wishes his son to be wise. So when the participle is used like the infinitive in indirect discourse (§ 280); as *ᾗδεσαν τὸν Κύρον βασιλεῖα γινόμενον*, they knew that Cyrus had become king.

NOTE 3. (a) When the subject of *εἶναι* or of a copulative infinitive is omitted because it refers to the same person or thing as a

nominative, genitive, or dative connected with the leading verb (§ 134, 3), a predicate noun or adjective which belongs to the omitted subject is generally assimilated in case to the preceding nominative, genitive, or dative. But it may stand in the accusative instead of being assimilated to a *genitive* or *dative*; especially a predicate noun is very seldom assimilated to a genitive. *E.g.*

(*Nom.*) Βούλεται σοφὸς εἶναι, *he wishes to be wise*; ὁ Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός, *Alexander asserted that he was a son of Zeus*.

(*Gen.*) Κύρου ἐδέοντο ὡς προθυμοτάτου γενέσθαι, *they asked Cyrus to be as devoted to them as possible*; but (with a noun) Ἀθηναίων ἐδεήθησαν σφίσι βοηθοὺς γενέσθαι, *they asked the Athenians to become their helpers*.

(*Dat.*) νῦν σοι ἔξεστιν ἀνδρὶ γενέσθαι, *it is now in your power to show yourself a man*; πρέπει σοι εἶναι προθύμῳ, *it becomes you to be zealous*; but also συμφέρει αὐτοῖς φίλους εἶναι, *it is for their interest to be friends*.

(*b*) So when a participle (in any case) represents the leading verb, and its noun the leading subject; as ἦλθον ἐπὶ τίνα τῶν δοκούντων εἶναι σοφῶν, *I went to one of those who seemed to be wise*; πολλοὶ τῶν προσποιησαμένων εἶναι σοφιστῶν, *many of those who professed to be sophists*. So τοῖς δοκοῦσιν εἶναι σοφοῖς.

NOTE 4. The same principle (N. 3) applies to the predicate of ὦν or of the participle of a copulative verb; as ᾔδεσαν σοφοὶ ὄντες, *they knew that they were wise* (but ᾔδεσαν τοὺς σοφοὺς ὄντας, *they knew that these men were wise*). See Note 2.

NOTE 5. For the application of the same principle to all adjective words which refer to the omitted subject of an infinitive, see § 138, N. 8.

## APPPOSITION.

§ 137. A noun annexed to another noun to describe it, and denoting the same person or thing, agrees with it in case. This is called *apposition*. *E.g.*

Δαρείος ὁ βασιλεὺς, *Darius the king*. Ἀθῆναι, μεγάλη πόλις, *Athens, a great city*. Ὑμᾶς τοὺς σοφοὺς, *you, the wise ones*. Ἡμῶν τῶν Ἀθηναίων, *of us, the Athenians*. Θεμιστοκλῆς ἦκω (sc. ἐγώ), *I Themistocles am come*. Φιλῆσιος καὶ Λύκων οἱ Ἀχαιοί, *Philesius and Lycon, the Achaeans*.

NOTE 1. Possessive pronouns and adjectives may have a genitive in apposition with a genitive which they imply; as ὁ ἐμὸς τοῦ ταλαιπώρου βίος, *the life of me, miserable one*; Ἀθηναῖος ὦν, πόλεως τῆς μεγίστης, *being (a citizen) of Athens, the greatest city*. So τὰ ὑμέτερα αὐτῶν (for τὰ ὑμῶν αὐτῶν), *your own* (§ 147, N. 4).

NOTE 2. A noun which might stand in the *partitive* genitive (§ 168) sometimes takes the case of the words denoting its parts, especially when the latter include the *whole* of the former; as *οἰκίαι αἱ μὲν πολλαὶ πεπτώκεσαν, ὀλίγαι δὲ περιῆσαν*, *most of the houses had fallen, but a few remained* (where we might have τῶν οἰκιῶν). So οὗτοι ἄλλος ἄλλο λέγει. This is called *partitive apposition*.

NOTE 3. A noun may be in apposition with a whole sentence, being in the nominative or accusative as it is more closely connected in thought with the subject or with the object of the sentence; as *κείνται πεσόντες, πίστις οὐ σμικρὰ πόλει*, *they lie prostrate, — no small (cause of) confidence to the city*; *Ἐλένην κτάνωμεν. Μενέλεω λύπην πικράν*, *let us kill Helen, (which will be) a bitter grief to Menelaus*.

NOTE 4. A noun may be in apposition with the subject or the object of a sentence, where we use *as* or a like word; as *ἵπποι ἤγοντο θύματα τῷ Ἠλίῳ*, *horses were brought as offerings to the Sun* (in active, *ἵππους ἄγειν θύματα*, *to bring horses as offerings*); *συμμάχους ἔξεις θεούς*, *you will have Gods as allies*. So *τυχεῖν τινος φίλου*, *to gain some one as a friend*; *χρῶμαι τούτῳ φίλῳ*, *I treat him as a friend*. So *τίνας διδάσκαλοι ἦκετε*; *as teachers of what are you come?* See § 166, Note 2.

## AGREEMENT OF ADJECTIVES.

§ 138. Adjectives agree with their nouns in gender, number, and case. This applies also to the article and to adjective pronouns and participles. *E.g.*

Ὁ σοφὸς ἀνὴρ, *the wise man*; τοῦ σοφοῦ ἀνδρός, τῷ σοφῷ ἀνδρί, τὸν σοφὸν ἄνδρα, τῶν σοφῶν ἀνδρῶν, &c. Οὗτος ὁ ἀνὴρ, *this man*; τούτου τοῦ ἀνδρός, τούτων τῶν ἀνδρῶν. Αἱ πρὸ τοῦ στόματος νῆες ναυμαχοῦσαι, *the ships engaged in battle before the mouth (of the harbor)*. It includes predicate adjectives with copulative verbs, the case of which has already been considered (§ 136); as *αἱ ἀρισται δοκοῦσαι εἶναι φύσεις*, *the natures which seem to be best*.

REMARK. The adjective may be either *attributive* or *predicate*. An attributive adjective simply qualifies the noun, without the intervention of a verb (like all the adjectives above, except *ἀρισται*). The predicate adjective may be connected with its noun by the copula (§ 133, 1, N. 1), or by a copulative verb (§ 136); as *ὁ ἀνὴρ ἀγαθός ἐστιν*, *the man is good*; *καλεῖται ἀγαθός*, *he is called good*: or it may stand to its noun in any relation which implies some part of *εἰμί*; as *πηγὰς διώκεις τὰς ἐλπίδας*, *you are pursuing hopes which are winged* (i.e. *hopes being winged*); *ἀθάνατον τὴν μνήμην καταλείψουσιν*, *immortal is the memory they will leave behind them* (i.e. *τὴν μνήμην οὖσαν ἀθάνατον*); *ποιεῖ τοὺς Μήδους ἀσθενεῖς*, *he makes the Medes (to be) weak* (§ 166). A predicate adjective is often known by its position with respect to the article; see § 142, 3, and the examples.

NOTE 1. (a) An *attributive* adjective belonging to several nouns generally agrees with the nearest or the most prominent one, and is understood with the rest; as τὸν ἀγαθὸν ἄνδρα καὶ γυναῖκα, *the good man and woman*; παντὶ καὶ λόγῳ καὶ μηχανῇ, *by every word and device*.

(b) But such an adjective is occasionally plural if it belongs to several singular nouns, or dual if it belongs to two; as σωφρόνων ἐστὶ καὶ ἄνδρος καὶ γυναικὸς οὕτω ποιεῖν, *it is the part of prudent (persons), both men and women, thus to do*.

NOTE 2. (a) A *predicate* adjective is regularly plural if it belongs to several singular nouns, or dual if it belongs to two. If the nouns are of different genders, the adjective is commonly masculine if one of the nouns denotes a male person, and commonly neuter if all denote things. Thus, εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγενημένους, *he saw that both his father and his mother, and his own wife had been made captives*; πόλεμος καὶ στάσις ὀλέθρια ταῖς πόλεσιν ἐστίν, *war and faction are destructive to states*.

(b) But it sometimes follows both the gender and number of the nearest or most prominent noun; as πρόρριζος αὐτὸς, ἡ γυνή, τὰ παῖδια, ἀπολοίμην, *may I perish root and branch, myself, my wife, my children*.

(c) A predicate adjective is sometimes neuter, being used like a noun (§ 139), even when its noun is masculine or feminine; as καλὸν ἡ ἀλήθεια, *a beautiful thing is truth*.

NOTE 3. A collective noun in the singular denoting persons may take a plural participle; as Τροίαν ἐλόντες Ἀργείων στόλος, *the Argives' army having taken Troy*.

NOTE 4. An adjective may conform to the *real* rather than the *grammatical* gender of a noun denoting a person; as φίλε τέκνον, *dear child!*

NOTE 5. The masculine form of the dual is very often used for the feminine in adjective pronouns and the article; as ταύτῃ τὰ τέχνα, *these two arts*. Especially rare are the feminines τὰ, ταῦτα.

NOTE 6. Δύο, *two*, is often used with a plural noun. Ὅσσε, *the eyes*, and δοῦρε, *two spears*, in Homer, may have plural adjectives.

NOTE 7. A predicate adjective is sometimes used where we should use an adverb or adverbial phrase; as ἐκόντες ἦλθον, *they came willingly*; ὁρκιὸς σοι λέγω, *I say it to you on my oath*; πρῶτος δ' ἐξερέεινε Νέστωρ, *and first, Nestor inquired*. There is often, however, a great distinction between the adjective and the adverb; as πρῶτος αὐτοὺς εἶδον, *I was the first to see them*; πρῶτους αὐτοὺς εἶδον, *they were the first whom I saw*; πρῶτον (adv.) αὐτοὺς εἶδον, *first (of all that I did) I saw them*.



NOTE 8. (a) When the subject of an infinitive is omitted because it refers to the same person or thing as a nominative, genitive, or dative connected with the leading verb (§ 134, 3), adjectives, adjective pronouns, and participles which belong to the omitted subject are generally assimilated in case to the preceding nominative, genitive, or dative; but they sometimes stand in the accusative (agreeing with the omitted subject) instead of the genitive or dative, rarely instead of the nominative. This occurs chiefly in the predicate of *εἶναι*, or of a copulative verb; for the usage in such cases and for examples, see § 136, Note 3.

(b) With the infinitives of other verbs, the assimilation of an adjective to a subject *nominative* is regular and very rarely neglected; after a *genitive*, assimilation seldom (if ever) occurs, and the accusative is regular; after a *dative* either the dative or the accusative may be used. *E.g.*

(*Nom.*) Οὐχ ὁμολογήσω ἄκλητος ἦκειν, *I shall not admit that I am come unbidden*; οὐκ ἔφη αὐτός, ἀλλ' ἐκείνον στρατηγεῖν, *he said that not (he) himself, but he (Nicias) was general*; he said οὐκ (ἐγὼ) αὐτὸς (στρατηγῶ) ἀλλ' ἐκείνος στρατηγεί, αὐτὸς being adjective (§ 145, 1) and ἐκείνος substantive.

(*Dat.*) ἔδοξεν αὐτοῖς συσκευασσάμενοις ἃ εἶχον καὶ ἐξοπλισάμενοις προίεσθαι, *they decided to pack up what they had and arm themselves completely, and to advance* (*Anab.* ii. 1, 2); but ἔδοξεν αὐτοῖς προφυλάκας καταστήσαντας συγκαλεῖν τοὺς στρατιώτας, *they decided to station pickets and to assemble the soldiers* (*ib.* iii. 2, 1); in i. 2, we find two datives and an accusative.

(*Accus. for Gen.*) κακούργου ἐστὶ κριθέντ' ἀποθανεῖν, στρατηγοῦ δὲ μαχόμενον τοῖς πολεμίοις, *it is like a malefactor to die by the sentence of a court, but like a general (to die) fighting the enemy*; δέομαι ὑμῶν μεμνημένους τῶν εἰρημένων τὰ δίκαια ψηφίσασθαι, *I beg of you to remember what has been said, and to vote what is just.*

#### Adjective used as a Noun.

§ 139. 1. An adjective or participle, generally with the article, may be used as a noun; as ὁ δίκαιος, *the just man*; ὁ ἐχθρός, *the enemy*; φίλος, *a friend*; κακή, *a base woman*; τὸ μέσον or μέσον, *the middle*; οἱ κακοί, *the bad*; τοῖς ἀγαθοῖς, *to the good*; τῶν κρατούντων, *of those in power*; κακά, *evils*; τὰ θνητά, *mortal things*; οἱ γραιψάμενοι Σωκράτην, *the accusers of Socrates* (§ 276, 2).

NOTE. In some cases, a noun is distinctly implied; as τῇ ὑστεραίᾳ (*sc. ἡμέρᾳ*), *on the next day*.

2. The neuter singular of an adjective with the article is often used as an abstract noun; as τὸ καλόν, *beauty* (= κάλλος), τὸ δίκαιον, *justice* (= δικαιοσύνη).

NOTE. The participle, which is a verbal adjective, is occasionally thus used for the infinitive, which is a verbal noun; as τὸ δεδιός, *fear* (= τὸ δεδιέναι); ἐν τῷ μὴ μελετῶντι, *in the not practising* (= ἐν τῷ μὴ μελετᾶν); both in Thucydides. So in Latin, opus est maturato, *there is need of haste*.

## THE ARTICLE.

### Homeric Use of the Article.

§ 140. In the oldest Greek (as in Homer) the article appears generally as a demonstrative or personal pronoun, sometimes as a relative. *E.g.*

Τὴν δ' ἐγὼ οὐ λύσω, *but I will not free her*; τοῦ δὲ κλύε Φοῖβος Ἀπόλλων, *and Phoebus Apollo heard him*; ὁ γὰρ ἦλθε θεὸς ἐπὶ νῆας Ἀχαιῶν, *for he came, &c.* As relative, πυρὰ πολλὰ τὰ καίετο, *many fires which were burning*; δῶρα τὰ ἔδωκαν, *gifts which they gave*.

NOTE 1. Even in Homer, adjectives and participles used as nouns (§ 139, 1) have the article, as in Attic Greek; as οἱ γὰρ ἀριστοὶ ἐν νηυσὶν κέαται, *for the bravest sit in the ships*; οἱ ἄλλοι, *the others*; τὰ τ' ἐόντα τὰ τ' ἐσόμενα, *both things that are and things that are to be*.

NOTE 2. (a) When the article is used with nouns in Homer, it is generally a pronoun, with which the noun is in apposition; as ὁ δ' ἔβραχε χάλκεος Ἄρης, *and he, brazen Ares, roared*; ἡ δ' ἀέκουσ' ἄμα τοῖσι γυνὴ κίεν, *and she, the woman, went with them unwilling*.

(b) Nearer the Attic use of the article are examples like these: αὐτὰρ ὁ τοῖσι γέρων ὁδὸν ἡγεμόνευεν, *but he, the old man, showed them the way*; τὸν δ' οἶον πατέρ' εὔρον, *and they found him, the father, alone*.

(c) Hardly, if at all, to be distinguished from the Attic article is that found in examples like these: ὅτε δὴ τὴν νῆσον ἀφίκετο, *when now he came to the island*; τό τε σθένος Ὀρίωνος, *and the might of Orion*; αἱ δὲ γυναῖκες ἰστάμεναι θαύμαζον, *and the women stood and wondered*.

(d) It is, therefore, often difficult to decide the exact force of an article in early Greek. The above examples show a gradual transition, even in Homer, from the original pronoun to the true definite article.

NOTE 3. The examples in Note 2 (c) are exceptional; and in such cases the nouns usually stand without the article in Homer, as in Latin. Thus *δεινὴ δὲ κλαγγὴ γένητ' ἀργυρέοιο βιοῖο* would in Attic Greek require *ἡ κλαγγὴ* and *τοῦ βιοῦ* (§ 141).

NOTE 4. Herodotus generally uses the forms of the article beginning with *τ* in the place of the ordinary relative, — of which he uses only the forms *ὅς*, *ἡ*, *οἱ*, and *αἱ*, except after prepositions. Thus *ὄρνις ἱρὸς, τῷ οὐνομα Φοῖνιξ*, *a sacred bird, whose name is Phoenix*. In other respects, he uses the article as it is used in Attic prose.

NOTE 5. The Lyric poets follow the Homeric usage with respect to the article more closely than Herodotus; and the Attic poets, especially in the lyric chorus, admit Homeric uses.

#### Attic Use of the Article.

§ 141. In Attic Greek the article generally corresponds to the English definite article *the*; as *ὁ ἀνὴρ*, *the man*; *τῶν πόλεων*, *of the cities*; *τοῖς Ἕλλησιν*, *to the Greeks*.

NOTE 1. The Greek uses the article in certain cases in which the English generally omits it. Such are the following: —

(a) Proper names may take the article; as *ὁ Σωκράτης* or *Σωκράτης*, *Socrates*.

(b) Abstract nouns very often take the article; as *ἡ ἀρετή*, *virtue*, *ἡ δικαιοσύνη*, *justice*; *ἡ εὐλάβεια*, *caution*. But *ἀρετή*, &c. are also used in the same sense.

(c) Nouns qualified by a demonstrative or possessive pronoun regularly take the article; as *οὗτος ὁ ἀνὴρ*, *this man*; *ὁ ἐμὸς πατήρ*, *my father*; *περὶ τῆς ἡμετέρας πόλεως*, *about our state*. (See § 142, 4.) So with nouns on which a possessive genitive of a personal, demonstrative, or reflexive pronoun depends; as *ὁ πατήρ μου*, *my father*; *ὁ ἐμὸν τοῦ πατήρ*, *my own father* (§ 142, 1, Note); *ὁ τούτων πατήρ*, *their father*.

(d) *Τοιοῦτος*, *τοσοῦτος*, *τοιόσδε*, *τοσόσδε*, and *τηλικούτος* may take the article; as *τὸν τοιοῦτον ἄνδρα*, *such a man*. It is always used with *δεῖνα*, *such a one*.

NOTE 2. The article is sometimes used, where we use a possessive pronoun, to mark something as belonging to a person or thing mentioned in the sentence; as *ἐρχεται Μανδάνη πρὸς τὸν πατέρα*, *Mandane comes to her father* (lit. *to the father*).

NOTE 3. An adverb, a preposition with its case, or any similar expression, may be used with the article to qualify a noun, like an

attributive adjective; as οἱ τότε ἄνθρωποι, *the men of that time*; τοῦ παλαιοῦ Κάδμου, *of ancient Cadmus*; οἱ ἐν ἄστει Ἀθηναῖοι, *the Athenians in the city*.

Here a noun denoting *men* or *things* is often omitted; as οἱ ἐν ἄστει, *those in the city*; τοῖς τότε, *to those of that time*; οἱ ἀμφὶ Πλάτωνα, *those about Plato* (generally *Plato and his school*, or simply *Plato*).

NOTE 4. The nouns γῆ, *land*, πράγματα, *things* or *affairs*, νῖός, *son*, and sometimes other nouns which are readily suggested by the context, may be omitted after the article, when a qualifying adjective or genitive is added; as εἰς τὴν ἑαυτῶν (sc. γῆν), *to their own land*; ἐκ τῆς περιουκίδος, *from the neighboring country*; τὰ τῆς πόλεως, *the affairs of the state*; Περικλῆς ὁ Ξανθίππου (sc. νῖός), *Pericles, the son of Xanthippos*; τὴν ταχίστην (sc. ὁδόν), *the quickest way*. Expressions like τὰ τῆς Τύχης, τὰ τῆς ὀργῆς, with no definite nouns understood, sometimes do not differ from Τύχη, *Fortune*, and ὀργή, *wrath*.

NOTE 5. Instead of repeating a noun with new adjuncts in the same sentence, it is sufficient to repeat its article; as οἱ τῶν πολιτῶν παῖδες καὶ οἱ τῶν ἄλλων, *the children of the citizens and those of the others*.

NOTE 6. The infinitive, as a verbal noun (§ 258), may take a neuter article; as τὸ εἰδέναι, *the knowing*; σοὶ τὸ μὴ σιγῆσαι λοιπὸν ἦν, *it remained for you not to be silent*.

NOTE 7. In like manner, a neuter article may precede a whole clause considered as a noun; as τὸ γνῶθι σαυτὸν πανταχοῦ ὅστις χρήσιμον, *the saying "know thyself" is everywhere useful*.

NOTE 8. A predicate noun seldom has the article; as νύξ ἡ ἡμέρα ἐγένετο, *the day became night*; οὗτοι εἰσι κακίστοι ἀνθρώπων, *these are the worst of men*. But when the predicate refers definitely to distinct individuals, it may have the article; as εἰσὶ δ' οὗτοι οἱ εἰδότες τὰληθές; *and are these those (whom I mean) who know the truth?*

#### Position of the Article.

§ 142. 1. An attributive adjective which qualifies a noun with the article commonly stands between the article and the noun; as ὁ σοφὸς ἀνὴρ, *the wise man*; τῶν μεγάλων πόλεων, *of the great cities*.

The position of such an adjective with reference to the article (with the two modifications mentioned in 2) is called the *attributive position*, as opposed to the *predicate position* (see 3).

NOTE. This applies to possessive pronouns and all expressions which have the force of attributive adjectives, when they are preceded by the article (§ 141, N. 3), and to dependent genitives (except *partitives* and the genitive of the *personal* pronoun); as *ὁ ἐμὸς πατήρ*, *my father*; *ἡ σὴ μήτηρ*, *thy mother*; *ὁ ἐμαυτοῦ πατήρ*, *my own father*; *οἱ ἐν ἄστει ἄνθρωποι*, *the men in the city*; *οὐδεὶς τῶν τότε Ἑλλήνων*, *none of the Greeks of that time*; *τὸ τῷ ὄντι ψεῦδος*, *the real falsehood*; *εἰς τὴν ἐκείνων πόλιν*, *into their city*; *οἱ τῶν Θηβαίων στρατηγοί*, *the generals of the Thebans* (2, N. 2). For participles, see 2, N. 5.

Two or even three articles may thus stand together; as *τὰ τῆς τῶν πολλῶν ψυχῆς ὄμματα*, *the eyes of the soul of the multitude*.

2. The article together with any of these qualifying expressions may follow the noun, in which case the noun itself may have another article *before* it. *E.g.*

‘Ὁ ἀνὴρ ὁ σοφός, or ἀνὴρ ὁ σοφός, *the wise man* (not, however, ὁ ἀνὴρ σοφός. see § 142, 3; αἱ πόλεις αἱ δημοκρατούμεναι, *the states which are under democracies*; ἄνθρωποι οἱ τότε, *the men of that time*; πρὸς ἀδικίαν τὴν ἄκρατον, *with regard to pure injustice*).

REMARK. Of the three attributive positions, the first (*e.g.* ὁ σοφός ἀνὴρ) is the most common and the most simple and natural; the second (ὁ ἀνὴρ ὁ σοφός) is the most formal; the third (ἀνὴρ ὁ σοφός) is the least common, especially in the more careful prose writers.

NOTE 1. The article at the beginning of a clause may be separated from its noun by μέν, δέ, τέ, γέ, γάρ, δή, and sometimes by other words.

NOTE 2. The *partitive* genitive (§ 168) rarely stands in either of the positions here mentioned, but either precedes or follows the governing noun and its article, like a predicate; as οἱ κακοὶ τῶν πολιτῶν, or τῶν πολιτῶν οἱ κακοί, *the bad among the citizens* (rarely οἱ τῶν πολιτῶν κακοί). Even the other forms of the adnominal genitive occasionally have this position, as τῶν παλαιῶν ἡ φιλοσοφία, *the philosophy of the ancients*.

NOTE 3. (a) Ὁ ἄλλος generally means *the rest*, seldom *the other*; οἱ ἄλλοι, *the others*: as ἡ ἄλλη πόλις, *the rest of the state* (but ἄλλη πόλις, *another state*); οἱ ἄλλοι Ἕλληνες, *the other Greeks*. Both ὁ ἄλλος and ἄλλος (rarely ἕτερος) may have the meaning of *besides*; as εὐδαιμονιζόμενος ὑπὸ τῶν πολιτῶν καὶ τῶν ἄλλων ξένων, *congratulated by the citizens and the foreigners besides*; οὐ γὰρ ἦν χορτὸς οὐδὲ ἄλλο δένδρον, *for there was no grass nor any tree either* (lit. *any other tree*).

(b) Πολύς with the article generally (though not always) means *the greater part*, especially in οἱ πολλοί, *the multitude, the majority*, and τὸ πολὺ, *the greater part*. So οἱ πλείονες, *the majority*, τὸ πλεῖον, *the greater part*, οἱ πλείστοι and τὸ πλείστον, *the greatest number or part*.

NOTE 4. When a noun has two or more qualifying words, each of them may take an article and stand in either of the above positions (1 or 2), or all may stand between one article and its noun; as ἡ Ἀττικὴ ἡ παλαιὰ φωνή, *the ancient Attic speech*; τὰ τεῖχη τὰ ἐαυτῶν τὰ μακρά, *their own long walls*; ἔπεμπον εἰς τὰς ἄλλας Ἀρκαδικὰς πόλεις, *they sent to the other Arcadian cities*; ἡ ὑπ' Ἀρετῆς Ἡρακλέους παιδείσις, *the instruction of Hercules by Virtue*. Occasionally one stands between the article and the noun, while another follows the noun without an article; as ἡ ἐν μάχῃ ξυμβολὴ βαρεῖα.

NOTE 5. When an attributive participle (§ 138) with dependent words qualifies a noun with the article, either the participle or the dependent words may follow the noun; as τὸν ῥέοντα ποταμὸν διὰ τῆς πόλεως, *the river which runs through the city*; ἡ ἐν τῷ Ἰσθμῷ ἐπιμονὴ γενομένη, *the delay which occurred at the Isthmus*. But such expressions may also take either of the positions 1 or 2.

NOTE 6. The Greeks commonly said *the Euphrates river*, τὸν Εὐφράτην ποταμὸν, &c., rather than *the river Euphrates*. So sometimes with names of mountains (rarely with those of cities or islands).

3. When an adjective either precedes the article, or follows the noun without taking an article, it forms a predicate, and some part of εἰμί, *be*, is implied (§ 138, Remark). *E.g.*

Ὁ ἀνὴρ σοφός or σοφὸς ὁ ἀνὴρ (sc. ἐστίν), *the man is wise, or wise is the man*; πολλοὶ οἱ πανούργοι, *many are the evil-doers*; ἐφημέρους γε τὰς τυχὰς κεκτήμεθα, *we possess our fortunes for a day* (sc. οὐσας).

The predicate force of such adjectives can often be expressed by a periphrasis; as τοῖς λόγοις βραχυτέροις ἐχρήτο, *the words which he used were shorter*, lit. *he used the words (being) shorter*; ἡγούντο αὐτονόμων τῶν ξυμμάχων, *they presided over their allies (being) independent*, i.e. *the allies over whom they presided were independent*. So πόσον ἄγει τὸ στρατεῦμα; *how great is the army which he is bringing?* § 138, Rem.

The position of such an adjective with reference to the article is called the *predicate position*.

4. When a demonstrative pronoun qualifies a noun with the article, it takes the position of a predicate adjective (3), and either precedes the article or follows the noun. *E.g.*

Οὗτος ὁ ἀνὴρ, *this man*, or ὁ ἀνὴρ οὗτος (never ὁ οὗτος ἀνὴρ). Περὶ τούτων τῶν πόλεων, *about these cities*.

NOTE 1. But if an adjective or other qualifying word is added, the demonstrative may stand between this and its noun, contrary to the rule; as ἡ στενὴ αὕτη ὁδός, *this narrow road*; τῷ ἀφικομένῳ τούτῳ ξένῳ, *to this stranger who has come*. See Note 3 (b).

NOTE 2. Ἐκαστος, ἐκάτερος, ἄμφω, and ἀμφοτέρως have the predicate position (3), like a demonstrative; but with ἕκαστος the article may be omitted. Τοιοῦτος, τοσοῦτος, τοιόσδε, τοσούδε and τηλικούτος, when they take the article, have the attributive position (1).

NOTE 3. (a) A dependent genitive of the *personal* pronoun (whether *partitive* or not) has the predicate position (3), while that of other pronouns (unless it is *partitive*) has the attributive position (1); as ἡ μῶν ἡ πόλις or ἡ πόλις ἡ μῶν, *our city* (not ἡ ἡ μῶν πόλις); ἡ τούτων πόλις, *these men's city* (not ἡ πόλις τούτων); μετεπέμψατο Ἀστυάγης τὴν ἑαυτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς, *Astyages sent for his own daughter and her son*.

(b) But if a qualifying word is added, the personal pronoun may stand between this and the noun; as ἡ δοκοῦσα ἡ μῶν πρότερον σωφροσύνη, *what previously seemed to be our modesty*. See Note 1.

NOTE 4. The adjectives ἄκρος, μέσος, and ἔσχατος, when they are in the predicate position (3), mean *the top* (or *extremity*), *the middle*, *the last*, of the thing which their nouns denote; as μέση ἡ ἀγορά, *the middle of the market* (while ἡ μέση ἀγορά would mean *the middle market*); ἄκρα ἡ χεὶρ, *the extremity of the hand*.

The article here may be omitted entirely.

NOTE 5. Πᾶς and σύμπας, *all*, and ὅλος, *whole*, generally have the predicate position; as πάντες οἱ ἄνδρες or οἱ ἄνδρες πάντες, *all the men*; ὅλη ἡ πόλις or ἡ πόλις ὅλη, *all the city*. But they can also be used like attributive adjectives, preceded by the article; as ἡ πᾶσα Σικελία, *the whole of Sicily*, τὸ ὅλον γένος, *the entire race*.

The distinction here was probably not greater than that between *all the city* and *the whole city* in English. We find even οἱ πάντες πολῖται, *the whole body of citizens*.

NOTE 6. Ἀυτός as an intensive pronoun, *ipse*, has the predicate position; as αὐτὸς ὁ ἀνὴρ, *the man himself*. But ὁ αὐτὸς ἀνὴρ, *the same man* (§ 79, 2).

#### Pronominal Article in Attic Greek.

§ 143. 1. In Attic prose the article retains its original demonstrative force chiefly in the expression ὁ μὲν . . . ὁ δέ, *the one . . . the other*. E.g.

Ὁ μὲν οὐδὲν, ὁ δὲ πολλὰ κερδαίνει, *one man gains nothing, another gains much*. Δεῖ τοὺς μὲν εἶναι δυστυχεῖς, τοὺς δ' εὐτυχεῖς, *some must be unfortunate, and others fortunate*. Τῶν πόλεων αἱ μὲν τυραννεύονται, αἱ δὲ δημοκρατοῦνται, *of states, some are governed by tyrants, others by democracies*.

NOTE 1. The neuter τὸ μὲν . . . τὸ δέ may be used adverbially, *partly . . . partly*. For τοῦτο μὲν . . . τοῦτο δέ in this sense, see § 148, N. 4.

NOTE 2. Ὁ δέ, &c., sometimes means *and he, but he, &c.*, even when no ὁ μὲν precedes: as Ἰνάρως Ἀθηναίους ἐπηγάγετο· οἱ δέ . . . ἦλθον, *Inaros called in Athenians; and they came*.

2. A few other relics of the demonstrative meaning of the article are found in Attic, chiefly the following:—

Τὸν καὶ τόν, *this man and that*; τὸ καὶ τό, *this and that*; τὰ καὶ τὰ, *these and those*; as ἔδει γὰρ τὸ καὶ τὸ ποιῆσαι, καὶ τὸ μὴ ποιῆσαι, *for we ought to have done this thing and that, and not to have done the other*.

Πρὸ τοῦ (or προτοῦ), *before this, formerly*.

Καὶ τόν or καὶ τήν, *before an infinitive*; as καὶ τὸν κελεῦσαι δοῦναι (sc. λέγεται), *and (it is said) he commanded him to give it*. *Cyr.* i. 3, 9.

So occasionally τῷ, *therefore*, which is common in Homer.

## PRONOUNS.

### PERSONAL AND INTENSIVE PRONOUNS.

§ 144. 1. The nominative of the personal pronouns is seldom used, except for emphasis. (See § 134, N. 1.)

NOTE. The forms ἐμοῦ, ἐμοί, and ἐμέ are more emphatic than the enclitics μοῦ, μοί, μέ. The latter seldom occur after prepositions, except in πρὸς μέ.

2. (a) The pronouns of the third person, οὗ, οἱ, ἑ, σφῶν, σφίσι, &c., when they are used in Attic prose, are generally *indirect reflexives*, that is, in a dependent clause (or joined with an infinitive or participle in the leading clause) referring to the subject of the leading verb. *E.g.*

Φοβοῦνται μὴ οἱ Ἀθηναῖοι σφίσιν ἐπέλθωσιν, *they fear that the Athenians may attack them*; ἐδέοντο ὑμῶν μὴ σφᾶς περιορᾶν φθειρομένους, *they begged you not to see them destroyed*. See § 79, 1, N. 1.

(b) In Homer and Herodotus they are generally personal pronouns, though sometimes (direct or indirect) reflexives. *E.g.*



Ἐκ γὰρ σφῶν φρένας εἶλετο Παλλὰς Ἀθήνη, *for Pallas Athena bereft them of their senses* (Hom.); αὐτίκα δὲ οἱ εὕδοντι ἐπέστη ὄνειρος, *and soon a dream came to him in his sleep* (Hdt.).

§ 145. 1. Αὐτός in all its cases may be an intensive adjective pronoun, *himself, herself, itself, themselves*, like *ipse*. This is always its force in the *nominative* of all numbers, except when it is preceded by the article and means *the same* (§ 79, 2). *E.g.*

Αὐτὸς ὁ στρατηγός, *the general himself*; ἐπ' αὐτοῖς τοῖς αἰγιαλοῖς, *on the very coasts*; ἐπιστήμη αὐτή, *knowledge itself*. (See § 142, 4, N. 2.)

NOTE. A pronoun with which αὐτός agrees is often omitted; as ταῦτα ἐποιεῖτε αὐτοί (sc. ὑμεῖς), *you did this yourselves*; πλευστίον εἰς τὰς αὐτοῖς ἐμβᾶσιν (sc. ὑμῖν), *you must sail, embarking on these yourselves (in person)*. So αὐτὸς ἔφη (*ipse dixit*), *himself (the master) said it*.

2. The oblique cases of αὐτός are the ordinary personal pronouns of the third person. *E.g.*

Στρατηγὸν αὐτὸν ἀπέδειξε, *he designated him as general*. See four other examples in Xen. *Anab.* i. 1, 2 and 3.

For μιν, νιν, and σφέ, see § 79, 1, Notes 3 and 4.

NOTE. The oblique cases of αὐτός are often used where the indirect reflexives (§ 144, 2) might stand, and sometimes even where the direct reflexives (§ 146) would be allowed; as ἀπλῶς τὴν ἑαυτοῦ γνώμην ἀπεφαίνετο Σωκράτης πρὸς τοὺς ὁμιλοῦντας αὐτῷ, *Socrates used to declare his own opinion plainly to those who conversed with him*, where οἱ might have been used (Xen. *Mem.* iv. 7, 1); but in i. 2, 3, we have ἐλπίζειν ἐποίει τοὺς συνδιατρίβοντας ἑαυτῷ. The union of an intensive and a personal pronoun in αὐτός explains this freedom of usage.

## REFLEXIVE PRONOUNS.

§ 146. The reflexive pronouns refer to the subject of the clause in which they stand. Sometimes in a dependent clause they refer to the subject of the leading verb, — *i.e.* they are *indirect reflexives*. *E.g.*

Γινῶθι σαυτόν, *know thyself*; ἐπέσφαξεν ἑαυτόν, *he slew himself*; τὰ ἄριστα βουλευέσθε ὑμῖν αὐτοῖς, *take the best counsel for yourselves*.

Ὁ τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν ἑαυτῷ, *the tyrant thinks that the citizens are his own servants.* (See § 145, 2, Note.)

NOTE 1. Occasionally a reflexive refers to some emphatic word which is not the subject; as ἀπὸ σαυτοῦ ἐγὼ σε διδάξω, *I will teach you from your own case (from yourself).* In fact, these pronouns correspond almost exactly in their use to the English reflexives, *myself, thyself, himself, &c.*

NOTE 2. The third person of the reflexive is sometimes used for the first or second; as δεῖ ἡμᾶς ἀνερεῖσθαι ἑαυτούς, *we must ask ourselves.*

NOTE 3. The reflexive is sometimes used for the reciprocal (§ 81); διαλεγόμεθα ἡμῖν αὐτοῖς, *we discourse with one another (i.e. among ourselves).*

### POSSESSIVE PRONOUNS.

§ 147. The possessive pronouns are generally equivalent to the *possessive* genitive of the personal pronouns. Thus ὁ ἡμέτερος πατήρ, = ὁ πατήρ ἡμῶν, *our father.* The possessive is regularly preceded by the article.

See § 167, 1; § 141, N. 1 (c); and below, N. 4.

NOTE 1. The possessive is occasionally equivalent to the *objective* genitive of the personal pronoun; as ἡ ἐμὴ εὐνοία, which commonly means *my good-will (towards others)*, rarely means *good-will (shown) to me.*

NOTE 2. In Attic prose, σφέτερος, *their*, is always (directly or indirectly) reflexive, and ὅς, *his, her, its*, is not used at all. (See § 144, 2.)

NOTE 3. By the possessive pronouns and the possessive genitive (§ 167, 1) the words *my father* can be expressed in Greek in five forms: ὁ ἐμὸς πατήρ, ὁ πατήρ ὁ ἐμός, πατήρ ὁ ἐμός (§ 142, 1, 2). ὁ πατήρ μου, and (after another word) μου ὁ πατήρ (as ἔφη μου ὁ πατήρ). So ὁ σὸς πατήρ, &c.

NOTE 4. *Our own, your own* (when *your* refers to more than one), and *their own* are generally expressed by ἡμέτερος, ὑμέτερος, and σφέτερος, with αὐτῶν in apposition with ἡμῶν, ὑμῶν, or σφῶν implied in the possessive (§ 137, N. 1); as τὸν ἡμέτερον αὐτῶν πατέρα, *our own father*; τῇ ὑμετέρᾳ αὐτῶν μητρί, *to your own mother*; τοὺς σφετέρους αὐτῶν παῖδας, *their own children.* In the third person εαυτῶν can be used; as τοὺς εαυτῶν παῖδας (also σφῶν αὐτῶν παῖδας, without the article); but very seldom ἡμῶν (or ὑμῶν) αὐτῶν.

In the singular, expressions like τὸν ἐμὸν αὐτοῦ πατέρα for τὸν ἐμᾶντοῦ πατέρα, &c. are poetic.

## DEMONSTRATIVE PRONOUNS.

§ 148. Οὗτος and ὅδε, *this*, generally refer to what is near in place, time, or thought; ἐκεῖνος, *that*, refers to what is more remote.

NOTE 1. The distinction between οὗτος and ὅδε, both of which correspond to our *this*, must be learned by practice. In the historians, οὗτος (with τοιούτος, τοσοῦτος, and οὕτως) frequently refers to a speech just made, while ὅδε (with τοιάσδε, τοσόσδε, and ὥδε) refers to one about to be made; as τὰδε εἶπεν, *he spoke as follows*, but τὰυτα εἶπεν, *thus he spoke* (said after the speech).

NOTE 2. Οὗτος is sometimes an exclamation; as οὗτος, τί ποιεῖς; *You there! what are you doing?*

NOTE 3. The Greek has no word exactly corresponding to the unemphatic demonstrative which is often used in English as the antecedent of a relative, as *I saw those who were present*. Here a participle with the article is generally used; as εἶδον τοὺς παρόντας; if a demonstrative is used (εἶδον τούτους οἱ παρήσαν, *I saw these men who were present*), it has special emphasis (§ 152, N. 3). A relative with omitted antecedent sometimes expresses the sense required; as εἶδον οὓς ἔλαβεν, *I saw (those) whom he took* (§ 152).

NOTE 4. Τοῦτο μὲν . . . τοῦτο δέ, *first . . . secondly, partly . . . partly*, is used nearly in the sense of τὸ μὲν . . . τὸ δέ (§ 143, 1, N. 1), especially by Herodotus.

For οὗτοσί, ὀδί, ἐκεινοσί, οὔτωσί, ὥδί, &c., see § 83, N. 2.

## INTERROGATIVE PRONOUN.

§ 149. 1. The interrogative τίς; *who? what?* may be either substantive or adjective; as τίνας εἶδον; *whom did I see?* or τίνας ἄνδρας εἶδον; *what men did I see?*

2. Τίς may be used both in direct and in indirect questions; as τί βούλεται; *what does he want?* ἐρωτᾷ τί βούλεσθε, *he asks what you want* (§ 241, 1).

In indirect questions, however, the relative ὅστις is more common; as ἐρωτᾷ ὅ τι βούλεσθε.

NOTE. The same principles apply to the pronominal adjectives πόσος, ποῖος, &c. (§ 87, 1.)

## INDEFINITE PRONOUN.

§ 150. The indefinite *τις* generally means *some, any*, and may be either substantive or adjective; as *τοῦτο λέγει τις*, *some one says this*; *ἄνθρωπός τις*, *some man*. It is sometimes nearly equivalent to the English *a* or *an*; as *εἶδον ἄνθρωπὸν τινα*, *I saw a certain man*, or *I saw a man*.

NOTE. Occasionally *τις* means *every one*, like *πᾶς τις*; as *εὖ μὲν τις δόρυ θηξάσθω*, *let every one sharpen well his spear*. Hom.

## RELATIVE PRONOUNS.

§ 151. A relative agrees with its antecedent in gender and number; but its case depends on the construction of the clause in which it stands. *E.g.*

*Εἶδον τοὺς ἄνδρας οἱ ὕστερον ἦλθον*, *I saw the men who came afterwards*; *οἱ ἄνδρες οὓς εἶδες ἀπῆλθον*, *the men whom you saw went away*.

NOTE 1. The relative follows the person of the antecedent; as *ὕμεις οἱ τοῦτο ποιεῖτε*, *you who do this*; *ἐγὼ δὲ τοῦτο ἐποίησα*, *I who did this*.

NOTE 2. (a) A relative referring to several antecedents follows the rule given for predicate adjectives (§ 138, N. 2). It may be plural if it refers to a collective noun (§ 138, N. 3); as *τὸ πλῆθος οἵπερ δικάσουσιν*, *the multitude who will judge*.

(b) On the other hand, *ὅστις*, *whoever*, may have a plural antecedent; as *πάντα ὃ τι βούλονται*, *everything, whatsoever they want*.

NOTE 3. In Homer the forms of the relative are sometimes used as demonstrative pronouns, like the article (§ 140); as *καὶ δὲ δεύτερος ἦλθε*, *and he came second*; *ὃ γὰρ γέρας ἐστὶ θανόντων*, *for this is the right of the dead*.

A few similar expressions occur in Attic prose, especially the Platonic *ἢ δ' ὅς*, *said he* (where *ἢ* is imperfect of *ἡμί*, *say*). So *καὶ ὅς*, *and he*, *καὶ οἷ*, *and they*, and (in Herod.) *ὅς καὶ ὅς*, *this man and that*. (Compare *τὸν καὶ τόν*, § 143, 2.) So also *ὅς μὲν . . . ὅς δέ*, in the oblique cases, may be used for *ὁ μὲν . . . ὁ δέ*.

NOTE 4. In the Epic and Lyric poets the enclitic *τέ* is often appended to relative words without affecting their meaning; as *οὐκ*

αἴεις δ' ἔτι φησι; dost thou not perceive what he says? Sometimes it seems to make the relative more indefinite, like *tis* in *ὅστις*, *whoever*, *quicumque*.

But οἷός τε in Attic Greek means *able*, *capable*, like *δυνατός*, being originally elliptical for τοιοῦτος οἷος, *such as*, and ἔτι having no apparent force.

#### Omission of the Antecedent.

§ 152. The antecedent of a relative may be omitted when it can easily be supplied from the context, especially if it is indefinite (§ 229). *E.g.*

Ἔλαβεν δ' ἐβούλετο, *he took what he wanted*; ἔπειθεν ὅπως οὐκ ἐδύνατο, *he persuaded as many as he could*; ἀ μὴ οἶδα οὐδὲ οἶμαι εἰδέναι, *what I do not know I do not even think I know*; ἐγὼ καὶ ὧν ἐγὼ κρατῶ μενούμεν παρὰ σοί, *I and those whom I command will remain with you*.

In such cases it is a mistake to say that ταῦτα, ἐκείνοι, &c. are *understood*; see N. 3. The relative clause here really becomes a substantive, and contains its antecedent within itself.

NOTE 1. Most relative adverbs regularly omit the antecedent; as ἦλθεν ὅτε τοῦτο εἶδεν, *he came when he saw this* (for *then*, *when*).

NOTE 2. The following expressions belong here:—ἔστιν οἷ, *some* (§ 135, N. 5), more common than the regular εἰσὶν οἷ, *sunt qui*, *there are (those) who*; ἔνιοι (from *ἐνι*, = *ἐνεστι* or *ἐνεσις*, and *οἷ*), *some*; ἐνίοτε (*ἐνι* and *ὅτε*), *sometimes*; ἔστιν οὐ, *somewhere*; ἔστιν ἧ, *in some way*; ἔστιν ὅπως, *somehow*.

NOTE 3. When a clause containing a relative with omitted antecedent precedes the leading clause, the latter often contains a demonstrative referring back with emphasis to the omitted antecedent; as ἀ ἐβούλετο ταῦτα ἔλαβεν, *what he wanted, that he took*, entirely different from ταῦτα ἀ ἐβούλετο ἔλαβεν, *he took these* (definite) *things, which he wanted*; ἀ ποιεῖν αἰσχρὸν, ταῦτα νόμιζε μηδὲ λέγειν εἶναι καλόν, *what it is base to do, this believe that it is not good even to say* (here ταῦτα is not the antecedent of *ἃ*, which is indefinite and is not expressed). See § 148, N. 3.

#### Assimilation and Attraction.

§ 153. When a relative would naturally be in the accusative as the object of a verb, it is generally *assimilated* to the case of its antecedent if this is a genitive or dative. *E.g.*

Ἐκ τῶν πόλεων ὧν ἔχει, *from the cities which he holds* (for ἄς ἔχει); τοῖς ἀγαθοῖς οἷς ἔχομεν, *with the good things which we have* (for ἃ ἔχομεν). This is often called *attraction*.

NOTE 1. When an antecedent is omitted which (if it could have been expressed) would have been a genitive or dative, the assimilation still takes place; and a preposition which would have belonged to the antecedent passes over to the relative; as ἐδήλωσε τοῦτο οἷς ἔπραττε, *he showed this by what he did* (like ἐκείνοις ᾧ); σὺν οἷς ἔχω τὰ ἄκρα καταλήγομαι, *I will seize the heights with the men whom I have* (as if it were σὺν τοῖς ἀνδράσιν οὓς ἔχω); οὐδὲν ὧν βούλεσθε πράξετε, *you will do none of the things which you wish* (like ἐκείνων ᾧ). See § 148, N. 3.

NOTE 2. A relative is very seldom assimilated *from* any other construction than that of the object accusative, or *into* any other case than the genitive or dative. Yet exceptions occur; as ὧν ἠπίσταντο πολλούς, *many of those whom he distrusted* (like ἐκείνων οἷς). Even the nominative may be assimilated; as βλάπτεσθαι ἀφ' ὧν ἡμῖν παρεσκευάσται, *to be injured by what has been prepared by us* (like ἀπ' ἐκείνων ᾧ). Thuc.

NOTE 3. A like assimilation takes place in relative adverbs; as διεκομίζοντο εὐθὺς ὅθεν ὑπεξέθεντο παῖδας καὶ γυναῖκας, *they immediately brought over their children and women from the places in which they had placed them for safety* (where ὅθεν, *from which*, stands for ἐκείθεν οἱ, *from the places whither*). Thuc.

NOTE 4. The antecedent occasionally is assimilated to the case of the relative, when this immediately follows; as ἔλεγον ὅτι πάντων ὧν δέονται πεπραγότες εἶεν, *they said that they had done all things which they needed* (where πάντων ὧν for πάντα ὧν is very irregular).

This *inverted assimilation* takes place in οὐδεὶς ὅστις οὐ, *everybody, in which οὐδεὶς follows the case of the relative*; as οὐδενὶ ὅτφ οὐκ ἀποκρίνεται (for οὐδεὶς ἐστὶν ὅτφ), *he replies to everybody*.

NOTE 5. A peculiar assimilation occurs in certain expressions with οἷος; as χαρίσθαι οἷφ σοι ἀνδρί, *to please a man like you* (for τοιοῦτφ οἷος σὺ).

§ 154. The antecedent is often *attracted* into the relative clause, and agrees with the relative. *E.g.*

Μὴ ἀφέλῃσθε ὑμῶν αὐτῶν ἣν κέκτησθε δόξαν καλὴν, *do not take from yourselves the good reputation which you have gained* (for τὴν καλὴν δόξαν ἣν κέκτησθε): here notice the omission of the article. Even the subject of a verb may be attracted; as οἴχεται φεύγων ὃν ἤγες μάρτυρα, *the witness whom you brought* (for ὁ μάρτυς ὃν ἤγες) *has run away*.

NOTE. This *attraction* may be joined with assimilation (§ 153); as ἀμαθέστατοι ἐστε ὧν ἐγὼ οἶδα Ἑλλήνων *you are 'he most ignorant of*

*the Greeks whom I know ; ἐξ ἧς τὸ πρῶτον ἔσχε γυναῖκός, from the wife which he took first ; σὺν ᾗ εἶχε δυνάμει, with the force which he had (for σὺν τῇ δυνάμει ἣν εἶχεν).*

#### Relative in Exclamations, &c.

§ 155. *Οἷος, ὅσος, and ὥς* are used in exclamations ; as *ὅσα πράγματα ἔχεις, how much trouble you have ! ὥς ἀστεῖος, how witty !*

For the relative in indirect questions see § 149, 2.

#### Relative not repeated.

§ 156. A relative is seldom repeated *in a new case* in the same sentence, but a personal or demonstrative pronoun commonly takes its place. *E.g.*

*Ἐκεῖνοι τοίνυν, οἷς οὐκ ἐχαρίζονθ' οἱ λέγοντες οὐδ' ἐφίλουν αὐτοὺς ὥσπερ ὑμᾶς οὗτοι νῦν, those men, then, whom the orators did not try to gratify, and whom they did not love as these now love you (lit. nor did they love them as, &c.).* Dem. Here αὐτοὺς is used to avoid repeating the relative in a new case, οὗς.

NOTE. Sometimes, however, a new case of the relative is understood in the latter part of a sentence ; as *Ἀριαῖος δὲ, ὃν ἡμεῖς ἠθέλομεν βασιλεῖα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστά, and Ariæus, whom we wished to make king, and (to whom) we gave and (from whom) we received pledges, &c.* Xen.

### THE CASES.

REMARK. The Greek is descended from a language which had eight cases, — an *ablative*, a *locative*, and an *instrumental*, besides the five found in Greek. The functions of the ablative were chiefly absorbed by the genitive ; those of the instrumental and locative chiefly by the dative.

#### I. NOMINATIVE AND VOCATIVE.

§ 157. 1. The nominative is used chiefly as the subject of a finite verb (§ 134, 1), or in the predicate after verbs signifying *to be*, &c. (§ 136).

2. The vocative, with or without *ὦ*, is used in addressing a person or thing; as *ὦ ἄνδρες Ἀθηναῖοι*, *O men of Athens!* *ἀκούεις, Αἰσχίνη*; *dost thou hear, Aeschines?*

NOTE. The nominative is sometimes used in exclamations, and even in other expressions, where the vocative is more common; as *ὦμοι ἐγὼ δειλός*, *O wretched me!* So *ἡ Πρόκνη ἔκβαυε*, *Procne, come out!*

## II. ACCUSATIVE.

REMARK. The primary purpose of the accusative is to denote the nearer or *direct* object of a verb, as opposed to the remoter or *indirect* object denoted by the dative. It thus bears the same relation to a verb which the genitive generally bears to a noun. The object denoted by the accusative may be the external object of the action of a transitive verb, or the internal (cognate) object which is often implied in the meaning of even an intransitive verb. But the accusative has also assumed other functions, as will be seen, which cannot be brought under this or any other single category.

### Accusative of Direct (External) Object.

§ 158. The direct object of the action of a transitive verb is put in the accusative; as *τοῦτο σώζει ἡμᾶς*, *this preserves us*; *ταῦτα ποιοῦμεν*, *we do these things*.

NOTE 1. Many verbs which are transitive in English, and govern the objective case, take either a genitive or a dative in Greek. (See § 171, § 184, 2, and § 188, 1, N. 2.)

NOTE 2. Many verbs which are transitive in Greek are intransitive in English; as *ὀμῶμαι τοὺς θεούς*, *I will swear by the Gods*; *πάντας ἔλαθεν*, *he escaped the notice of all*.

NOTE 3. Verbal adjectives and even verbal nouns occasionally take an object accusative instead of the regular objective genitive (§ 167, 3; § 180); as *ἐπιστήμονες ἦσαν τὰ προσήκοντα*, *they were acquainted with what was proper*. Xen. So *τὰ μετέωρα φροντιστής*, *one who ponders on the things above* (like *φροντίζων*). Plat.

### Cognate Accusative (Internal Object).

§ 159. Any verb whose meaning permits it may take an accusative of kindred signification. This accusative repeats the idea *already contained* in the verb, and may follow intransitive as well as transitive verbs. *E.g.*



Ἡδوماὶ τὰς μεγίστας ἡδονάς, *I enjoy the greatest pleasures.* Εὐτυχοῦσι τοῦτο τὸ εὐτύχημα, *they enjoy this good fortune.* So πίπτειν πέσσμα, *to fall a fall*; νόσον νοσεῖν or νόσον ἀσθενεῖν or νόσον κάμνειν, *to suffer under a disease*; ἀμάρτημα ἀμαρτάνειν, *to commit an error (to sin a sin)*; δουλείαν δουλεύειν, *to be subject to slavery*; ἀγῶνα ἀγωνίζεσθαι, *to undergo a contest*; γραφὴν γράφεσθαι, *to bring an indictment*; γραφὴν διώκειν, *to prosecute an indictment*; δίκην ὀφλεῖν, *to lose a lawsuit*; νίκην νικᾶν, *to gain a victory*; μάχην νικᾶν, *to gain a battle*; πομπὴν πέμπειν, *to form or conduct a procession*; πληγὴν τύπτειν, *to strike a blow.*

REMARK. It will be seen that this construction is far more extensive in Greek than in English. It includes not only accusatives of kindred formation and meaning, as νίκην νικᾶν, *to gain a victory*; but also those of merely kindred meaning, as μάχην νικᾶν, *to gain a battle.* The accusative may also limit the meaning of the verb to one of many applications; as Ὀλύμπια νικᾶν, *to gain an Olympic victory*; γάμους ἐστιᾶν, *to give a wedding feast*; ψήφισμα νικᾶν, *to carry a decree (to gain a victory with a decree)*; τὰ Παναθήναια πέμπειν, *to celebrate the Panathenaea by a procession.*

For the cognate accusative becoming the subject of a passive verb, see § 198.

NOTE 1. The cognate accusative may follow adjectives or even nouns; as κακὸς πᾶσαν κακίαν, *bad with all badness*; ἀγαθὸς πᾶσαν ἀρετήν, *good with all goodness*; δούλος τὰς μεγίστας δουλείας, *a slave to the direst slavery.*

NOTE 2. A neuter adjective sometimes represents a cognate accusative, its noun being implied in the verb; as μεγάλα ἀμαρτάνειν, (sc. ἀμαρτήματα) *to commit great faults*; ταῦτ' αὖ λυποῦμαι καὶ ταῦτ' αὖ χαίρω, *I have the same griefs and the same joys.* So τί χρήσομαι τούτῳ; (= τίνα χρείαν χρήσομαι;) *what use shall I make of this?* and οὐδὲν χρήσομαι τούτῳ, *I shall make no use of this* (§ 188, 1, N. 2). So χρήσιμος οὐδέν, *good for nothing* (N. 1). See § 160, 2, Note.

NOTE 3. Here belongs the accusative of effect, which expresses a result beyond the action of the verb, which is effected by that action; as πρεσβεύουσι τὴν εἰρήνην, *they negotiate the peace* (as ambassadors, πρέσβεις), but πρεσβεύειν πρεσβείαν, *to go on an embassy.* Compare the English *breaking a hole*, as opposed to *breaking a stick.*

So after verbs of looking (in poetry); as Ἄρη δεδορκέναι, *to look war (Ares)*; ἡ βουλὴ ἔβλεψε νᾶπυ, *the Senate looked mustard.*

NOTE 4. A transitive verb may have a cognate accusative and another object at the same time; as γράφεσθαι τίνα τὴν γραφὴν ταύτην, *to bring this indictment against any one*; ἡδικήσαμεν τοῦτον οὐδέν, *we did this man no wrong*; ταῦτα διδάσκέ με, *teach me this* (§ 164); τοσοῦτον ἔχθος ἔχθαιρώ σε, *so great hatred do I feel for thee*; τὴν μάχην τοὺς βαρβάρους νικήσας, *having defeated the barbarians in the battle.*

NOTE 5. Connected with the cognate accusative is that which follows verbs of motion expressing the *ground over which* the motion passes; as *ὁδὸν ἵεναι* (ἐλθεῖν, πορεύεσθαι, &c.), *to go (over) a road*; *πλεῖν θάλασσαν*, *to sail the sea*; *ὄρος καταβαίνειν*, *to descend a mountain*; &c. These verbs thus acquire a transitive meaning. See § 179, 2.

**Accusative of Specification.—Adverbial Accusative.**

§ 160. 1. The accusative of *specification* may be joined with a verb, adjective, noun, or even a whole sentence, to denote that *in respect to which* the expression is used. *E.g.*

Τυφλὸς εἶ τὰ ὄμματα, *you are blind in your eyes*; καλὸς τὸ εἶδος, *beautiful in form*; ἀπειροὶ τὸ πλῆθος, *infinite in number*; δίκαιος τὸν τρόπον, *just in his character*; δεινοὶ μάχην, *mighty in battle*; κάμνω τὴν κεφαλὴν, *I have a pain in my head*; τὰς φρένας ὑγιαίνειν, *to be sound in their minds*; διαφέρει τὴν φύσιν, *he differs in nature*; ποταμὸς, Κύδνος ὄνομα, εὐρος δύο πλεθρῶν, *a river, Cydnus by name, of the breadth of two plethra*; Ἕλληνες εἰσι τὸ γένος, *they are Greeks by race*; καὶ τὰ μικρὰ πειρώμαι ἀπὸ θεῶν ὁρμᾶσθαι, *even in small matters I try to begin with the Gods*.

NOTE. This is sometimes called the accusative by *synecdoche*, or the *limiting* accusative. It most frequently denotes a *part*; but often a character or quality, or any circumstance to which the meaning of the expression is restricted.

2. An accusative in certain expressions has the force of an adverb. *E.g.*

Τοῦτον τὸν τρόπον, *in this way, thus*; τὴν ταχίστην (sc. ὁδόν), *in the quickest way*; τὴν ἀρχήν, *at first* (with negative, *not at all*); τέλος, *finally*; προῖκα, *as a gift, gratis*; χάριν, *for the sake of*; δίκην, *in the manner of*; τὸ πρῶτον or πρῶτον, *at first*; τὸ λοιπόν, *for the rest*; τᾶλλα, *in other respects*; οὐδέν, *in nothing, not at all*; τί; *in what, why?* τί, *in any respect, at all*; ταῦτα, *in respect to this, therefore*. So τοῦτο μὲν . . . τοῦτο δέ (§ 148, N. 4).

NOTE. Several of these are to be explained by § 160, 1, as τᾶλλα, τί; *why?* ταῦτα, τοῦτο (with μέν and δέ), and sometimes οὐδέν and τί. Some are to be explained as cognate accusatives (see § 159, Notes 1 and 2), and some are of doubtful origin.

## Accusative of Extent.

§ 161. The accusative may denote *extent* of time or space. *E.g.*

Αἱ σπονδαὶ ἐνιαυτὸν ἔσονται, *the truce is to be for a year*; ἔμεινε τρεῖς ἡμέρας, *he remained three days*; ἀπέχει δ' ἡ Πλάταια τῶν Θηβῶν σταδίου ἐβδομήκοντα, *and Plataea is seventy stades distant from Thebes*.

NOTE. This accusative with an *ordinal* number denotes *how long since*; τρίτην ἤδη ἡμέραν ἐπίτεδμήμηνεν, *this is the third day that he has been in town*.

A peculiar idiom is found in expressions like τρίτον ἔτος τοῦτ' (this the third year), i.e. *two years ago*; as ἀπηγγέλθη Φίλιππος τρίτον ἢ τέταρτον ἔτος τοῦτ' Ἡραίων τείχος πολιορκῶν, *two or three years ago Philip was reported to be besieging Heraion Teichos*.

## Terminal Accusative (Poetic).

§ 162. In poetry, the accusative without a preposition may denote the place or object *towards which* motion is directed. *E.g.*

Μνηστῆρας ἀφίκετο, *she came to the suitors*. *Odyss.* Ἀνέβη μέγαν οὐρανὸν Οὐλυμπόν τε. *Il.* Τὸ κοῖλον Ἄργος βὰς φυγὰς, *going as an exile to the hollow Argos*. *Soph.*

In prose a preposition would be used.

## Accusative after Νή and Μά.

§ 163. The accusative follows the adverbs of swearing *νή* and *μά*, *by*.

An oath introduced by *νή* is affirmative; one introduced by *μά* is negative; as *νή τὸν Δία*, *yes, by Zeus*; *μὰ τὸν Δία*, *no, by Zeus*.

NOTE 1. When *μά* is preceded by *ναί*, *yes*, the oath is affirmative; as *ναί, μὰ Δία*, *yes, by Zeus*.

NOTE 2. *Μά* is sometimes omitted when a negative precedes; as *οὐ, τότ' Ὀλυμπόν*, *no, by this Olympus*.

## Two Accusatives with one Verb.

§ 164. Verbs signifying *to ask, to demand, to remind, to clothe or unclothe, to conceal, to deprive, and to divide*, may take two object accusatives. *E.g.*

Ἐάν τις σε ταῦτα ἐξετάζη, *if any one shall ask you these questions*; μέλλετε τοὺς θεοὺς αἰτεῖν ἀγαθὰ, *you are about to ask blessings of the Gods*; τοὺς παῖδας τὴν μουσικὴν διδάσκει, *he teaches the boys music*; τὴν ξυμμαχίαν ἀναμνησκόντες τοὺς Ἀθηναίους, *reminding the Athenians of the alliance*; ἐκδύει ἐμὲ τὴν ἐσθῆτα, *he strips me of my dress*; μὴ με κρύψῃς τοῦτο, *do not conceal this from me*; τὴν θεὸν τοὺς στεφάνους σεσυλήκασιν, *they have robbed the Goddess of her crowns*; τὸ στράτευμα κατένειμε δώδεκα μέρη, *he divided the army into twelve parts (he made twelve divisions of the army)*.

In many cases, as in the third and last examples, one of the accusatives is cognate; see § 159, N. 4.

NOTE 1. In poetry some other verbs have this construction; thus χροὰ νίξετο ἄλμην, *he washed the dried spray from his skin*; so τιμωρεῖσθαι τινα αἷμα, *to punish one for blood (shed)*.

NOTE 2. Many verbs of this class sometimes have other constructions. Thus verbs of *depriving* may take the genitive of a person with an accusative of a thing, *τινός τι*; sometimes the reverse, *τινὰ τινος* (neut.). For verbs of *reminding*, see § 171, 2, N. 3.

NOTE 3. The accusative of a thing with some of these verbs is really a cognate accusative; see § 159, N. 4.

§ 165. Verbs signifying *to do anything to or to say anything of* a person or thing take two accusatives. *E.g.*

Ταυτί με ποιοῦσιν, *they do these things to me*; τί μ' εἰργάσω; *what didst thou do to me?* πλείστα κακὰ τὴν πόλιν ποιοῦσιν, *they do the most evils to the state*. Ταυτί σὺ τολμᾷς ἡμᾶς λέγειν; *dost thou dare to say these things of us?* Οὐ φροντιστέον ὅ τι ἐροῦσιν οἱ πολλοὶ ἡμᾶς, *we must not consider what the multitude will say of us*.

NOTE 1. These verbs often take εὖ or καλῶς, *well*, or κακῶς, *ill*, instead of the accusative of a thing; τοὺτους εὖ ποιεῖ, *he does them good*; ὑμᾶς κακῶς ποιεῖ, *he does you harm*; κακῶς ἡμᾶς λέγει, *he speaks ill of us*.

NOTE 2. The passive form of these expressions is not εὖ (or κακῶς) ποιέσθαι, εὖ (or κακῶς) λέγεσθαι, *to be done well by, to be spoken well of, &c.*; but εὖ (or κακῶς) πάσχειν, *to experience good (or evil)*, and εὖ (or κακῶς) ἀκούειν, *bene (male) audire, to hear one's self called*.

NOTE 2. *Πράσσω*, *do*, very seldom takes two accusatives in this construction, *ποιέω* being generally used. *Εὖ πράσσω* and *κακῶς πράσσω* are intransitive, meaning *to be well off*, *to be badly off*.

NOTE 3. Verbs signifying *to do* may take the dative of a person; as *ἀγαθὸν τι ποιῶσι τῇ πόλει*, *they do some good to the state*.

§ 166. Verbs signifying *to name*, *to choose* or *appoint*, *to make*, *to consider*, and the like, may take a predicate accusative besides the object accusative. *E.g.*

*Τί τὴν πόλιν προσαγορεύεις*; *what do you call the state?* — *so καλοῦσί με τοῦτο τὸ ὄνομα*, *they call me by this name*; *στρατηγὸν αὐτὸν ἀπέδειξε*, *he appointed him general*; *εὐεργέτην τὸν Φίλιππον ἡγοῦντο*, *they thought Philip a benefactor*; *πάντων δεσπότην ἑαυτὸν πεποίηκεν*, *he has made himself master of all*.

NOTE 1. This is the active construction of which the passive appears in the predicate nominative with passive verbs (§ 136). Like the latter, it includes also predicate adjectives; as *τοὺς συμμάχους προθύμους ποιείσθαι*, *to make the allies eager*; *τὰς ἀμαρτίας μεγάλας ἤγεν*, *he considered the faults great*.

NOTE 2. Many other transitive verbs may take a predicate accusative in apposition with the object accusative; as *ἔλαβε τοῦτο δῶρον*, *he took this as a gift*; *ἵππους ἄγειν θύματα τῷ ἡλίῳ*, *to bring horses as offerings to the Sun*. Especially an interrogative pronoun may be so used; as *τίνας τούτους ὁρῶ*; *who are these whom I see?* (§ 142, 3.)

NOTE 3. A predicate accusative may denote the *effect* of the action of the verb upon its direct object; as *παιδεύειν τινὰ σοφόν* (or *κακόν*), *to train one (to be) wise (or bad)*; *τοὺς υἱούς ἱππότες ἐδίδαξεν*, *he taught his sons to be horsemen*. See § 159, N. 3.

NOTE 4. In the passive, when the object accusative becomes the subject nominative (§ 197, 1), the predicate accusative (of every kind) becomes a predicate nominative. See § 136, Rem.; and § 137, N. 4.

### III. GENITIVE.

REMARK. As the chief use of the accusative is to limit the meaning of a verb, so the chief use of the genitive is to limit the meaning of a noun. When the genitive is used as the object of a verb, it seems to depend on the nominal idea which belongs to the verb: thus *ἐπιθυμῶ* involves *ἐπιθυμίας* (as we can say *ἐπιθυμῶ ἐπιθυμίας*, § 159); and in *ἐπιθυμῶ τοῦτου*, *I have a desire for this*, the nominal idea preponderates over the verbal. The Greek is somewhat arbitrary in deciding when it will allow either to preponderate in the construction, and after some verbs it allows both the accusative and the genitive. In the same general sense the genitive follows verbal adjectives. It has also uses which originally belonged to the ablative; for example, with verbs of *separation* and to express *source*. (See Rem. before § 157.)

**Genitive after Nouns (Adnominal Genitive).**

§ 167. A noun in the genitive may limit the meaning of another noun, to express various relations, most of which are denoted by *of* or by the possessive case in English. The genitive thus depending on a noun is called *adnominal*.

The most important of these relations are the following:—

1. POSSESSION: as ἡ τοῦ πατρὸς οἰκία, *the father's house*; ἡμῶν ἡ πατρίς, *our country*. So ἡ τοῦ Διὸς, *the daughter of Zeus*; τὰ τῶν θεῶν, *the things of the Gods* (§ 141, Note 4). **The Possessive Genitive.**

2. The SUBJECT of an action or feeling: as ἡ τοῦ δήμου εὐνοία, *the good-will of the people* (i.e. *which the people feel*). **The Subjective Genitive.**

3. The OBJECT of an action or feeling: as διὰ τὸ Πανσανίου μῖσος, *owing to the hatred of* (i.e. *felt against*) *Pausanias*; αἱ τοῦ χειμῶνος καρτερήσεις, *the endurance of the winter*. So τῶν θεῶν ὅρκοι, *oaths (sworn) in the name of the Gods* (as we say *θεοῦς ὀμνύναι*, § 158, N. 2). **The Objective Genitive.**

4. MATERIAL, including that of which anything consists: as βοῶν ἀγέλη, *a herd of cattle*; ἄλσος ἡμέρων δένδρων, *a grove of cultivated trees*; κρήνη ἡδέος ὕδατος, *a spring of fresh water*; δύο χοίνικες ἀλφίτων, *two quarts of meal*. **Genitive of Material.**

5. MEASURE, of space, time, or value: as τριῶν ἡμερῶν ὁδός, *a journey of three days*; ὀκτὼ σταδίων τεῖχος, *a wall of eight stades (in length)*; τριάκοντα ταλάντων οὐσία, *an estate of thirty talents*; δίκαι πολλῶν ταλάντων, *lawsuits of* (i.e. *involving*) *many talents*. **Genitive of Measure.**

6. THE WHOLE, after nouns denoting a part: as πολλοὶ τῶν ῥητόρων, *many of the orators*; ἀνὴρ τῶν ἐλευθέρων,

a man (i.e. one) of the freemen. The Partitive Genitive. (See also § 168.)

These six classes are not exhaustive; but they will give a general idea of these relations, many of which it is difficult to classify.

NOTE. Examples like 'Αθηνῶν πόλις, *the city of Athens*, Τροίης πολιεῖον, *the city of Troy*, in which the genitive is used instead of apposition, are poetic.

§ 168. The partitive genitive (§ 167, 6) may follow all nouns, pronouns, adjectives (especially superlatives), participles with the article, and adverbs, which denote a part. *E.g.*

Οἱ ἀγαθοὶ τῶν ἀνθρώπων, *the good among the men*; ὁ ἥμις τοῦ ἀριθμοῦ, *the half of the number*; ἄνδρα οἶδα τοῦ δήμου, *I know a man of the people*; τοῖς θρανίοις τῶν ναυτῶν, *to the upper benches of the sailors*; οὐδεὶς τῶν παίδων, *no one of the children*; πάντων τῶν ῥητόρων δεινότητος, *the most eloquent of all the orators*; ὁ βουλόμενος τῶν Ἀθηναίων, *any one who pleases of the Athenians*; διὰ γυναικῶν, *divine among women* (Hoin.); ποῦ τῆς γῆς; *ubi terrarum? where on the earth?* τίς τῶν πολιτῶν; *who of the citizens?* δις τῆς ἡμέρας, *twice a day*; εἰς τοῦτο ἀνοίας, *to this pitch of folly*; ἐν τούτῳ παρασκευῆς, *in this state of preparation*; ἃ μὲν διώκει τοῦ ψηφίσματος ταῦτ' ἐστίν, *these are the parts of the decree which he prosecutes* (lit. *what parts of the decree he prosecutes, &c.*) So ὀρθότατα ἀνθρώπων λέγεις, *thou speakest as the most correct of men* (most correctly *of men*); ὅτε δεινότητος σου ταῦτα ἦσθα, *when you were at the height of your power in these matters*. See § 142, 2, N. 2.

NOTE 1. An adjective or participle generally agrees in gender with a dependent partitive genitive. But sometimes, especially when it is singular, it is neuter, agreeing with μέρος, *part*, understood; as τῶν πολεμίων τὸ πολὺ (for οἱ πολλοί), *the greater part of the enemy*.

NOTE 2. A partitive genitive sometimes depends on τίς or μέρος understood; as ἔφασαν ἐπιμυγνύναι σφῶν τε πρὸς ἐκείνους καὶ ἐκείνων πρὸς ἑαυτούς, *they said that some of their own men had mixed with them, and some of them with their own men* (τινάς being understood with σφῶν and ἐκείνων). Compare § 169, 2; § 170, 2.

NOTE 3. Similar to such phrases as ποῦ γῆς; εἰς τοῦτο ἀνοίας, &c., is the use of ἔχω and an adverb with the genitive; as πῶς ἔχεις δόξης; *in what state of opinion are you?* οὕτω τρόπου ἔχεις, *this is your character* (lit. *in this state of character*); ὥς εἶχε τάχους, *as fast as he could* (lit. *in the condition of speed in which he was*); so ὥς εἶχε πρῶτον; *εὖ ἔχειν φρενῶν, to be right in his mind*.

## Genitive after Verbs.

§ 169. 1. Verbs signifying *to be*, *to become*, or *to belong* take a genitive which is equivalent to the *possessive* or the *partitive* genitive. *E.g.*

Ὁ νόμος οὗτος Δράκοντός ἐστιν, *this law is Draco's*. Πενίαν φέρειν οὐ παντός, ἀλλ' ἀνδρὸς σοφοῦ, *to bear poverty is not in the power of every one, but in that of a wise man*. Δαρείου γίγνονται δύο παῖδες, *two sons are born (belonging) to Darius*. Τούτων γενοῦ μοι, *become (one) of these for me*.

2. Verbs signifying *to name*, *to choose* or *appoint*, *to make*, *to consider*, and the like, which generally take two accusatives (§ 166), may take a partitive genitive in place of the predicate accusative. *E.g.*

Ἐμὲ θὲς τῶν πεπεισμένων, *put me down as (one) of those who are persuaded*. Τοῦτο τῆς ἡμετέρας ἀμελείας ἂν τις θεῇ δικαίως, *any one might justly consider this to belong to our neglect*.

NOTE. When these verbs become passive, they still retain the genitive; as Σόλων τῶν ἑπτὰ σοφιστῶν ἐκλήθη, *Solon was called (one) of the Seven Sages*.

3. The genitive after verbs sometimes expresses other relations of the adnominal genitive. *E.g.*

Τὸ τεῖχος σταδίων ἦν ὀκτώ, *the wall was (one) of eight stades (in length)*; ἐπειδὴν ἐτῶν ἦ τις τριάκοντα, *when one is thirty years old*; — Genitive of Measure. Οἱ στέφανοι ῥόδων ἦσαν, *the crowns were (made) of roses*; τὸ τεῖχος πεποιήται λίθου, *the wall is built of stone*; — Genitive of Material. Οὐ τῶν κακούργων οἶκτος (sc. ἐστίν), *there is no pity felt for the evil-doers*; — Objective Genitive.

§ 170. 1. Any verb may take a genitive if its action affects the object *only in part*. *E.g.*

Πέμπει τῶν Λυδῶν, *he sends some of the Lydians* (but πέμπει τοὺς Λυδοὺς, *he sends the Lydians*). Πίνει τοῦ οἴνου, *he drinks of the wine*. Τῆς γῆς ἔτεμον, *they ravaged (some) of the land*.

2. This principle applies especially to verbs signifying *to share* (i.e. *to give* or *take a part*) or *to enjoy*. *E.g.*

Μετείχον τῆς λείας, *they shared in the booty*; so often μεταποιεῖσθαί τινος, *to claim a share of anything* (cf. § 171, 1); ἀπολαύμεν τῶν



ἀγαθῶν, *we enjoy the blessings (i.e. our share of them); οὕτως ὄναιο τούτων, thus mayest thou enjoy these.* So οὐ προσήκει μοι τῆς ἀρχῆς, *I have no concern in the government; μέτεστί μοι τούτου, I have a share in this (§ 184, 2, N. 1).*

NOTE. Many of these verbs also take an accusative. Μετέχω and similar verbs may regularly take an accusative like μέρος, *part*; as ἴσον μετέχει ἕκαστος τοῦ πλούτου μέρος, *each has an equal share of the wealth* (where μέρος would mean that each has only a part of a share). This use of μέρος shows the nature of the genitive after these verbs.

§ 171. 1. The genitive follows verbs signifying *to take hold of, to touch, to claim, to aim at, to hit, to attain, to miss, to make trial of, to begin.* E.g.

Ἐλάβετο τῆς χειρὸς αὐτοῦ, *he took his hand*; οὔτε πυρὸς οὔτε ἔρωτος ἔκων ἄπτομαι, *I willingly touch neither fire nor love*; τῆς ξυνέσεως μεταποιούνται, *they lay claim to sagacity*; στοχάζεσθαι τῶν ἀνθρώπων, *to aim at the men*; τῆς ἀρετῆς ἐφικέσθαι, *to attain to virtue*; ἔτυχε τῆς δίκης, *he met with justice*; σφάλλεται τῆς ἐλπίδος, *he fails of (attaining) his hope*; πειρᾶσθαι τοῦ τείχους, *to make an attempt on the wall*; οὐ πολέμου ἀρχομεν, *we do not begin war*.

NOTE. Verbs of *taking hold* may have an object accusative, with a genitive of the part taken hold of; as ἔλαβον τῆς ζώνης τὸν Ὀρόνταν, *they seized Orontas by his girdle*.

2. The genitive follows verbs signifying *to taste, to smell, to hear; to perceive, to understand, to remember, to forget, to desire, to care for, to spare, to neglect, to admire, to despise.* E.g.

Ἐλευθερίας γευσάμενοι, *having tasted of freedom (Hdt.)*; κρομμῶν ὀσφραίνομαι, *I smell onions*; φωνῆς ἀκούειν, *to hear a voice*; αἰσθάνεσθαι, μεμνήσθαι, or ἐπιλανθάνεσθαι τούτων, *to perceive, remember, or forget these things*; συνιέναι ἀλλήλων, *to understand one another*; τῶν μαθημάτων ἐπιθυμῶ, *I long for learning*; χρημάτων φείδεσθαι, *to be sparing of money*; δόξης ἀμελεῖν, *to neglect opinion*; ἀγαμαι τῆς ἀρετῆς, *I admire virtue*; καταφρονεῖν τοῦ κινδύνου, *to despise danger* (cf. § 173, 2, Note).

NOTE 1. Verbs of *hearing, learning, &c.* may take an accusative of the thing heard, &c., and a genitive of the person heard from; as τούτων τοιούτους ἀκούω λόγους, *I hear such sayings from these men*; πυθέσθαι τοῦτο ὑμῶν, *to learn this from you*. The genitive here belongs under § 176, 1. A sentence may take the place of the accusative; as τούτων ἀκουε τί λέγουσιν, *hear from these what they say*. See also ἀποδέχομαι, *accept (a statement) from*, in the Lexicon.

NOTE 2. The impersonals μέλει and μεταμέλει take the genitive of a thing with the dative of a person (§ 184, 2, N. 1); as μέλει μοι τούτου, *I care for this*; μεταμέλει σοι τούτου, *thou repentest of this*. Προσέχει, *it concerns*, has the same construction, but the genitive belongs under § 170, 2.

NOTE 3. Causative verbs of this class take the accusative of a person and the genitive of a thing; as μή μ' ἀναμνήσῃς κακῶν, *do not remind me of evils* (i.e. *cause me to remember them*); τοὺς παῖδας γευστέον αἵματος, *we must make the children taste blood*.

But verbs of reminding also take two accusatives (§ 164).

REMARK. Most of the verbs of § 171 may take also the accusative. See the *Lexicon*. Ὄζω, *emit smell* (*smell of*), may take two genitives; as τῆς κεφαλῆς ὀζω μύρου, *I emit a smell of perfume* (§ 170, 1) *from my head*.

3. The genitive follows verbs signifying *to rule* or *to command*. *E.g.*

\*Ἔρως τῶν θεῶν βασιλεύει, *Love is king of the Gods*; Πολυκράτης Σάμου ἐτυράννει, *Polycrates was tyrant of Samos*; ὀπλιτῶν καὶ ἱππέων ἐστράτηγει, *he was general of infantry and cavalry*; ἡγείται παντὸς καὶ ἔργου καὶ λόγου, *he directs everything that is done and said*.

This construction is sometimes connected with that of § 175, 2. But the genitive here depends on the idea of *king* or *ruler* implied in the verb, while there it depends on the idea of *comparison* (see Remark before § 167).

NOTE. For other cases after many of these verbs, as the dative after ἡγέομαι and ἀνάσσω, see the *Lexicon*.

§ 172. 1. Verbs signifying *fulness* and *want* take the genitive of material (§ 167, 4). *E.g.*

Χρημάτων εὐπορεῖ, *he has abundance of money*; οἱ τύραννοι ἐπαίρου οὐποτε σπανίζετε, *you tyrants never have a scarcity of praise*.

2. Verbs signifying *to fill* take the accusative of the thing filled and the genitive of material. *E.g.*

\*Υδατος τὴν κύλικα πληροῦν, *to fill the cup with water*.

NOTE 1. Δέομαι, *I want*, besides the ordinary construction (as τούτων ἐδέοντο, *they were in want of these*), may take a genitive of the person with a cognate accusative of the thing; as δεῖσθαι ὑμῶν μετρίαν δέξιν, *I will make of you a moderate request*. See § 159, N. 4.

NOTE 2. (a) Δεῖ may take a dative (sometimes in poetry an accusative) of the person besides the genitive; as δεῖ μοι τούτου,

*I need this; οὐ πολλοῦ πόνου με δεῖ, I have no need of much labor* (cf. οὐ δεῖ με εἰσθῆναι).

(b) Besides the common phrases πολλοῦ δεῖ, *it is far from it, ολίγου δεῖ, it wants little of it*, we have in Demosthenes οὐδὲ πολλοῦ δεῖ (like παντὸς δεῖ), *it wants everything of it* (lit. *it does not even want much*). For ολίγου and μικροῦ, *almost*, see the Lexicon.

#### Causal Genitive.

§ 173. 1. The genitive often denotes a *cause*, especially after verbs expressing emotions, as *praise* or *dispraise*, *pity*, *anger*, *envy*, or *revenge*. *E.g.*

Τούτους τῆς τόλμης θαυμάζω, *to admire these for their courage*; εὐδαιμονίζω σε τοῦ τρόπου, *I congratulate you on your character*; τούτους οἰκτεῖρω τῆς νόσου, *I pity these for their disease*; τῶν ἀδικημάτων ὀργίζεσθαι αὐτοῖς, *to be angry with them for their offences*; ζηλοῦντες τὴν πόλιν τῆς Μαραθῶνι μάχης, *envying the city for the battle at Marathon*; τοῦτου σοι οὐ φθονήσω, *I shall not grudge you this*; τούτους τῆς ἀρπαγῆς τιμωρήσασθαι, *to take vengeance on these for the robbery*. Most of these verbs may take also an object accusative.

NOTE 1. The genitive sometimes denotes a *purpose* or *motive* (where ἐνεκα is generally expressed); as τῆς τῶν Ἑλλήνων ἐλευθερίας, *for the liberty of the Greeks* (Dem. Cor. § 100). See § 262, 2.

NOTE 2. Verbs of *disputing* take a causal genitive; as ἀντιποιεῖσθαι τῷ βασιλεῖ τῆς ἀρχῆς, *to dispute with the king about his dominion*; Εὐμόλπος ἠμφισβήτησεν Ἐρεχθεὶ τῆς πόλεως, *Eumolpus disputed with Erechtheus about the city* (i.e. *disputed its possession with him*).

2. Verbs signifying *to accuse*, *to prosecute*, *to convict*, *to acquit*, and *to condemn* take a causal genitive denoting the crime. *E.g.*

Αἰτιῶμαι αὐτὸν τοῦ φόνου, *I accuse him of the murder*; ἐγράψατο αὐτὸν παρανόμων, *he indicted him for an illegal proposition*; διώκει με δώρων, *he prosecutes me for bribery (for gifts)*; Κλέωνα δώρων ἐλόντες καὶ κλοπῆς, *having convicted Cleon of bribery and theft*; ἔφευγε προδοσίας, *he was brought to trial for treachery*, but ἀπέφυγε προδοσίας, *he was acquitted of treachery*; πολλῶν οἱ πατέρες ἡμῶν μηδισμοῦ θάνατον κατέγνωσαν, *our fathers condemned many to death for favoring the Persians* (for πολλῶν and θάνατον see Note).

NOTE. Compounds of κατά of this class commonly take a genitive of the person, which depends on the κατά. They may

take also an object accusative denoting the crime or punishment.  
*E.g.*

Οὐδεὶς αὐτὸς αὐτοῦ κατηγορήσε πάποτε, *no man ever himself accused himself*; καταψεύδονται μου μεγάλα, *they tell great falsehoods against me*; Φοίβου ἀδικίαν κατηγορεῖν, *to charge injustice upon Phoebus*; ἐνίων ἔπεισαν ὑμᾶς ἀκρίτων θάνατον καταψηφίσασθαι, *they persuaded you to pass (sentence of) death upon some without a trial*.

Verbs of condemning may take three cases, as in the last example under § 173, 2.

3. The genitive is sometimes used in *exclamations*, to give the cause of the astonishment. *E.g.*

ὦ Πόσειδον, τῆς τέχνης! *O Poseidon, what a trade!* ὦ Ζεῦ βασιλεῦ, τῆς λεπτότητος τῶν φρενῶν! *O King Zeus! what subtlety of mind!*

#### Genitive of Separation, of Comparison, of Source.

§ 174. The genitive may denote that from which anything is *separated* or *distinguished*.

On this principle the genitive follows verbs denoting *to remove, to restrain, to release, to abandon, to deprive, and the like*. *E.g.*

Ἡ νῆσος οὐ πολὺ διέχει τῆς ἡπείρου, *the island is not far distant from the main-land*; ἐπιστήμη χωριζομένη ἀρετῆς, *knowledge separated from virtue*; λύσόν με δεσμῶν, *release me from chains*; ἐπέσχον τῆς τειχίσεως, *they ceased from building the wall*; πόσων ἀπεστέρησθε; *of how much have you been deprived?* ἔπασαν αὐτὸν τῆς στρατηγίας, *they deposed him from his command*; οὐ παύεσθε τῆς μοχθηρίας, *you do not cease from your rascality*. So εἶπον (αὐτῷ) τοῦ κήρυκος μὴ λείπεσθαι, *they told him not to be left behind the herald (i.e. to follow close upon him)*; ἡ ἐπιστολή, ἣν οὗτος ἔγραψεν ἀπολειφθεὶς ἡμῶν, *the letter which this man wrote without our knowledge (lit. separated from us)*.

For the accusative after verbs of depriving, see § 164.

§ 175. 1. The comparative degree takes the genitive when *ἤ, than*, is omitted. *E.g.*

Κρεῖττων ἐστὶ τούτων, *he is better than these*; νέοις τὸ σιγᾶν κρεῖττόν ἐστι τοῦ λαλεῖν, *for youth silence is better than prating*; πονηρία θάπτον θανάτου τρέχει, *wickedness runs faster than death*.

NOTE 1. All adjectives and adverbs which *imply* a comparison may take a genitive: as ἕτεροι τούτων, *others than these*; ὕστεροι τῇ

μάχης, too late for (later than) the battle; τῇ ὑστεραίᾳ τῆς μάχης, on the day after the battle. So τριπλάσιον ἡμῶν, thrice as much as we.

NOTE 2. After πλέον (πλεῖν), more, or ἔλασσον, less, ἥ is occasionally omitted without affecting the case; as πέμψω ὄρνις ἐπ' αὐτόν, κλεῖν ἑξακοσίους τὸν ἀριθμόν, I will send birds against him, more than six hundred in number (§ 160). Aristoph.

2. The genitive follows verbs signifying to surpass, to be inferior, and all others which imply comparison. *E.g.*

\*Ἄνθρωπος ξυνείσει ὑπερέχει τῶν ἄλλων, man surpasses the others in sagacity; τοῦ πλήθους περιγίγνεσθαι, to be superior to the multitude; ὑστερίζειν τῶν καιρῶν, to be too late for the opportunities. So τῶν ἐχθρῶν νικᾶσθαι (or ἡσσᾶσθαι), to be overcome by one's enemies; but these two verbs take also the genitive with ὑπό, and the dative. So τῶν ἐχθρῶν κρατεῖν, to prevail over one's enemies, and τῆς θαλάσσης κρατεῖν, to be master of the sea. Compare the examples under § 171, 3.

§ 176. 1. The genitive sometimes denotes the source. *E.g.*

Τοῦτο ἔτυχόν σου, I obtained this from you; τοῦτο ἔμαθεν ὑμῶν, he learned this from you. Add the examples under § 171, 2, N. 1.

2. In poetry the genitive occasionally denotes the agent after passive verbs, or is used like the instrumental dative (§ 188). *E.g.*

\*Ἐν Ἅιδᾳ δὴ κεῖσαι, σᾶς ἀλόχου σφαγείς Αἰγίσθου τε, thou liest now in Hades, slain by thy wife and Aegisthus. Eur.

Πρῆσαι πυρὸς δηϊοιο θύρετρα, to burn the gates with destructive fire. Il.

These constructions would not be allowed in prose.

#### Genitive after Compound Verbs.

§ 177. The genitive often depends on a preposition included in a compound verb. *E.g.*

Πρόκειται τῆς Ἀττικῆς ὄρη μεγάλα, high mountains lie before Attica; τῶν ὑμετέρων δικαίων προΐστασθαι, to stand in defence of your rights; ὑπερεφάνησαν τοῦ λόφου, they appeared above the hill; οὗτος ὑμῶν ὑπεραλγῶ, I grieve so for you; ἐπιβάντες τοῦ τείχους, having mounted the wall; ἀποτρέπει με τούτου, it turns me from this.

For the genitive after certain compounds of κατά, see § 173, 2, Note. See also § 193.

## Genitive of Price or Value.

**178.** The genitive may denote the *price* or *value* of a thing. *E.g.*

Δόξα χρημάτων οὐκ ὠνητή (sc. ἐστίν), *glory is not to be bought with money*; πόσου διδάσκει; *for what price does he teach?* μισθοῦ νόμους εἰσφέρει, *he proposes laws for a bribe*; ὁ δοῦλος πέντε μνῶν τιμᾶται, *the slave is valued at five minas*. So τιμᾶται δ' οὖν μοι ὁ ἀνὴρ θανάτου, *so the man estimates my punishment at death* (i.e. *proposes death as my punishment*). Plat. So also Σφοδρίαν ὑπῆγον θανάτου, *they impeached Sphodrias on a capital charge* (cf. § 173, 2).

NOTE. The genitive depending on ἀξίος, *worth, worthy*, and its compounds, or on ἀξιώω, *think worthy*, is the genitive of *price* or *value*; as ἀξίός ἐστι θανάτου, *he is worthy of death*; Θεμιστοκλέα τῶν μεγίστων ἡξίωσαν, *they thought Themistocles worthy of the highest honors*. So sometimes ἀτιμος and ἀτιμάζω take the genitive. (See § 180, 1.)

## Genitive of Time and Place.

**§ 179. 1.** The genitive may denote the *time within which* anything takes place. *E.g.*

Πέρσαι οὐχ ἥξουσι δέκα ἐτῶν, *the Persians will not come within ten years*. Τῆς νυκτὸς ἐγένετο, *it happened within the night* (but τὴν νύκτα means *during the whole night*). So δραχμὴν ἐλάμβανε τῆς ἡμέρας, *he received a drachma a day* (each day).

**2.** A similar genitive of the *place within which* is found in poetry. *E.g.*

Ἦ οὐκ Ἀργεὺς ἦεν Ἀχαιικοῦ; *was he not in Achæan Argos?* *Odyss.* So in the Homeric πεδίοιο θέειν, *to run on the plain* (i.e. *within its limits*), and similar expressions. So ἀριστερῆς χειρός, *on the left hand*, even in Hdt.

## Genitive with Adjectives.

**§ 180.** The *objective* genitive follows many verbal adjectives.

**1.** These adjectives are chiefly kindred (in meaning or derivation) to verbs which take the genitive. *E.g.*

*Μέτοχος σοφίας, partaking of wisdom* (§ 170, 2). *Ἐπήβολος ἐπιστήμης, having attained to knowledge*; *ἐμπειρος κακῶν, experienced in evils*; *τοῦ ἀρίστου στοχαστικός, aiming at the best* (§ 171, 1). *Κατήκοος τῶν γονέων, obedient (lit. hearkening) to his parents*; *ἐπιστήμων τῶν δικαίων, understanding his rights*; *ἐπιμελής ἀγαθῶν, ἀμελής κακῶν, caring for the good, neglectful of the bad*; *φειδωλοὶ χρημάτων, sparing of money* (§ 171, 2). *Ἐγκρατὴς ἑαυτοῦ, being master of himself*; *ἀρχικὸς ἀνδρῶν, fit to rule men* (§ 171, 3). *Μεστὸς κακῶν, full of evils*; *ἐρημοὶ συμμάχων, destitute of allies*; *ἡ ψυχὴ γυμνὴ τοῦ σώματος, the soul stripped of the body*; *καθαρὸς φόνου, free from the stain of murder* (§ 172, 1). *Ἐνοχος δειλίας, chargeable with cowardice* (§ 173, 2). *Διάφορος τῶν ἄλλων, distinguished from the others* (§ 174). *Ἀξίος πολλῶν, worth much* (§ 178, Note).

NOTE 1. Especially, adjectives of this class compounded with *alpha privative* (§ 131, 4, a) take the genitive; as *ἄγευστος κακῶν, without a taste of evils*; *ἀμνήμων τῶν κινδύνων, forgetful of the dangers*; *ἀπαθὴς κακῶν, without suffering ills*; *ἀκρατὴς γλώσσης, without power over his tongue*.

NOTE 2. Sometimes these compounds take a genitive of kindred meaning, which depends on the idea of *separation* implied in them; as *ἄπαις ἀρρένων παίδων, childless (in respect) of male children*; *ἄτιμος πάσης τιμῆς, destitute of all honor*; *ἄδωρότατος χρημάτων, most free from taking bribes*.

2. Some are kindred to verbs which take the accusative. *E.g.*

• *Πόλεως ἀνατρεπτικός, subversive of the state*; *πρακτικὸς τῶν καλῶν, capable of doing noble deeds*; *φιλομαθὴς πάσης ἀληθείας, fond of learning all truth*.

§ 181. The *possessive* genitive sometimes follows adjectives denoting *possession* or the opposite. *E.g.*

*Οἰκεία τῶν βασιλευόντων, belonging to the kings*; *ιερός ὁ χώρος τῆς Ἀρτέμιδος, the place is sacred to Artemis*; *κοινὸν ἀπάντων, common to all*; *δημοκρατίας ἀλλότρια, things not belonging to democracy*.

For the dative after such adjectives, which with some of them is more common than the genitive, see § 185.

NOTE. Some adjectives of place, like *ἐναντίος, opposite*, may take the genitive instead of the regular dative (§ 185), but chiefly in poetry; as *ἐναντίου ἔσαν Ἀχαιῶν, they stood opposite the Achaeans*. Hom.

## Genitive with Adverbs.

§ 182. 1. The genitive follows adverbs derived from adjectives which take the genitive. *E.g.*

Οἱ ἐμπείρως αὐτοῦ ἔχοντες, *those who are acquainted with him*; ἀναξίως τῆς πόλεως, *in a manner unworthy of the state*; ἐμάχοντο ἀξίως λόγου, *they fought in a manner worthy of mention*.

2. The genitive follows many adverbs of *place*. *E.g.*

Εἴσω τοῦ ἐρύματος, *within the fortress*; ἔξω τοῦ τείχους, *outside of the wall*; ἐκτὸς τῶν ὁρῶν, *without the boundaries*; χωρὶς τοῦ σώματος, *apart from the body*; μεταξὺ σοφίας καὶ ἀμαθίας, *between wisdom and ignorance*; πέραν τοῦ ποταμοῦ, *beyond the river*; πρόσθεν τοῦ στρατοπέδου, *in front of the camp*; ἀμφοτέρωθεν τῆς ὁδοῦ, *on both sides of the road*; εὐθὺ τῆς Φασηλίδος, *straight to Phaselis*.

Such adverbs, besides those given above, are chiefly ἐντός, *within*; δίχα, *apart from*; ἐγγύς, ἄγχι, πέλας, and πλησίον, *near*; πόρρω (πρόσω), *far from*; ὀπισθεν and κατόπιν, *behind*; and a few others of similar meaning. The genitive after most of them can be explained as a *partitive* genitive or as a genitive of *separation*; that after εὐθύ resembles that after verbs of *aiming at* (§ 171, 1).

Ἀάθρα and κρύφα, *without the knowledge of*, sometimes take the genitive.

NOTE. Πλήν, *except*, ἄχρι and μέχρι, *until*, ἄνευ and ἄτερ, *without*, ἔνεκα (οὐνεκα), *on account of*, and μεταξύ, *between*, take the genitive like prepositions. For these and ordinary prepositions with the genitive, see § 191.

## Genitive Absolute.

§ 183. A noun and a participle not connected with the main construction of the sentence may stand by themselves in the genitive. This is called the *genitive absolute*. *E.g.*

Ταῦτ' ἐπράχθη Κόνωνος στρατηγοῦντος, *this was done when Conon was general*. Οὐδὲν τῶν δεόντων ποιούντων ὑμῶν κακῶς τὰ πράγματα ἔχει, *affairs are in a bad state while you do nothing which you ought to do*. Θεῶν διδόντων οὐκ ἂν ἐκφύγοι κακά, *if the Gods should grant (it to be so), he could not escape evils*. Ὅντος ψεύδους ἐστὶν ἀπάτη, *when there is falsehood, there is deceit*.

For the various relations denoted by the genitive absolute, see §§ 277, 278.



## IV. DATIVE.

**REMARK.** The primary use of the *dative* case is to denote that *to* or *for* which anything is or is done : this includes the dative of the remote or indirect object, and the dative of *interest*. It also denotes that *by* which or *with* which, and the time (sometimes the place) in which, anything takes place, — i.e. it is not merely a *dative*, but also an *instrumental* and a *locative* case. (See Remark before § 157.) The object of motion after *to* is not regularly expressed by the Greek dative, but by the accusative with a preposition. (See § 162.)

## Dative expressing To or For.

§ 184. The dative is used to denote that *to* or *for* which anything is or is done. This includes, —

1. The dative of the *indirect object* after transitive verbs, which is generally introduced in English by *to*. *E.g.*

Δίδωσι μισθὸν τῷ στρατεύματι, *he gives pay to the army*; ὑπισχνείται σοι δέκα τάλαντα, *he promises ten talents to you* (or *he promises you ten talents*); βοήθειαν πέμψομεν τοῖς συμμάχοις, *we will send aid to our allies*; ἔλεγον τῷ βασιλεῖ τὰ γεγενημένα, *they told the king what had happened*.

2. The dative after certain intransitive verbs, many of which in English take a direct object without *to*. *E.g.*

Εὔχομαι τοῖς θεοῖς, *I pray (to) the Gods*; δικαιοσύνη λυσιτελεῖ τῷ ἔχοντι, *justice is advantageous to (or profits) the one having it*; τοῖς νόμοις πειθεται, *he is obedient to the laws (he obeys the laws)*; βοηθεῖ τοῖς φίλοις, *he assists his friends*; ἀρέσκει τοῖς πολίταις, *it is pleasing to (or it pleases) the citizens*; εἰκε ἀνάγκη, *yield to necessity*; οὐ πιστεύει τοῖς φίλοις, *he does not trust his friends*; τοῖς Θηβαίοις ὀνειδίζουν, *they reproach the Thebans*; τί ἐγκαλεῖς ἡμῖν; *what have you to blame us for?* ἐπηρεάζουσιν ἀλλήλοισι, *they revile one another*; ὀργίζεσθε τοῖς ἀδικούσιν, *you are angry with the offenders*. So πρέπει μοι λέγειν, *it is becoming me to speak*; προσήκει μοι, *it belongs to me*; δοκεῖ μοι, *it seems to me*; δοκῶ μοι, *methinks*.

The verbs of this class which are not translated with *to* in English are chiefly those signifying *to benefit, serve, obey, defend, assist, please, trust, satisfy, advise, exhort*, or any of their opposites; also those expressing *friendliness, hostility, abuse, reproach, envy, anger, threats*.

NOTE 1. (a) The impersonals *δεῖ*, *μέτεστι*, *μέλει*, *μεταμέλει*, and *προσέκει* take the dative of a person with the genitive of a thing; as *δεῖ μοι τούτου*, *I have need of this*; *μέτεστί μοι τούτου*, *I have a share in this*; *μέλει μοι τούτου*, *I am interested in this*; *προσέκει μοι τούτου*, *I am concerned in this*. (For the gen. see § 170, 2, § 172, N. 2.)

(b) *Δεῖ* and *χρή* take the accusative (very rarely the dative) when an infinitive follows. For *δεῖ* (in poetry) with the accusative and the genitive, see § 172, N. 2.

NOTE 2. Some verbs of this class may take the accusative. Others, whose meaning would place them here (as *μισέω*, *hate*), take only the accusative. *Λοιδόρῳ*, *revile*, has the accusative, but *λοιδορέομαι* (middle) the dative. *Κελεύω* in Attic Greek has only the accusative (commonly with the infinitive); in Homer generally the dative.

3. The dative of *interest* (or of *advantage* or *disadvantage*), which is generally introduced in English by *for*. *E.g.*

*Πᾶς ἀνὴρ αὐτῷ πονεῖ*, *every man labors for himself*; *Σόλων Ἀθηναίοις νόμους ἔθηκε*, *Solon made laws for the Athenians*; *οἱ καιροὶ προεῖνται τῇ πόλει*, *lit. the opportunities have been sacrificed for the state (for its disadvantage)*; *ἐλπίδα ἔχει σωτηρίας τῇ πόλει*, *he has hope of safety for the state*.

NOTE 1. A peculiar use of this dative is found in statements of time; as *τῷ ἤδη δύο γενεαὶ ἐφθίarto*, *two generations had already passed away for him (i.e. he had seen them pass away)*. Hom. *Ἡμέραι ἦσαν τῇ Μυτιλήνῃ ἑταλωκυῖα ἑπτὰ*, *for Mitylene captured (i.e. since its capture) there had been seven days*. *Ἡμέρα ἦν πέμπτη ἐπιπλέουσι τοῖς Ἀθηναίοις*, *it was the fifth day for the Athenians sailing on (i.e. it was the fifth day of their voyage)*.

NOTE 2. Here belong such Homeric expressions as *τοῖσιν ἀνέστη*, *he rose up for them (i.e. to address them)*; *τοῖσι μύθων ἤρχεν*, *he began to speak before them*.

NOTE 3. In Homer, verbs signifying *to ward off* take an accusative of the thing and a dative of the person; as *Δαναοῖσι λοιγὸν ἀμυνον*, *ward off destruction from the Danaï (lit. for the Danaï)*. Here the accusative may be omitted, so that *Δαναοῖσι ἀμύνειν* means *to defend the Danaï*. For other constructions of *ἀμύνω* see the Lexicon.

*Δέχομαι*, *receive*, takes a dative in Homer by a similar idiom; as *δέξατό οἱ σκήπτρον*, *he took his sceptre from him (lit. for him)*.

NOTE 4. Sometimes this dative has nearly the same force as a possessive genitive; as *οἱ ἵπποι αὐτοῖς δίδενται*, *their horses are tied (lit. the horses are tied for them)*; *διὰ τὸ ἐσπάρθαι αὐτῷ τὸ στράτευμα*, *because his army has been scattered (for him)*; *ἤρχον τοῦ ναυτικοῦ τοῖς*

Συρακοσίοις, *they commanded the navy for the Syracusans (i.e. the Syracusans' navy).*

NOTE 5. The participles βουλόμενος, ἡδόμενος, προσδεχόμενος, ἀχθόμενος, and a few others, may agree with a dative, the phrase being equivalent to the verb of the participle; as αὐτῷ βουλομένῳ ἐστίν, *it is to him wishing it (i.e. he wishes it).*

NOTE 6. Here belong the so-called *ethical dative*, in which the personal pronouns have the force of *for my sake*, &c., and sometimes cannot easily be translated; as τί σοι μαθήσομαι; *what am I to learn for you?* πῶς ἡμῖν ἔχεις; *how are you (we wish to know)?*

4. The dative of *possession*, after εἰμί, γίγνομαι, and similar verbs. *E.g.*

Πολλοί μοι φίλοι εἰσίν, *I have many friends*; πάντα ὅσοι γενήσεται, *all things will belong to you*; ἔστιν ἀνθρώπῳ λογισμός, *man has reason*; Ἰππία μόνῳ τῶν ἀδελφῶν παῖδες ἐγένοντο, *to Hippias alone of the brothers there were children born.*

5. The dative denoting that *with respect to which* a statement is made, — often belonging to the whole sentence rather than to any special word. *E.g.*

Ἄπαντα τῷ φοβουμένῳ ψοφεῖ, *everything sounds to one who is afraid*; σφῶν μὲν ἐντολὴ Διὸς ἔχει τέλος, *as regards you two, the order of Zeus is fully executed.*

So in such expressions as these: ἐν δεξιᾷ ἐσπλέοντι, *on the right as you sail in (with respect to one sailing in)*; συνελόντι, *or ὥς συνελόντι εἰπεῖν, concisely, or to speak concisely (lit. for one having made the matter concise).* So ὥς ἐμοί, *in my opinion.*

§ 185. The dative follows many adjectives and adverbs of kindred meaning with the verbs included in § 184, and some verbal nouns. *E.g.*

Δυσμενὴς τοῖς φίλοις, *hostile to his friends*; ὑποχὸς τοῖς νόμοις, *subject to the laws*; ἐπικίνδυνον τῇ πόλει, *dangerous to the state*; βλαβερόν τῷ σώματι, *hurtful to the body*; εὖνους ἑαυτῷ, *kind to himself*; ἐναντίος αὐτῷ, *opposed to him.* (For the genitive after ἐναντίος, see § 181, Note.) Συμφερόντως αὐτῷ, *profitably to himself*; ἐμποδὼν ἐμοί, *in my way.* So καταδούλωσις τῶν Ἑλλήνων τοῖς Ἀθηναίοις, *subjugation of the Greeks to the Athenians.*

## Dative of Resemblance and Union.

§ 186. The dative is used with all words implying *resemblance, union, or approach*. This includes verbs, adjectives, adverbs, and nouns. *E.g.*

Σκιαῖς εἰκότες, *like shadows*; ὁμιλοῦσι τοῖς κακοῖς, *they associate with the bad*; τοὺς φεύγοντας αὐτοῖς ξυνήλλαξεν, *he reconciled the exiles with them*; ὁμολογοῦσιν ἀλλήλοις, *they agree with one another*; διαλέγονται τούτοις, *they converse with these*; τοὺς ἵππους ψόφοις πλησιάζειν, *to bring the horses near to noises*. Ὁμοιοι τοῖς τυφλοῖς, *like the blind*; κύματα ἴσα ὄρεσιν, *waves like mountains* (Hom.); τοῖς αὐτοῖς Κύρῳ ὅπλοις ὠπλισμένοι, *armed with the same arms as Cyrus*. Ἐγγὺς ὁδῷ, *near a road* (also the genitive, § 182, 2); ἅμα τῇ ἡμέρᾳ, *as soon as (it was) day*; ὁμοῦ τῷ πῇλῳ, *together with the mud*; τὰ τούτοις ἐφεξῆς, *what comes next to these*.

NOTE 1. To this class belong not merely such verbs as *διαλέγομαι*, *discourse with*, but also *μάχομαι*, *πολεμέω*, and others signifying *contend with, quarrel with*; as *μάχεσθαι τοῖς Θηβαίοις*, *to fight with the Thebans*; *πολεμοῦσιν ἡμῖν*, *they are at war with us*; *ἐρίζουσιν ἀλλήλοις*, *they contend with each other*; *διαφέρεσθαι τοῖς πονηροῖς*, *to be at variance with the base*. So *ἐς χεῖρας ἐλθεῖν τινι*, or *ἐς λόγους ἐλθεῖν τινι*, *to come to a conflict (or words) with any one*.

NOTE 2. After adjectives of likeness, an abridged form of expression may be used; as *κόμαι Χαρίτεσσιν ὁμοίαι*, *hair like (that of) the Graces* (Hom.); *τὰς ἴσας πληγὰς ἐμοί*, *the same number of blows with me*.

## Dative after Compound Verbs.

§ 187. The dative follows many verbs compounded with *ἐν*, *σύν*, or *ἐπί*; and some compounded with *πρός*, *παρά*, *περί*, and *ὑπό*. *E.g.*

Τοῖς νόμοις ἐμμένων, *abiding by the laws*; αἱ ἡδοναὶ ἐπιστήμην οὐδεμίαν ψυχῇ ἐμποιοῦσιν, *pleasures produce no knowledge in the soul*; ἐνέκειντο τῷ Περικλεῖ, *they pressed hard on Pericles*; ἐμαυτῷ συνῆδειν οὐδὲν ἐπισταμένῳ, *I was conscious to myself that I knew nothing* (lit. *with myself*); ἤδη ποτέ σοι ἐπῆλθεν; *did it ever occur to you?* Προσβάλλειν τῷ τειχίσματι, *to attack the fortification*; ἀδελφὸς ἀνδρὶ παρείη, *let a brother stand by a man* (i.e. *let a man's brother stand by him*); τοῖς κακοῖς περιπίπτουσιν, *they are involved in evils*; ὑπόκειται τὸ πεδίον τῷ ἱερῷ, *the plain lies below the temple*.

This dative sometimes depends on the preposition (§ 193), and sometimes on the idea contained in the compound as a whole.

## Causal and Instrumental Dative.

§ 188. 1. The dative is used to denote the *cause*, *manner*, *means*, or *instrument*. *E.g.*

CAUSE: Ἀποθνήσκει νόσῳ, *he dies of disease*; πολλάκις ἀγνοίᾳ ἀμαρτάνομεν, *we often err through ignorance*. MANNER: Δρόμῳ ἠπείγοντο, *they pressed forward on a run*; πολλῇ κραυγῇ ἐπελθεῖν, *to advance with a loud shout*; τῇ ἀληθείᾳ, *in truth*; τῷ ὄντι, *in reality*; βίᾳ, *forcibly*; ταύτῃ, *in this manner, thus*. MEANS OR INSTRUMENT: Ὀρώμεν τοῖς ὀφθαλμοῖς, *we see with our eyes*; ἐγνώσθησαν τῇ σκευῇ τῶν ὀπλῶν, *they were recognized by the fashion of their arms*; κακοῖς ἰᾶσθαι κακά, *to cure evils by evils*; οὐδεὶς ἐπαινον ἡδοναῖς ἐκτήσατο, *no one gains praise by pleasures* (§ 205, 2).

NOTE 1. The dative of *respect* is a form of the dative of *manner*; as δυνατὸς τῷ σώματι, *strong in his body*; πόλις, Θάψακος ὀνόματι, *a city, Thapsacus by name* (cf. § 160, 1).

NOTE 2. Χράομαι, *to use (to serve one's self by)*, takes the instrumental dative; as χρῶνται ἀργυρίῳ, *they use money*. A neuter pronoun (e.g. τί, τι, ὅ τι, or τοῦτο) may be added as a cognate accusative (§ 159, N. 2); as τί τοῦτοισι χρήσομαι; *what shall I do with these?* (lit. *what use shall I make of these?*). Νομίζω has sometimes the same meaning and construction as χράομαι.

2. The dative of *manner* is used with comparatives to denote the *degree of difference*. *E.g.*

Πολλῷ κρείττον ἐστίν, *it is much better (better by much)*; τῇ κεφαλῇ μείζων (or ἐλάττων), *a head taller (or shorter)*; τοσοῦτῳ ἡδίων ζῶ, *I live so much the more happily*; τέχνη ἀνάγκης ἀσθενεστέρα μακρῷ, *art is weaker than necessity by far*.

So sometimes with superlatives, and even with other expressions which imply comparison; as μακρῷ κάλλιστά τε καὶ ἀριστα, *by far the most beautiful and the best*; δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι ναυμαχίας, *ten years before the battle of Salamis*.

3. The dative sometimes denotes the *agent* with passive verbs, especially with the perfect and pluperfect. *E.g.*

Τοῦτο ἤδη σοι πέπρακται, *this has now been done by you*; ἐπειδὴ παρεσκεύαστο τοῖς Κορινθίοις, *when preparation had been made by the Corinthians (when the Corinthians had their preparation made)*.

Here there seems to be a reference to the agent's interest in the result of the completed action expressed by the perfect and pluperfect. With other tenses, the agent is regularly expressed by ὑπό, &c. and the genitive (§ 197, 1); rarely by the dative, except in poetry.

4. With the verbal adjective in *-τέος*, in its personal (passive) construction; the agent is expressed by the dative; in its impersonal (active) construction, by the dative or the accusative. See § 281.

5. The dative is used to denote that by which any person or thing is *accompanied*. *E.g.*

*Ἦλθον οἱ Πέρσαι παμπληθεῖ στόλῳ*, *the Persians came with an army in full force*; *ἡμεῖς καὶ ἵπποις τοῖς δυνατωτάτοις καὶ ἀνδράσι πορευόμεθα*, *let us march both with the strongest horses and with men*; *οἱ Λακεδαιμόνιοι τῷ τε κατὰ γῆν στρατῷ προσέβαλλον τῷ τειχίσματι καὶ ταῖς ναυσίν*, *the Lacedaemonians attacked the wall both with their land army and with their ships*.

This dative is used chiefly in reference to military forces, and is originally connected with the dative of *means* or *instrument*. The last example might be placed equally well under § 188, 1.

NOTE. This dative sometimes takes the dative of *αὐτός* for emphasis; as *μίαν (ναῦν) αὐτοῖς ἀνδράσιν εἶλον*, *they took one (ship) men and all* (§ 145, 1, Note). Here the instrumental force disappears, and the dative may refer to any class of persons or things: thus *δένδρεα αὐτήσιν ρίζῃσι*, *trees with their very roots*. Hom.

#### Dative of Time.

§ 189. The dative without a preposition often denotes time *when*. This is confined chiefly to nouns denoting *day, night, month, or year*, and to names of *festivals*. *E.g.*

*Τῇ αὐτῇ ἡμέρᾳ ἀπέθανεν*, *he died on the same day*; *Ἑρμαῖ μιᾷ νυκτὶ οἱ πλείστοι περιεκόπησαν*, *the most of the Hermae were mutilated in one night*; *οἱ Σάμιοι ἐξεπολιορκήθησαν ἐνάτῳ μηνί*, *the Samians were taken by siege in the ninth month*; *τετάρτῳ ἔτει ξυνέβησαν*, *they came to terms in the fourth year*; *ὥσπερ ἐπὶ Θεσμοφορίοις νηστεύομεν*, *we fast as if it were on the Thesmophoria*. So *τῇ ὑστεραίᾳ* (sc. *ἡμέρᾳ*), *on the following day*, and *δευτέρα, τρίτη*, *on the second, third, &c.*, in giving the day of the month (§ 139, 1, Note).

NOTE 1. Even the words mentioned, except names of festivals, generally take *ἐν* when no adjective word is joined with them. Thus *ἐν νυκτί*, *at night* (rarely, in poetry, *νυκτὶ*), but *μιᾷ νυκτί*, *in one night*.

NOTE 2. A few expressions occur like *ὑστέρῳ χρόνῳ*, *in after time*; *χειμῶνος ὥρα*, *in the winter season*; *νουμηνία* (*new-moon day*), *on the first of the month*; and others in poetry.

## Dative of Place (Poetic).

§ 190. In poetry, the dative without a preposition denotes the place *where*. *E.g.*

Ἑλλάδι ναίων, *dwelling in Hellas*; αἰθέρι ναίων, *dwelling in heaven*; οὐρεσι, *on the mountains*; τόξῳ μοισιν ἔχων, *having the bow on his shoulders*; μῖμνει ἀγρῷ, *he remains in the country*. Hom. Ἦσθαι δόμοις, *to sit at home*. Aesch. Νῦν ἀγροῖσι τυγχάνει, *now he happens to be in the country*. Soph.

NOTE 1. In prose, the dative of place is chiefly confined to the names of Attic demes; as ἡ Μαραθῶνι μάχῃ, *the battle at Marathon*; but ἐν Ἀθήναις. Still some exceptions occur.

NOTE 2. Some adverbs of place are really *local* datives; as ταύτῃ, τῇδε, *here*; οἴκοι, *at home*; κύκλῳ, *in a circle, all around*. See § 61, N. 2.

## PREPOSITIONS.

§ 191. The prepositions were originally adverbs, and it is chiefly as such that they appear in composition with verbs. They are used also as independent words, to connect nouns (or words used as nouns) with other parts of the sentence.

Besides the prepositions properly so called, there are certain adverbs used in the same way, which cannot be compounded with verbs: these are called *improper* prepositions, and are ἀνευ, ἀτερ, ἄχρι, μέχρι, μεταξύ, ἔνεκα, πλήν, ὥς. All of these take the genitive, except ὥς, which takes the accusative.

I. Four prepositions take the *genitive* only: ἀντί, ἀπό, ἐκ (ἐξ), πρό, — with the improper prepositions ἀνευ, ἀτερ, ἄχρι, μέχρι, μεταξύ, ἔνεκα, πλήν.

1. ἀντί, *instead of, for*. Original meaning, *over against, against*.

In comp.: *against, in opposition, in return, instead*.

2. ἀπό (Lat. *ab*, *a*, Eng. *off*), *from, off from, away from*; originally (as opposed to ἐκ) *separated from*.

(a) of PLACE: ἀφ' ἵππου μάχεσθαι, *to fight on horseback* (from a horse).

(b) of TIME: ἀπὸ τούτου τοῦ χρόνου, *from this time*.

(c) of CAUSE: ἀπὸ στάσεων ἐκπίπτειν, *to be driven out by factions*.

In comp.: *from, away, off, in return*.

3. **ἐκ** or **ἐξ** (§ 13, 2; Lat. **e**, **ex**), *from, out of*; originally (as opposed to **ἀπό**) *from within*.

- (a) of PLACE: **ἐκ Σπάρτης** φεύγει, *he is banished from Sparta*.  
 (b) of TIME: **ἐκ παλαιστάτου**, *from the most ancient time*.  
 (c) of ORIGIN: **ὄναρ ἐκ Διὸς ἐστίν**, *the dream comes from Zeus*. So also with *passive verbs* (instead of **ὑπό** with gen.): **τιμᾶσθαι ἐκ τινος**, *to be honored by some one* (the agent viewed as the source).

IN COMP.: *out, from, away, off*.

4. **πρό** (Lat. **pro**), *before*:

- (a) of PLACE: **πρὸ θυρῶν**, *before the door*.  
 (b) of TIME: **πρὸ τῆς μάχης**, *before the battle*.  
 (c) of PREFERENCE: **πρὸ τούτων**, *in preference to this*.  
 (d) of PROTECTION: **πρὸ παίδων μάχεσθαι**, *to fight for one's children*.

IN COMP.: *before, forward, forth*.

5. So **ἀνευ**, **ἄνευ**, *without*; **ἄχρι**, **μέχρι**, *until*; **μεταξύ**, *between*; **ἐνεκα**, *on account of*; **πλὴν**, *except*.

## II. Two take the *dative* only: **ἐν** and **σύν**.

1. **ἐν**, *in*, equivalent to Lat. **in** with the ablative:

- (a) of PLACE: **ἐν Σπάρτῃ**, *in Sparta*; — with a word implying number, *among*: **ἐν δήμῳ** λέγειν, *to speak (among) before the people*.  
 (b) of TIME: **ἐν τούτῳ τῷ ἔτει**, *in this year*.

IN COMP.: *in, on, at*.

2. **σύν** or **ξύν** (Lat. **cum**), *with*, i.e. *in company with* or *by aid of*.

IN COMP.: *with, together*.

## III. One takes the *accusative* only: **εἰς** or **εἰς**, — with the improper preposition **ὡς**.

1. **εἰς** or **εἰς**, *into, to*; originally (as opposed to **ἐκ**) *to within* (Lat. **in** with the accusative or **inter**):

- (a) of PLACE: **ἐφυγον εἰς Μέγαρά**, *they fled into Megara*.  
 (b) of TIME: **εἰς νύκτα**, (to) *till night*; **εἰς τὸν ἅπαντα χρόνον**, *for all time*.  
 (c) of NUMBER and MEASURE: **εἰς διακοσίους**, (amounting) *to two hundred*; **εἰς δύναμιν**, *up to one's power*.  
 (d) of PURPOSE OR REFERENCE: **χρήματα ἀναλίσκειν εἰς τὸν πόλεμον**, *to spend money on the war*; **χρήσιμος εἰς τι**, *useful for anything*.

IN COMP.: *into, in, to*.

2. **ὡς**, *to*, only with persons: **εἰσεῖναι ὡς τινα**, *to go in to (visit) any one*.



#### IV. Three take the *genitive* and *accusative*: *διά*, *κατά*, *ὑπέρ*.

##### 1. *διά*, *through* (Lat. *di-*, *dis-*).

###### (1) with the GENITIVE :

- (a) of PLACE: *δι' ἀσπίδος ἦλθεν*, *it went through a shield*.
- (b) of TIME: *διὰ νυκτός*, *through the night*.
- (c) of MEANS: *δι' ἑρμηνέως λέγειν*, *to speak through an interpreter*.
- (d) in various phrases like *δι' οἴκτου ἔχειν*, *to pity*; *διὰ φιλίας λέναι*, *to be in friendship (with one)*.

###### (2) with the ACCUSATIVE, *on account of*, *by reason of*: *δι' Ἀθήνην*, *by help of Athens*; *διὰ τοῦτο*, *on this account*.

In COMP.: *through*, also *apart* (Lat. *di-*, *dis-*).

##### 2. *κατά* (cf. adverb *κάτω*, *below*), originally *down* (opposed to *ἀνά*).

###### (1) with the GENITIVE :

- (a) *down from*: *ἀλλεσθαι κατά τῆς πέτρας*, *to leap down from the rock*.
- (b) *down upon*: *κατά τῆς κεφαλῆς καταχεῖν*, *to pour down upon the head*; also *against*, *under*, *concerning*.

###### (2) with the ACCUSATIVE, *down along*; of motion *over*, *through*, *among*, *into*, *against*; also *according to*, *concerning*.

- (a) of PLACE: *κατά ροῦν*, *down stream*; *κατά γῆν καὶ θάλασσαν*, *by land and by sea*.
- (b) of TIME: *κατά τὸν πόλεμον*, *during (at the time of) the war*.
- (c) DISTRIBUTIVELY: *κατὰ τρεῖς*, *by threes, three by three*; *καθ' ἡμέραν*, *day by day, daily*.

In COMP.: *down*, *against*.

##### 3. *ὑπέρ*, *over* (Lat. *super*).

###### (1) with the GENITIVE :

- (a) of PLACE: *ὑπὲρ τῆς κεφαλῆς*, *over (his) head*; *ὑπὲρ τῆς θαλάσσης*, *above (away from) the sea*.
- (b) *for*, *in behalf of* (opposed to *κατά*): *μάχεσθαι ὑπὲρ τινός*, *to fight for one (originally over him)*; *ὑπὲρ σοῦ δέδοικα*, *I fear for you*; *ὑπὲρ τινος λέγειν*, *to speak in place of one*; in the orators sometimes *concerning* (like *περί*).

###### (2) with the ACCUSATIVE, *over*, *beyond*, of place and measure.

In COMP.: *over*, *beyond*, *exceedingly*, *in behalf of*.

#### V. One takes the *dative* and *accusative* (very rarely the *genitive*): *ἀνά*.

##### *ἀνά* (cf. adverb *ἄνω*, *above*), originally *up* (opposed to *κατά*).

- (1) with the DATIVE (only Epic and Lyric), *up on*: *ἀνὰ σκήπτρῳ*, *on a sceptre*.

- (2) with the ACCUSATIVE, *up along*; and of motion *over, through, among* (cf. *κατά*).  
 (a) of PLACE: *ἀνὰ ροῦν*, *up stream*; *ἀνὰ στρατόν*, *through the army* (Hom.).  
 (b) of TIME: *ἀνὰ πᾶσαν τὴν ἡμέραν*, *all through the day*.  
 (c) In DISTRIBUTIVE expressions: *ἀνὰ τέτταρας*, *by fours*.  
 In COMP.: *up, back, again*.
- (3) with the GENITIVE, only in the Homeric expression, *ἀνὰ νηὸς βαλνῶν*, *to go on board ship*.

VI. Seven take the *genitive, dative, and accusative*: *ἀμφί, ἐπί, μετά, πυρά, περί, πρὸς, ὑπό*.

1. *ἀμφί* (Lat. *amb-*), connected with *ἀμφω*, *both*; originally *on both sides of*; hence *about*.

- (1) with the GENITIVE (rare in prose), *about, concerning*.  
 (2) with the DATIVE (only Ionic and poetic), *about*; hence *concerning, on account of*.  
 (3) with the ACCUSATIVE, *about, near, of place, time, number, etc.*: *ἀμφ' ἄλα*, *by the sea*; *ἀμφι δειλὴν*, *near evening*; *ἀμφι τὰ ἑξήκοντα*, *about sixty* (circa sexaginta); so *ἀμφι τι ἔχειν*, *to be (busy) about a thing*.

In COMP.: *about, on both sides*.

2. *ἐπί*, *on, upon*.

- (1) with the GENITIVE:  
 (a) of PLACE: *ἐπὶ πύργου*, *on a tower*; sometimes *towards*: *ἐπὶ Σάμου πλεῖν*, *to sail (upon) towards Samos*.  
 (b) of TIME: *ἐφ' ἡμῶν*, *in our time*.  
 (2) with the DATIVE:  
 (a) of PLACE: *ἐπὶ τῇ θαλάσῃ οἰκεῖν*, *to live upon (by) the sea*.  
 (b) of TIME: *ἐπὶ τῷ σημεῖω*, *upon the signal*; *ἐπὶ τοῦτοις*, *thereupon*.  
 (c) Likewise *over, for, at, in addition to, on account of, in the power of*; and in many other relations: see the Lexicon.  
 (3) with the ACCUSATIVE, originally *up to*; then *to, towards, against*: *ἀναβαλεῖν ἐφ' ἵππον*, *to mount a horse*; *ἐπὶ δεξιὰ*, *to the right*.

In COMP.: *upon, over, after, toward, to, for, at, against, besides*.

3. *μετά* (akin to *μέσος*, Lat. *medius*), *amid, among*.

- (1) with the GENITIVE, *with, on the side of*: *μετὰ τῶν συμμάχων τοῖς πολεμίοις μάχεσθαι*, *with (the help of) the allies to fight with (against) the enemy* (§ 186, N. 1).  
 (2) with the DATIVE (poetic, chiefly Epic), *among*.

## (3) with the ACCUSATIVE :

(a) *into (the midst of), after (in quest of), for (poetic).*(b) *generally after, next to: μετὰ τὸν πόλεμον, after the war; μέγιστος μετὰ τὸν Ἰστρον, the largest (river) next to the Ister.*In COMP.: *with (of sharing), among, after (in quest of): it also denotes change, as in μετανοέω, change one's mind, repent.*4. **παρά**, *by, near, alongside of* (see Note 1).(1) with the GENITIVE, *from beside, from.*(2) with the DATIVE, *near: παρὰ Κύρῳ ὄντες, being near Cyrus.*(3) with the ACCUSATIVE, *to (a place) near, to; also by the side of, beyond or beside, except, along with, because of.*(a) of PLACE: ἀφικνεῖται παρὰ Κῦρον, *he comes to Cyrus.*(b) of TIME: παρὰ πάντα τὸν χρόνον, *throughout the whole time.*(c) of CAUSE: παρὰ τὴν ἡμετέραν ἀμέλειαν, *on account of our neglect.*(d) with idea of *beyond or beside, and except: οὐκ ἔστι παρὰ ταῦτα ἄλλα, there are no others besides these; παρὰ τὸν νόμον, contrary to the law (properly beyond it).*In COMP.: *beside, along by, hitherward, wrongly (beside the mark), over (as in overstep).*5. **περί**, *around (on all sides).*(1) with the GENITIVE, *about, concerning (Lat. de): περί πατρός ἐρεῖσθαι, to inquire about his father; also (poetic) above; κρατερὸς περί πάντων, mighty above all.*(2) with the DATIVE, *about, around, concerning, seldom in Attic prose.*(3) with the ACCUSATIVE, *nearly the same as ἀμφί.*In COMP.: *around, about, exceedingly.*6. **πρός**, *at or by (in front of), akin to πρό.*

(1) with the GENITIVE :

(a) *in front of, looking towards: πρὸς Θράκης κείσθαι, to be situated over against Thrace; — in swearing: πρὸς θεῶν, before (by) the Gods. Sometimes pertaining to (as character): ἦ κάρτα πρὸς γυναικὸς ἔστιν, surely it is very like a woman.*(b) *from (properly from before): τιμὴν πρὸς Ζητὸς ἔχοντες, having honor from Zeus; sometimes with passive verbs (like ὑπό): πρὸς τινος φιλεῖσθαι, to be loved by some one.*

(2) with the DATIVE :

(a) *at: ὁ Κῦρος ἦν πρὸς Βαβυλῶνι, Cyrus was at Babylon.*(b) *in addition to: πρὸς τοῦτοις, besides this, furthermore.*

## (3) with the ACCUSATIVE:

(a) *to*: *λέγει πρὸς Ὀλυμπον*, *to go to Olympus*.(b) *towards*: *πρὸς Βορρᾶν*, *towards the North*; so of persons: *πιστῶς διακεῖσθαι πρὸς τινα*, *to be faithfully disposed towards one*; *πρὸς ἀλλήλους ἡσυχίαν εἶχον*, *they kept the peace towards one another*.(c) *with a view to*, *in reference to*: *πρὸς τί με ταῦτ' ἐρωτᾷς*, *(to what end) for what do you ask me this?* *πρὸς τὴν δύναμιν*, *according to one's power*.In COMP.: *to, towards, against, besides*.7. ὑπό, *under* (Lat. *sub*), *by*.

## (1) with the GENITIVE:

(a) of PLACE: *ὑπὸ γῆς*, *under the earth*; sometimes *from under*.(b) to denote the AGENT with passive verbs: *τιμᾶσθαι ὑπὸ τῶν πολιτῶν*, *to be honored by the citizens*.(c) of CAUSE: *ὑπὸ δέους*, *through fear*; *ὑφ' ἡδονῆς*, *through pleasure*.(2) with the DATIVE (especially poetic): *θανεῖν ὑπ' Ἰλίου*, *to perish under (the walls of) Ilium*.

## (3) with the ACCUSATIVE:

(a) of PLACE, *under*, properly *to (a place) under*.(b) of TIME, *towards (entering into)*: *ὑπὸ νύκτα*, *just before night* (Lat. *sub noctem*): sometimes *during*.In COMP.: *under, secretly, slightly, gradually*.

NOTE 1. Further details of the meaning and use of the prepositions must be learned by practice and from the Lexicon. In general, the accusative is the case used with prepositions to denote that *towards* which, *over* which, *along* which, or *upon* which motion takes place; the genitive, to denote that *from* which anything proceeds; the dative, to denote that *in* which anything takes place. It will be noticed how the peculiar meaning of each case often modifies the expression by which we translate a given preposition: thus *παρά* means *near, alongside of*; and we have *παρὰ τοῦ βασιλέως*, *from the neighborhood of the king*; *παρὰ τῷ βασιλεῖ*, *in the neighborhood of the king*; *παρὰ τὸν βασιλέα*, *into the neighborhood of the king*.

NOTE 2. The original adverbial use of the prepositions sometimes appears when they are used without a noun; this occurs especially in the older Greek, seldom in Attic prose. Thus *περί*, *roundabout* or *exceedingly*, in Homer; *πρὸς δέ* or *καὶ πρὸς*, *and besides*, in Herodotus.

NOTE 3. The preposition of a compound verb may also stand separately, in which case its adverbial force plainly appears; as *ἐπὶ κνέφας ἦλθε* (*κνέφας ἐπῆλθε*), *darkness came on*; *ἡμῖν ἀπὸ λογῶν ἀμύναι* (*ἀπαμύναι*), *to ward off destruction from us*.

This is called *tnesis*, and is found chiefly in Homer.

NOTE 4. A preposition sometimes follows its case, or a verb to which it belongs; as νεῶν ἀπο, παιδὸς πέρι; ὁλέσας ἀπο (for ἀπολέσας). For the accent see § 23, 2.

NOTE 5. A few prepositions are used adverbially with a verb understood; as πάρα for πάρεστι, ἐπι and μέτα (in Homer) for ἔπεισι and μέτεστι. So ἐνι for ἐνεστι, and ἀνα, up! for ἀνάστα (ἀνάσθησι). For the accent see § 23, 2.

NOTE 6. Sometimes εἰς with the accusative or ἐκ or ἀπό with the genitive is used in expressions which themselves imply no motion, with reference to some motion implied or expressed in the context; as αἱ ἑξήκοδοι εἰς τὸ ἱερὸν ἐγένοντο, the synods were held in the temple (lit. into the temple, involving the idea of going into the temple to hold the synods); τοῖς ἐκ Πύλου ληφθεῖσι (εἰκότες), like those captured (in Pylos, and brought home) from Pylos, i.e. the captives from Pylos; διήρπαστο καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα, even the very timbers in the houses (lit. from the houses) had been stolen. So ἐν with the dative sometimes occurs with verbs of motion, referring to rest which follows the motion; as ἐν τῷ ποταμῷ ἔπεσον, they fell (into and remained) in the river; so ἐν γούνασι πίπτειν, to fall on one's knees. These are instances of what is called the *constructio praeagnans*.

§ 192. (Recapitulation.) 1. The following prepositions take the *genitive*: ἀμφί, ἀντί, ἀπό, διά, ἐκ (ἐξ), ἐπί, κατά, μετά, παρά, περί, πρό, πρὸς, ὑπέρ, ὑπό, — i.e. all except εἰς, ἐν, σύν, ἀνά. Also the improper prepositions ἄνευ, ἄτερ, ἄχρι, μέχρι, μεταξύ, ἔνεκα, πλὴν.

2. The following take the *dative*: ἀμφί, ἀνά, ἐν, ἐπί, μετά, παρά, περί, πρὸς, σύν, ὑπό.

3. The following take the *accusative*: ἀμφί, ἀνά, διά, εἰς (ἐς), ἐπί, κατά, μετά, παρά, περί, πρὸς, ὑπέρ, ὑπό, — i.e. all except ἀντί, ἀπό, ἐκ, ἐν, πρό, σύν. So also ὡς (with words denoting persons).

§ 193. A preposition is often followed by its own case when it is part of a compound verb. *E.g.*

Παρακομίζοντο τὴν Ἰταλίαν, they sailed along the coast of Italy; ἐσῆλθέ με, it occurred to me; ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα, his mother assisted him in this (i.e. ἔπραττε σύν αὐτῷ). For examples of the genitive, see § 177; for those of the dative, see § 187.

## ADVERBS.

§ 194. Adverbs qualify verbs, adjectives, and other adverbs. *E.g.*

Οὕτως εἶπεν, *thus he spoke*; ὡς δύναμαι, *as I am able*; πρῶτον ἀπῆλθε, *he first went away*; τὸ ἀληθῶς κακόν, *that which is truly evil*; μᾶλλον πρεπόντως ἡμφιεσμένη, *more becomingly dressed*.

For adjectives used as adverbs, see § 138, N. 7. For adverbs preceded by the article, and qualifying a noun like adjectives, see § 141, N. 3. For adverbs with the genitive or dative, see §§ 168 (with N. 3); 182, 2; 185; 186. For adverbs as prepositions, see § 191. For negative adverbs, see § 283.

## THE VERB.

## VOICES.

## Active.

§ 195. In the active voice the subject is represented as acting; as *τρέπω τοὺς ὀφθαλμούς*, *I turn my eyes*; ὁ πατὴρ φιλεῖ τὸν παῖδα, *the father loves the child*; ὁ ἵππος τρέχει, *the horse runs*.

NOTE 1. The form of the active voice includes most intransitive verbs; as *τρέχω*, *run*. On the other hand, the form of the middle or passive voice includes many deponent verbs which are active and transitive in meaning; as *βούλομαι τοῦτο*, *I want this*. Some transitive verbs have certain intransitive tenses; as *ἔστηκα*, *I stand*, *ἔστην*, *I stood*, from *ἵστημι*, *place*. Such tenses are said to have a *middle*, or sometimes even a *passive*, meaning.

NOTE 2. The same verb may be both transitive and intransitive; as *ελαύνω*, *drive* (trans. or intrans.) or *march*. The intransitive use sometimes arose from the omission of a familiar object; as *ελαύνειν* (*ἵππον* or *ἄρμα*), *τελευτᾶν* (*τὸν βίον*), *to end (life) or to die*. Compare the English verbs *drive*, *turn*, *move*, &c.

## Passive.

§ 196. In the passive voice the subject is represented as acted upon; as ὁ παῖς ὑπὸ τοῦ πατρὸς φιλεῖται, *the child is loved by the father*.

**§ 197.** 1. The *object* of the active becomes the subject of the passive. The *subject* of the active, the agent, is generally expressed by *ὑπό* and the genitive in the passive construction. (See § 196 and the example.)

Even a genitive or dative used as a direct object can become the subject of the passive; as *καταφρονεῖται ὑπ' ἐμοῦ*, *he is despised by me* (cf. *καταφρονῶ αὐτοῦ*, § 171, 2); *πιστεύεται ὑπὸ τῶν ἀρχομένων*, *he is trusted by his subjects* (cf. *πιστεύουσιν αὐτῷ*, § 184, 2); so *ἀρχόμενος*, *ruled over*, is passive of *ἀρχω*, rule (§ 171, 3).

NOTE 1. Other prepositions than *ὑπό* with the genitive of the agent, though used in poetry, are not common in Attic prose. Such are *παρά*, *πρός*, *ἐκ*, and *ἀπό*.

NOTE 2. When the active is followed by two accusatives, or by an accusative of a thing and a dative of a person, the case denoting a person is generally made the subject of the passive, and the other (an accusative) remains unchanged. *E.g.*

*Οὐδὲν ἄλλο διδάσκεται ἄνθρωπος*, *the man is taught nothing else* (in the active *οὐδὲν ἄλλο διδάσκουσι τὸν ἄνθρωπον*). *Ἄλλο τι μείζον ἐπιταχθήσεσθε*, *you will have some other greater command imposed on you* (active, *ἄλλο τι μείζον ὑμῖν ἐπιτάξουσιν*, *they will impose some other greater command on you*). *Οἱ ἐπιτετραμμένοι τὴν φυλακὴν*, *those to whom the guard has been intrusted* (active, *ἐπιτρέπειν τὴν φυλακὴν τοῦτοις*). *Διφθέραν ἐννημμένος*, *clad in a leathern jerkin* (active, *ἐνάπτειν τί τινι*, *to fit a thing on one*). So *ἐκκόπτεσθαι τὸν ὀφθαλμόν*, *to have his eye cut out*, and *ἀποτέμνεσθαι τὴν κεφαλὴν*, *to have his head cut off*, &c., from possible active constructions *ἐκκόπτειν τί τινι*, and *ἀποτέμνειν τί τινι* (§ 184, 3, N. 4). This construction has nothing to do with that of § 160.

The first two examples are cases of the cognate accusative of the *thing* retained with the passive, while the accusative or dative of the *person* is made the subject (§ 159, Notes 2 and 4).

2. The perfect and pluperfect passive generally take the *dative* of the agent (§ 188, 3).

The personal verbal in *-ρέος* takes the dative, the impersonal in *-ρέον* the dative or accusative, of the agent (§ 188, 4).

**§ 198.** The subject of the passive may be a neuter adjective which represents a cognate accusative of the active construction; or the passive may be used impersonally, the subject being implied in the idea of the verb itself. *E.g.*

ἄσεβείται οὐδέν, *no act of impiety is committed* (act. ἀσεβεῖν οὐδέν, § 159, N. 2). So παρσκευάσται, *preparation has been made* (it is prepared); ἀμαρτάνεται, *error is committed* (it is erred): cf. *ventum est*. This occurs chiefly in such participial expressions as τὰ ἡσεβημένα, *the impious acts which have been committed*; τὰ κινδυνευθέντα, *the risks which were run*; τὰ ἡμαρτημένα, *the errors which have been made*, &c. (See § 134, N. 1, d). Even an intransitive verb may thus have a passive voice.

#### Middle.

§ 199. In the middle voice the subject is represented as acting upon himself, or in some manner which concerns himself.

1. As acting *on himself*: ἐτρέποντο πρὸς ληστείαν, *they turned themselves to piracy*. This, though the most natural, is the least common use of the middle.

2. As acting *for himself* or *with reference to himself*: ὁ δῆμος τίθεται νόμους, *the people make laws for themselves*, whereas τίθησι νόμους would properly be said of a lawgiver; τοῦτον μεταπέμπομαι, *I send for him (to come to me)*; ἀπεπέμπετο αὐτούς, *he dismissed them*.

3. As acting on an object which *belongs to himself*: ἦλθε λυσόμενος θύγατρα, *he came to ransom his (own) daughter*. Hom.

REMARK. The last two uses may be united in one verb, as in the last example.

NOTE 1. Often the middle expresses no more than is implied in the active; thus τρόπαιον ἵστασθαι, *to raise a trophy for themselves*, generally adds nothing but the expression to what is implied in τρόπαιον ἱστάναι, *to raise a trophy*; and either form can be used. The middle sometimes appears not to differ at all from the active in meaning; as the poetic ἰδέσθαι, *to see*, and ἰδεῖν.

NOTE 2. The middle sometimes has a *causative* meaning; as ἐδίδαξάμην σε, *I had you taught*.

This gives rise to some special uses of the middle; as in δανείζω, *lend*, δανείζομαι, *borrow* (cause somebody to lend to one's self). So μισθῶ, *let*, μισθοῦμαι, *hire* (cause to be let to one's self); *I let myself for pay* is ἐμυτὸν μισθῶ.

NOTE 3. The middle of certain verbs is peculiar in its meaning. Thus, ἀποδίδωμι, *give back*, ἀποδίδομαι, *sell*; γράφω, *write* or *propose*



a vote, γράφομαι, *indict*; τιμωρῶ τινι, *I avenge a person*, τιμωροῦμαι τινα, *I avenge myself on a person* or *I punish a person*; ἄντω, *fasten*, ἄπτομαι, *cling to* (*fasten myself to*); so ἔχομαι, *hold to*.

The passive of some of these verbs is used as a passive to both active and middle; thus γραφῆναι can mean either *to be written* or *to be indicted*.

NOTE 4. The future middle of some verbs has a passive sense; as ἀδικῶ, *wrong*, ἀδικήσομαι, *I shall be wronged*.

## TENSES.

### I. TENSES OF THE INDICATIVE.

§ 200. The tenses of the indicative express action as follows :—

PRESENT, continued or repeated present action : γράφω, *I am writing* or *I write* (habitually).

IMPERFECT, continued or repeated past action : ἔγραφον, *I was writing* or *I used to write*.

PERFECT, action finished in present time : γέγραφα, *I have written*.

PLUPERFECT, action finished in past time : ἐγγράφειν, *I had written*.

AORIST, simple past action (N. 5) : ἔγραψα, *I wrote*.

FUTURE, future action : γράψω, *I shall write* or *I shall be writing*.

FUTURE PERFECT, action to be finished in future time : γεγραψεται, *it will have been written*.

NOTE 1. In narration, the present is sometimes used vividly for the aorist; as πορεύεται πρὸς βασιλέα ἢ ἐδύνато τάχιστα, *he goes (went) to the king as fast as he could*.

For the present expressing a general truth, see § 205, 1.

NOTE 2. The present and especially the imperfect often express an attempted action; as πείθουσιν ὑμᾶς, *they are trying to persuade you*; Ἀλόννησον ἐδίδου, *he offered (tried to give) Halonnesus*; ἀ ἐπράσσετο οὐκ ἐγένετο, *what was attempted did not happen*.

NOTE 3. (α) The presents ἦκω, *I am come*, and οἴχομαι, *I am gone*, have the force of perfects; the imperfects having the force of pluperfects. (Cf. N. 6.)

(b) The present *εἰμι*, *I am going*, has a future sense, and is used as a future of *ἔρχομαι*, *ἐλεύσομαι* not being ordinarily used in Attic prose.

NOTE 4. The present with *πάλαι* or any other expression of past time has the force of a present and perfect combined; as *πάλαι σοι τοῦτο λέγω*, *I have long been telling you this* (which I now tell).

NOTE 5. (a) The aorist takes its name (*ἀόριστος*, *unlimited*, *unqualified*) from its denoting a simple past occurrence, with none of the limitations (*ῥοι*) as to *completion*, *continuance*, *repetition*, &c. which belong to the other past tenses. It corresponds exactly to the so-called imperfect in English, whereas the Greek imperfect corresponds to the forms *I was doing*, &c. Thus, *ἐποίει τοῦτο* is *he was doing this* or *he did this habitually*; *πεποίηκε τοῦτο* is *he has already done this*; *ἐπεποίηκε τοῦτο* is *he had already* (at some past time) *done this*; but *ἐποίησε τοῦτο* is simply *he did this*, without qualification of any kind.

(b) The aorist of verbs which denote a state or condition generally expresses the entrance into that state or condition; as *πλουτῶ*, *I am rich*; *ἐπλούουν*, *I was rich*; *ἐπλούησα*, *I became rich*. So *ἐβασίλευσε*, *he became king*; *ἤρξε*, *he obtained office*.

(c) The distinction between the imperfect and aorist was sometimes neglected, especially in the earlier Greek. See *βαῖνον* and *βῆ* in *Il. i.* 437 and 439; *βάλλετο* and *βάλετο* in *Il. ii.* 43 and 45; *ἔλιπεν* and *λείπε*, *Il. ii.* 106 and 107.

NOTE 6. Some perfects have a present meaning; as *θνήσκειν*, *to die*, *τεθνηκέναι*, *to be dead*; *γίγνεσθαι*, *to become*, *γεγονέναι*, *to be*; *μυμνήσκειν*, *to remind*, *μεμνήσθαι*, *to remember*; *καλεῖν*, *to call*, *κεκλήσθαι*, *to be called*. So *οἶδα*, *I know*, *novi*. This is usually explained by the meaning of the verb.

In such verbs the pluperfect has the force of an imperfect; as *ᾔδειν*, *I knew* (§ 127). (Cf. N. 3, a.)

NOTE 7. The perfect sometimes refers vividly to the future; as *εἰ με αἰσθήσεται ὄλωα*, *if he shall perceive me, I am ruined* (*perii*). So sometimes the present; as *ἀπολλύμαι*, *I perish!* (for *I shall perish*).

NOTE 8. The second person of the future may express a permission, or even a command; as *πράξεις οἷον ἂν θέλῃς*, *you may act as you please*; *πάντως δὲ τοῦτο δράσεις*, *and by all means do this* (*you shall do this*). So in imprecations; as *ἀπολείσθε*, *to destruction with you!* (lit. *you shall perish*). See § 257, where the future with *οὐ μή* is explained in this way.

NOTE 9. The future perfect is sometimes merely an emphatic future, denoting that a future act will be immediate or decisive; as

φράξε καὶ πεπράξεται, *speak, and it shall be (no sooner said than) done.* Compare the similar use of the perfect infinitive, § 202, 2, N. 2.

§ 201. The division of the tenses of the indicative into *primary* and *secondary* (or *historical*) is explained in § 90, 2.

In dependent clauses, when the construction allows both subjunctive and optative, or both indicative and optative, the subjunctive or indicative regularly follows primary tenses, and the optative follows secondary tenses. *E.g.*

Πράττουσιν ἃ ἂν βούλωνται, *they do whatever they please*; ἔπραττον ἃ βούλοιντο, *they did whatever they pleased.* Λέγουσιν ὅτι τοῦτο βούλονται, *they say that they wish for this*; ἔλεξαν ὅτι τοῦτο βούλοιντο, *they said that they wished for this.*

These constructions will be explained hereafter (§§ 233, 243).

REMARK. The gnomic aorist is a primary tense, as it refers to present time (§ 205, 2); and the historic present is secondary, as it refers to past time (§ 200, N. 1).

NOTE 1. The only exception to this principle occurs in indirect discourse, where the form of the direct discourse can always be retained, even after secondary tenses. See § 242, § 248, Note, § 216, 2.

NOTE 2. The distinction into primary and secondary tenses extends to the dependent moods only where the tenses keep the same distinction of time which they have in the indicative, as in the optative and infinitive of indirect discourse (§ 203).

An optative of future time generally assimilates a dependent conditional relative clause or protasis to the optative when it might otherwise be in the subjunctive: thus we should generally have *πράττειεν ἂν ἃ βούλοιντο*, *they would do whatever they (might please) pleased* (see the first example under § 201). See § 235, 1. Such an optative seldom assimilates the subjunctive or indicative of a final or object clause (§ 215) in prose; but oftener in poetry. It very rarely assimilates an *indicative* of indirect discourse, although it may assimilate an *interrogative subjunctive* (§ 244, N. 1).

## II. TENSES OF THE DEPENDENT MOODS.

### A. Not in Indirect Discourse.

✕ § 202. In the subjunctive and imperative, and also in the optative and infinitive when they are *not in indirect discourse* (§ 203), the tenses chiefly used are the present and aorist.

1. These tenses here differ only in this, that the present denotes a *continued* or *repeated* action, while the aorist denotes a *simple occurrence* of the action, the time of both being precisely the same. *E.g.*

Ἐὰν ποιῇ τοῦτο, *if he shall do this (habitually)*; εἰ ποιήσει τοῦτο, *(simply) if he shall do this*; εἰ ποιοίῃ τοῦτο, *(habitually), if he should do this*; εἰ ποιήσειε τοῦτο, *(simply) if he should do this*; ποιεῖ τοῦτο, *do this (habitually)*; ποιήσον τοῦτο, *(simply) do this*. Οὕτω νικήσαιμί τ' ἐγὼ καὶ νομιζοίμην σοφός, *on this condition may I gain the victory (aor.) and be considered (pres.) wise*. Βούλεται τοῦτο ποιεῖν, *he wishes to do this (habitually)*; βούλεται τοῦτο ποιῆσαι, *(simply) he wishes to do this*.

This is a distinction entirely unknown to the Latin, which has (for example) only one form, *si faciat*, corresponding to εἰ ποιοίῃ and εἰ ποιήσειεν. Even the Greek does not always regard it; and in many cases it is indifferent which tense is used.

2. The perfect, which seldom occurs in these constructions, represents an action as *finished* at the time at which the present would represent it as *going on*. *E.g.*

Δέδοικα μὴ λήθην πεποιήκη, *I fear lest it may prove to have caused forgetfulness (μὴ ποιῇ would mean lest it may cause)*. Μηδενὶ βοηθεῖν ὃς μὴ πρότερος βεβοηθηκῶς ὑμῖν ᾖ, *to help no one who shall not previously have helped you (ὃς ἂν μὴ . . . βοηθῇ would mean who shall not previously help you)*. Οὐκ ἂν διὰ τοῦτο γ' εἰεν οὐκ εὐθὺς δεδωκότες, *they would not (on enquiry) prove to have failed to pay immediately on this account (with διδοίεν this would mean they would not fail to pay)*. Οὐ βουλευέσθαι ἔτι ὥρα, ἀλλὰ βεβουλευσθαι, *it is no longer time to be deliberating, but (it is time) to have finished deliberating*.

NOTE 1. The perfect imperative generally expresses a command that something shall be *decisive* and *permanent*; as ταῦτα εἰρήσθω, *let this have been said* (i.e. *let what has been said be final*), or let this (which follows) be said once for all; μέχρι τοῦδε ὠρίσθω ὑμῶν ἡ βραδυτής, *at this point let the limit of your sluggishness be fixed*. This is confined to the third person singular passive; the rare second person singular middle being merely emphatic. The active is used only when the perfect has a present meaning (§ 200, N. 6).

NOTE 2. The perfect infinitive sometimes expresses *decision* or *permanence* (like the imperative, N. 1), and sometimes it is merely more emphatic than the present; as εἶπον τὴν θύραν κεκλείσθαι, *they ordered the gate to be shut (and kept so)*; ἤλαυνεν ἐπὶ τοὺς Μένωνος, ὥστ' ἐκείνους ἐκπεπλήχθαι καὶ τρέχειν ἐπὶ τὰ ὄπλα, *so that they were (once for all) thoroughly frightened and ran to arms*. The regular

meaning of this tense, when it is not in indirect discourse, is that given in § 202, 2. See § 95, 1, Note.

3. (a) The future infinitive is regularly used only to represent the future indicative in *indirect discourse* (§ 203).

(b) It occurs occasionally in other constructions, in place of the regular present or aorist, to make more emphatic a future idea which the infinitive receives from the context. *E.g.*

Ἔδεήθησαν τῶν Μεγαρέων ναυσὶ σφᾶς ξυμπροπέμψειν, *they asked the Megarians to escort them with ships; οὐκ ἀποκωλύσειν δυνατοὶ ὄντες, not being able to prevent.* So rarely after ὥστε, and to express a purpose. In all these constructions the future is *strictly exceptional*, the only regular forms of the infinitive out of indirect discourse being the present and aorist, except in the few cases in which the perfect is used (§ 202, 2) and in the case mentioned in the following Note. See also § 203, N. 2.

NOTE. One regular exception to the principle just stated is found in the periphrastic future (§ 118, 6), where the present and future infinitives with μέλλω are equally common, but the aorist seldom occurs.

4. The future optative is used only in indirect discourse and constructions which involve this (§ 203, N. 3).

#### B. In Indirect Discourse.

REMARK. The term *indirect discourse* includes all clauses depending on a verb of *saying* or *thinking* which contain the thoughts or words of any person stated *indirectly*, i.e. incorporated into the general structure of the sentence. It includes of course all *indirect* quotations and questions.

§ 203. When the optative and infinitive stand in indirect discourse, each tense represents the *corresponding tense* of the same verb in direct discourse. *E.g.*

Ἐλεγεν ὅτι γράφοι, *he said that he was writing* (he said γράφω, *I am writing*); ἔλεγεν ὅτι γράψοι, *he said that he would write* (he said γράφω, *I will write*); ἔλεγεν ὅτι γράψειεν, *he said that he had written* (he said ἔγραψα); ἔλεγεν ὅτι γεγραφῶς εἴη, *he said that he had already written* (he said γέγραφα). Ἦρето εἰ τις ἐμοῦ εἴη σοφώτερος, *he asked whether any one was wiser than I* (he asked ἵστι τις);).

Φησὶ γράφειν, *he says that he is writing* (he says γράφω); φησὶ γράψειν, *he says that he will write* (γράψω); φησὶ γράψαι, *he says that he wrote* (ἔγραψα); φησὶ γεγραφέναι, *he says that he has written* (γέγραφα).

Εἶπεν ὅτι ἄνδρα ἄγοι ὃν εἶρξαι δέοι, *he said that he was bringing a man whom it was necessary to confine* (he said ἄνδρα ἄγω ὃν εἶρξαι δεῖ). Ἐλογίζοντο ὥς, εἰ μὴ μάχοιντο, ἀποστήσοιντο αἱ πόλεις, *they considered that, if they should not fight, the cities would revolt* (they thought ἐὰν μὴ μαχώμεθα, ἀποστήσονται, *if we do not fight, they will revolt*).

These constructions will be explained in § 243, § 246, and § 247. Here they merely show the different force of the *tenses* in indirect discourse and in other constructions. Compare especially the difference between φησὶ γράφειν and φησὶ γράψαι under § 203 with that between βούλεται ποιεῖν and βούλεται ποιῆσαι under § 202. Notice also the same distinction in respect to the present and aorist optative.

NOTE 1. The present infinitive may represent the *imperfect* as well as the present indicative; as *τίνας εὐχὰς ὑπολαμβάνει' εὐχεσθαι τὸν Φίλιππον ὅτ' ἔσπενδεν*; *what prayers do you suppose Philip made when he was pouring libations?* (i.e. *τίνας ἤσχετο*);. The perfect infinitive likewise represents both perfect and pluperfect. In such cases the time of the infinitive must always be shown by the context (as above by ὅτ' ἔσπενδεν).

So rarely the present optative represents the imperfect indicative (§ 243, Note 1). See § 204, Note 1.

NOTE 2. Verbs of *hoping, expecting, promising, &c.* form an intermediate class between verbs which take the infinitive in indirect discourse and those which do not (see Rem. before § 203); and they allow either the future infinitive (as in § 203) or the present and aorist (as in § 202). *E.g.*

Ἦλπιζον μάχην ἔσσεσθαι, *they expected that there would be a battle* (Thuc.); but ἃ οὐποτε ἤλπισεν παθεῖν, *what he never expected to suffer* (Eur.). Ὑπέσχετό μοι βουλεύσασθαι, and ὑπέσχετο μηχανὴν παρέξειν (both in Xen.).

The construction of indirect discourse (the future) is the more common here. In English we can say *I hope (expect or promise) to do this*, like ποιεῖν or ποιῆσαι; or *I hope I shall do this*, like ποιήσων.

NOTE 3. The future optative is never used except as the representative of the future indicative, either in indirect discourse (as in the examples under § 203), or in the construction of § 217 (which is governed by the principles of indirect discourse). Even here the future indicative is generally retained. See § 217, and § 248, Note.

### III. TENSES OF THE PARTICIPLE.

§ 204. The tenses of the participle generally express the same time as those of the indicative; but they are present, past, or future *relatively* to the time of the verb with which they are connected. *E.g.*

Ἀμαρτάνει τούτο ποιῶν, *he errs in doing this*; ἡμάρτανε τούτο ποιῶν, *he erred in doing this*; ἀμαρτήσεται τούτο ποιῶν, *he will err in doing this*. (Here ποιῶν is first *present*, then *past*, then *future*, absolutely; but always *present* to the verb of the sentence.) Ταῦτα εἰπόντες ἀπῆλθον, *having said this, they departed*. Οὐ πολλοὶ φαίνονται ξυνελθόντες, *not many appear to have joined the expedition*. Ἐπῆνεσαν τοὺς εἰρηκότας, *they praised those who had (already) spoken*. Τούτο ποιήσων ἔρχεται, *he is coming to do this*; τούτο ποιήσων ἦλθεν, *he came to do this*. Ἀπελθε ταῦτα λαβών, *take this and be off* (λαβών being past to ἀπελθε, but absolutely future).

NOTE 1. The present may here also represent the imperfect; as οἶδα κάκεινω σωφρονοῦντε, ἔστε Σωκράτει συνήστην, *I know that they both were continent as long as they associated with Socrates* (i. e. ἐσωφρονεῖτην). See § 203, Note 1.

NOTE 2. The aorist participle in certain constructions does not denote time past with reference to the leading verb, but expresses a *simple occurrence* without regard to time (like the aorist infinitive in § 202). This is so in the following examples:—

Ἐτυχεν ἐλθών *he happened to come*; ἔλαθεν ἐλθών, *he came secretly*; ἔφθη ἐλθών, *he came first*. (See § 279, 4.) Περιδεῖν τὴν γῆν τμηθεῖσαν, *to allow the land to be ravaged (to see it ravaged)*. (See § 279, 3.) So sometimes when the participle denotes that in which the action of the verb consists (§ 277); as εὖ γ' ἐποίησας ἀναμνήσας με, *you did well in reminding me*.

### IV. GNOMIC AND ITERATIVE TENSES.

§ 205. 1. The present is the tense commonly used in Greek, as in English, to denote a general truth or an habitual action; as πλοῖον εἰς Δῆλον Ἀθηναῖοι πέμπουσιν, *the Athenians send a ship to Delos (annually)*.

2. In animated language the aorist is used in this sense. This is called the *gnomic aorist*, and is generally translated by the English present. *E.g.*

\**Ἦν τις τούτων τι παραβαίνει, ζημίαν αὐτοῖς ἐπέθεσαν*, i.e. *they impose a penalty on all who transgress*. *Μί' ἡμέρα τὸν μὲν καθεῖλεν ὑψόθεν, τὸν δ' ἦρ' ἄνω*, *one day (often) brings down one man from a height and raises another high*.

NOTE 1. Here one distinct case in past time is vividly used to represent all possible cases. Examples containing such adverbs as *πολλάκις*, *often*, *ἤδη*, *already*, *οὐπω*, *never yet*, illustrate the construction; as *ἀθυμοῦντες ἄνδρες οὐπω τρόπαιον ἔστησαν*, *disheartened men never yet raised a trophy*, i.e. *never raise a trophy*.

NOTE 2. An aorist resembling the gnomic is found in Homeric similes; as *ἤριπε δ' ὥς ὅτε τις δρυὺς ἤριπεν*, *and he fell, as when some oak falls* (lit. *as when an oak once fell*).

NOTE 3. The gnomic aorist sometimes occurs in indirect discourse in the infinitive and participle, and even in the optative.

3. The perfect is sometimes gnomic, like the aorist. *E.g.*

*Τὸ δὲ μὴ ἐμποδὼν ἀνανταγωνίστῳ εὐνοίᾳ τετίμηται*, *but those who are not before men's eyes are honored with a good will which has no rivalry*.

The gnomic perfect may be used in the infinitive.

§ 206. The imperfect and aorist are sometimes used with the adverb *ἄν* to denote a *customary* action. *E.g.*

*Διηρώτων ἂν αὐτοὺς τί λέγοιεν*, *I used to ask them (I would often ask them) what they said*. *Πολλάκις ἤκουσαμεν ἂν ὑμᾶς*, *we used often to hear you*.

REMARK. This construction must be carefully distinguished from the ordinary apodosis with *ἄν* (§ 222). It is equivalent to our phrase *he would often do this for he used to do this*, and was probably developed from the past potential construction (§ 226, 2, N. 2).

NOTE. The Ionic has iterative forms in *-σκον* and *-σκομην* in both imperfect and aorist. (See § 119, 10.) Herodotus uses these also with *ἄν*, as above.

## THE PARTICLE 'AN.

§ 207. The adverb *ἄν* (Epic *κέ*) has two distinct uses.

1. It is joined to all the secondary tenses of the indicative (in Homer also to the future indicative), and to the optative, infinitive, or participle, to denote that the action



of the verb is dependent on some *condition*, expressed or implied. Here it belongs to the verb.

2. It is joined *regularly* to *εἰ*, *if*, and to all relative and temporal words (and *occasionally* to the final particles *ὥς*, *ὅπως*, and *ὅφρα*), when these are followed by the subjunctive. Here it belongs entirely to the particle or relative, with which it often forms one word, as in *ἐάν*, *ὅταν*, *ἐπειδάν*.

There is no English word which can translate *ἄν*. In its first use it is expressed in the *would* or *should* of the verb (*βούλοιο ἄν*, *he would wish*; *ἐλοίμην ἄν*, *I should choose*). In its second use it has no force which can be made apparent in English.

REMARK. The above statement (§ 207) includes all regular uses of *ἄν* except the Epic construction explained in § 255, and the iterative construction of § 206.

The following sections (§§ 208–211) enumerate the various uses of *ἄν*: when these are explained more fully elsewhere, reference is made to the proper sections.

§ 208. 1. The *present* and *perfect* indicative never take *ἄν*.

2. The *future* indicative often takes *ἄν* (or *κεῖ*) in the early poets, especially Homer; very rarely in Attic Greek. *E.g.*

*Καί κέ τις ὧδ' ἐρέει*, and *perhaps* some one will thus speak; *ἄλλοι, οἳ κέ με τιμήσουσι*, others who will honor me (*if occasion offers*). The future with *ἄν* seems to have been an intermediate form between the simple future, *will honor*, and the optative with *ἄν*, *would honor*. One of the few examples found in Attic prose is in Plat. *Apol.* p. 29 C.

3. The most common use of *ἄν* with the indicative is when it forms an apodosis with the *secondary* tenses. It here denotes that the condition upon which the action of the verb depends *is not* or *was not* fulfilled. See § 222.

For the past potential construction with *ἄν*, see § 226, 2, N. 2; for the *iterative* construction with *ἄν*, see § 206.

§ 209. 1. In Attic Greek the subjunctive is used with *ἄν* only in the constructions mentioned in § 207, 2, where *ἄν* belongs to the introductory word. See § 223, § 225, § 232, 3, § 233; also § 216, 1, N. 2.

2. In Epic poetry, where the subjunctive is often used nearly or quite in the sense of the future indicative (§ 255), it may, like the future (§ 208, 2), take *ἄν* or *κέ*. *E.g.*

Εἰ δέ κε μὴ δώσωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι, *and if they do not give her up, I will take her myself.*

§ 210. The optative with *ἄν* forms an apodosis, with which a condition must be either expressed or implied. It denotes what *would happen* if the condition *should be* fulfilled (§ 224).

NOTE. The *future* optative is never used with *ἄν*. See § 203, N. 3.

§ 211. The present and aorist (rarely the perfect) infinitive and participle are used with *ἄν* to form an apodosis. Each tense is here equivalent to the *corresponding tense* of the indicative or optative with *ἄν*, — the present representing also the imperfect, and the perfect also the pluperfect.

Thus the present infinitive or participle with *ἄν* may represent either an *imperfect indicative* or a *present optative* with *ἄν*; the aorist, either an *aorist indicative* or an *aorist optative* with *ἄν*; the perfect, either a *pluperfect indicative* or a *perfect optative* with *ἄν*. *E.g.*

(Pres.) Φησὶν αὐτοὺς ἐλευθέρους ἄν εἶναι, εἰ τοῦτο ἔπραξαν, *he says that they would (now) be free (ἦσαν ἄν), if they had done this; φησὶν αὐτοὺς ἐλευθέρους ἄν εἶναι, εἰ τοῦτο πράξειαν, he says that they would (hereafter) be free (εἴεν ἄν), if they should do this. Οἶδα αὐτοὺς ἐλευθέρους ἄν ὄντας, εἰ τοῦτο ἔπραξαν, I know that they would (now) be free (ἦσαν ἄν), if they had done this; οἶδα αὐτοὺς ἐλευθέρους ἄν ὄντας, εἰ ταῦτα πράξειαν, I know that they would (hereafter) be free (εἴεν ἄν), if they should do this.*

(Aor.) Φασὶν αὐτὸν ἐλθεῖν ἄν (οἱ οἶδα αὐτὸν ἐλθόντα ἄν), εἰ τοῦτο ἐγένετο, *they say (or I know) that he would have come (ἦλθεν ἄν), if this had happened; φασὶν αὐτὸν ἐλθεῖν ἄν (οἱ οἶδα αὐτὸν ἐλθόντα ἄν), εἰ τοῦτο γένοιτο, they say (or I know) that he would come (ἔλθοι ἄν), if this should happen.*

(Perf.) Εἰ μὴ τὰς ἀρετὰς ἐκείνας παρέσχοντο, πάντα ταῦθ' ὑπὸ τῶν βαρβάρων ἂν ἐαλώκεναι (φήσειεν ἄν τις), *had they not exhibited those exploits of valor, we might say that all this would have been captured by the barbarians (ἐαλώκει ἄν); οὐκ ἂν ἡγοῦμαι αὐτοὺς δίκην ἀξίαν δεδωκέναι, εἰ αὐτῶν καταψηφίσαισθε, I do not think they would (then,*

in the future) *have suffered proper punishment* (δεδωκότες ἂν εἶεν), *if you should condemn them.*

The context must decide in each case whether we have the equivalent of the indicative or of the optative with ἂν. In the examples given, the form of the protasis generally settles the question.

NOTE. As the early poets who use the future indicative with ἂν (§ 208, 2) do not use this construction, the *future* infinitive and participle with ἂν are very rarely found.

§ 212. 1. When ἂν is used with the subjunctive (as in § 207, 2), it is generally separated from the introductory word only by monosyllabic particles like μέν, δέ, τέ, γάρ, &c.

2. In a long apodosis ἂν may be used twice or even three times with the same verb; as οὐκ ἂν ἡγγίσθ' αὐτὸν κἀν ἐπιδραμεῖν; *do you not think that he would even have rushed thither?* In Thuc. ii. 41, ἂν is used three times with παρέχεσθαι.

3. Ἄν may be used elliptically with a verb understood; as οἱ οἰκέται ῥέγκουσιν· ἀλλ' οὐκ ἂν πρὸ τοῦ (sc. ἔρρεγκον), *the slaves are snoring; but in old times they would n't have done so.* So in φοβούμενος ὥσπερ ἂν εἰ παῖς, *fearing like a child* (ὥσπερ ἂν ἐφοβεῖτο εἰ παῖς ἦν).

4. When an apodosis consists of several co-ordinate verbs, ἂν generally stands only with the first; as οὐδὲν ἂν διάφορον τοῦ ἑτέρου ποιοῖ, ἀλλ' ἐπὶ ταῦτόν ἀμφοτέροι ἵοιεν, *he would do nothing different from the other, but both would aim at the same object* (ἂν belongs also to ἵοιεν).

NOTE. The adverb τάχα, *quickly, soon, readily*, is often prefixed to ἂν, in which case τάχ' ἂν is nearly equivalent to ἵσως, *perhaps*. The ἂν here always forms an apodosis, as usual, with the verb of the sentence; as τάχ' ἂν ἔλθοι, *perhaps he would come*.

## THE MOODS.

§ 213. 1. The indicative is used in simple, absolute assertions; as γράφει, *he writes*; ἔγραψεν, *he wrote*; γράψει, *he will write*; γέγραπεν, *he has written*.

It has a tense to express every variety of time which is recognized by the Greek verb, and it can thus state a sup-

position as well as make an assertion in the past, present, or future. It also expresses certain other relations which in other languages (as in Latin) are generally expressed by a different mood. The following examples will illustrate these uses : —

Εἰ τοῦτο ἀληθές ἐστι, χαίρω, *if this is true, I rejoice* (§ 221); εἰ ἔγραψεν, ἤλθον ἄν, *if he had written, I should have come* (§ 222); εἰ γράψει, γνώσομαι, *if he shall write (or if he writes), I shall know* (§ 223, N. 1). Ἐπιμελείται ὅπως τοῦτο γενήσεται, *he takes care that this shall happen* (§ 217). Λέγει ὅτι τοῦτο ποιεῖ, *he says that he is doing this*; sometimes, εἶπεν ὅτι τοῦτο ποιεῖ, *he said that he was doing this* (he said ποιῶ). Εἶθε με ἔκτεινας, ὥς μήποτε τοῦτο ἐποίησα, *O that thou hadst killed me, that I might never have done this!* (§ 251, 2; § 216, 3). Εἶθε τοῦτο ἀληθές ἦν, *O that this were true!* (§ 251, 2).

REMARK. These constructions are explained in the sections referred to. Their variety shows the impossibility of giving any precise single definition, which will be of practical value, including all the uses even of the indicative. With the subjunctive and optative it is equally impossible.

2. The various uses of the subjunctive are shown by the following examples : —

\*Ερχεται ἵνα τοῦτο ἴδῃ, *he is coming that he may see this* (§ 216); φοβείται μὴ τοῦτο γένηται, *he fears lest this may happen* (§ 218). Ἐὰν ἔλθῃ, τοῦτο ποιήσω, *if he shall come (or if he comes), I shall do this* (§ 223); εἰάν τις ἔλθῃ, τοῦτο ποιῶ, *if any one (ever) comes, I (always) do this* (§ 225). Ὅταν ἔλθῃ, τοῦτο ποιήσω, *when he shall come (or when he comes), I shall do this* (§ 232, 3); ὅταν τις ἔλθῃ, τοῦτο ποιῶ, *when any one comes, I (always) do this* (§ 233).

\*Ἴωμεν, *let us go* (§ 253). Μὴ θαυμάσητε, *do not wonder* (§ 254). Τί εἶπω; *what shall I say?* (§ 256). Οὐ μὴ τοῦτο γένηται, *this (surely) will not happen* (§ 257). Ἰδῶμαι, *I shall see* (Hom., § 255).

These constructions are explained in the sections referred to.

REMARK. The subjunctive, in its simplest and apparently most primitive use, expresses simple futurity, like the future indicative; this is seen in the Homeric independent construction, ἰδῶμαι, *I shall see*; εἴπησί τις, *one will say*. Then, in exhortations and prohibitions it is still future; as ἴωμεν, *let us go*; μὴ ποιήσητε τοῦτο, *do not do this*. In final and object clauses it expresses a future purpose or a future object of fear. In conditional and conditional relative sentences it expresses a future supposition; except in general conditions, where it is indefinite (but never strictly present) in its time.

3. The various uses of the optative are shown by the following examples:—

Ἦλθεν ἵνα τοῦτο ἴδοι, *he came that he might see this* (§ 216); ἐφοβέτο μὴ τοῦτο γένοιτο, *he feared lest this should happen* (§ 218). Εἰ ἔλθοι, τοῦτ' ἂν ποιήσαιμι, *if he should come, I should do this* (§ 224); εἴ τις ἔλθοι, τοῦτ' ἐποίουν, *if any one (ever) came, I (always) did this* (§ 225). Ὅτε ἔλθοι, τοῦτ' ἂν ποιήσαιμι, *whenever he should come (at any time when he should come), I should do this* (§ 232, 4); ὅτε τις ἔλθοι, τοῦτ' ἐποίουν, *whenever any one came, I (always) did this* (§ 233). Ἐπεμελείτο ὅπως τοῦτο γενήσοιτο, *he took care that this should happen* (§ 217). Εἶπεν (or ἔλεγεν) ὅτι τοῦτο ποιοίη (ποιήσοι or ποιήσειε), *he said that he was doing (would do or had done) this* (§ 243).

\*Ἐλθοι ἄν, *he might go (if he should wish to)* (§ 226, 2). Εἶθε μὴ ἀπόλοιντο, *O that they may not perish!* Μὴ γένοιτο, *may it not happen* (§ 251, 1).

These constructions are explained in the sections referred to.

REMARK. The optative in many of its uses is a vaguer and less distinct form of expression than the subjunctive, in constructions of the same general character. This appears especially in its independent uses; as in the Homeric Ἑλένην ἄγοιτο, *he may take Helen away* (cf. ἀγέσθω, *let him take*); ἴωμεν, *may we go* (cf. ἴωμεν, *let us go*); μὴ γένοιτο, *may it not happen* (cf. μὴ γένηται, *let it not happen*); ἔλοιτο ἄν (Hom. sometimes ἔλοιτο alone), *he would take* (cf. Hom. ἔλῃται, sometimes with κέ, *he will take*). So in future conditions; as εἰ γένοιτο, *if it should happen* (cf. εἰ γένηται, *if it shall happen*). In other dependent clauses it is generally a correlative of the subjunctive, sometimes of the indicative; it expresses the *changed relation* of a dependent subjunctive or indicative in these constructions when the verb on which it depends is changed from present or future to past time. The same change in relation is expressed in English by a change from *shall, will, may, do, is, &c.* to *should, would, might, did, was, &c.* To illustrate these last relations, compare ἔρχεται ἵνα ἴδῃ, φοβέται μὴ γένηται, εἰ τις ἔλθῃ τοῦτο ποιῶ, ἐπιμελείται ὅπως τοῦτο γενήσεται, and λέγει ὅτι τοῦτο ποιεῖ, with the corresponding forms after past leading verbs given in § 213, 3.

4. The imperative is used to express commands and prohibitions; as τοῦτο ποίει, *do this*; μὴ φεύγετε, *do not fly*.

5. The infinitive is a verbal noun, which expresses the simple idea of a verb without restriction of person or number.

§ 214. The following sections (§§ 215–257) treat of all constructions which require any other form of the finite verb than the indicative in simple assertions (§ 213, 1). The infinitive and participle are included here only so far as they are used in indirect discourse or in protasis and apodosis. These constructions are divided as follows:—

I. Final and Object clauses after *ἵνα*, *ὥς*, *ὅπως*, and *μή*.  
 II. Conditional sentences. III. Relative and Temporal sentences. IV. Indirect Discourse. V. Causal sentences. VI. Wishes. VII. Commands, Exhortations, and Prohibitions. VIII. Homeric Subjunctive (like Future Indicative). — Interrogative Subjunctive. — *Ὅ* *μή* with Subjunctive or Future Indicative.

#### I. FINAL AND OBJECT CLAUSES AFTER *ἵνα*, *ὥς*, *ὅπως*, *μή*.

§ 215. The clauses which depend on the so-called *final* particles *ἵνα*, *ὥς*, *ὅπως*, *that*, *in order that*, and *μή*, *that not*, *lest*, may be divided into three classes:—

A. *Final* clauses, expressing the *purpose* or *motive*; as *ἔρχεται ἵνα τοῦτο ἴδῃ*, *he is coming that he may see this*. Here all the final particles may be used.

B. *Object* clauses with *ὅπως* after verbs signifying to *strive for*, to *care for*, to *effect*; as *σκόπει ὅπως τοῦτο γινήσεται*, *see to it that this is done*.

C. *Object* clauses with *μή* after verbs of *fear* or *caution*; as *φοβεῖται μή τοῦτο γένηται*, *he fears that (or lest) this may happen*.

REMARK. The first two classes (sometimes classed together as *final*) are to be distinguished with special care. The object clauses in B are the *direct object* of the leading verb, and can even stand in apposition to an object accusative like *τοῦτο*; as *σκόπει τοῦτο, ὅπως μὴ σε ὀψεται*, *see to this, namely, that he does not see you*. But a final clause could stand in apposition only to *τούτου ἕνεκα*, *for the sake of this*, or *διὰ τοῦτο*, *to this end*; as *ἔρχεται τούτου ἕνεκα, ἵνα ἡμᾶς ἴδῃ*, *he is coming for this purpose, namely, that he may see us*.

NOTE 1. The negative adverb in all these clauses is μή; except after μή, lest, where οὐ is used.

NOTE 2. Ὅφρα, that, is used as a final particle in Epic and Lyric poetry.

#### A. Final Clauses.

§ 216. 1. Final clauses take the subjunctive after primary tenses, and the optative after secondary tenses.

*E.g.*

Διανοεῖται τὴν γέφυραν λῦσαι, ὥς μὴ διαβῇ τε, *he thinks of breaking up the bridge, that you may not pass over.* Ἀνσιτελεῖ ἔασαι ἐν τῷ παρόντι, μὴ καὶ τοῦτον πολέμιον προσθώμεθα, *it is expedient to allow it for a time, lest we may add him to the number of our enemies.* Παρακαλεῖς ἰατροὺς, ὅπως μὴ ἀποθάνῃ, *you call in physicians, that he may not die.* Φίλος ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα ἀδικῶν μὴ διδοίῃ δίκην, *he wished to be a friend to the most powerful, that he might do wrong and not be punished.* Τοῦτον ἐνεκα φίλων ᾤετο δεῖσθαι, ὥς συνέρχους ἔχοι, *he thought he needed friends for this purpose, namely, that he might have helpers.*

NOTE 1. The future indicative very rarely takes the place of the subjunctive in final clauses after ὅπως, ὅφρα, and μή. This is almost entirely confined to poetry. See *Odys.* i. 56, iv. 163; *Il.* xx. 301.

NOTE 2. The adverb ἄν (κε) is sometimes joined with ὥς, ὅπως, and ὅφρα before the subjunctive in final clauses; as ὥς ἂν μάθῃς, ἀντάκουσον, *hear the other side, that you may learn.* It adds nothing to the sense that can be made perceptible in English. In Homer and Herodotus it occasionally occurs even before an optative.

2. As final clauses express the purpose or motive of *some person*, they admit the double construction of indirect discourse (§ 242). Hence, instead of the optative after secondary tenses, we can have the mood and tense which would be used when a person conceived the purpose in his own mind; that is, we can say either ἦλθεν ἵνα ἴδοι, *he came that he might see* (§ 216, 1), or ἦλθεν ἵνα ἴδῃ, because the person himself would have said ἔρχομαι ἵνα ἴδω, *I come that I may see.* (See § 248, Note.)

On this principle the subjunctive in final clauses after secondary tenses is nearly as common as the more regular optative. *E.g.*

Τὰ πλοῖα κατέκαυσεν, ἵνα μὴ Κῦρος διαβῇ, *he burned the vessels, that Cyrus might not pass over.*

3. The secondary tenses of the indicative are used in final clauses with ἵνα, sometimes with ὥς or ὅπως, to denote that the end or object is dependent on some *unfulfilled condition* or some *unaccomplished wish*, and therefore *is not* or *was not attained*. *E.g.*

Τί μ' οὐ λαβὼν ἔκτεινας εὐθὺς, ὥς εἰδείξα μήποτε; &c., *why did you not take me and kill me at once, that I might never have shown?* &c. Φεῦ, φεῦ, τὸ μὴ τὰ πράγματ' ἀνθρώποις ἔχειν φωνήν, ἵν' ἦσαν μηδὲν οἱ δεινοὶ λόγοι, *Alas! alas! that the facts have no voice for men, so that words of eloquence might be as nothing.*

#### B. Object Clauses with ὅπως after Verbs of Striving, &c.

§ 217. Object clauses depending on verbs signifying *to strive for*, *to care for*, *to effect*, regularly take the *future indicative* after both primary and secondary tenses.

The future optative *may* be used after secondary tenses, as the correlative of the future indicative, but commonly the indicative is retained on the principle explained in § 216, 2. (See § 202, 4.) *E.g.*

Φρόντιζ' ὅπως μηδὲν ἀνάξιον τῆς τιμῆς ταύτης πράξεις, *take heed that you do nothing unworthy of this honor.* Ἐμνηχανόμεθα ὅπως μηδεὶς τοῦτο γνώσοιτο, *we were planning that nobody should know this* (here γνώσεται would be more common). Ἐπρασσον ὅπως τις βοήθεια ἦξει, *they were trying to effect (this), that some assistance should come.*

NOTE 1. Sometimes the present or aorist subjunctive or optative is used after these verbs, as in final clauses. In this case ὥς also may be used. Ὅπως ἂν or ὥς ἂν may be used before the subjunctive, never before the regular future indicative. Μή is sometimes used for ὅπως μή, generally with the subjunctive.

NOTE 2. The future indicative with ὅπως sometimes follows verbs of *exhorting*, *entreating*, *commanding*, and *forbidding*, which commonly take an infinitive of the object; as διακελεύονται ὅπως τιμωρῇσεται πάντας τοὺς τοιούτους, *they exhort him to take vengeance on all such.*

NOTE 3. The construction of § 217 is not found in Homer; but such verbs as are mentioned in Note 2, and verbs signifying *to con-*



*sider, to try, and the like, take ὅπως or ὡς with the subjunctive and optative, as in final clauses. E.g.*

Λίσσεσθαι δέ μιν αὐτὸς ὅπως νημερτέα εἶπῃ, *and implore him thyself to speak the truth; λίσσεται δ' αἰεὶ Ἡφαιστον κλυτοεργὸν ὅπως λύσειεν Ἄρηα, he implored him to liberate Ares. So φράσσεται ὡς κε νέηται; βούλετον ὅπως ὅχ' ἄριστα γένοιτο.*

NOTE 4. Both ὅπως and ὅπως μή are often used with the future indicative in *exhortations or prohibitions*, some imperative like σκοπέε or σκοπεῖτε, *take care*, being understood. *E.g.*

Ὅπως οὖν ἔσεσθε ἄξιοι τῆς ἐλευθερίας, (*see that you*) *prove yourselves worthy of freedom. Ὅπως μοι μὴ ἐρεῖς ὅτι ἔστι τὰ δώδεκα δις ἕξ, see that you do not tell me that twelve is twice six. For a similar ellipsis of a verb of fearing, see § 218, N. 2.*

#### C. Object Clauses with μή after Verbs of Fearing, &c.

§ 218. After verbs denoting *fear, caution, or danger, μή, that or lest*, takes the subjunctive after primary tenses, and the optative after secondary tenses.

The subjunctive may also follow secondary tenses, to retain the mood in which the fear originally occurred to the mind. *E.g.*

Φοβοῦμαι μὴ τοῦτο γένηται (*vereor ne accidat*), *I fear that this may happen; φοβοῦμαι μὴ οὐ τοῦτο γένηται* (*vereor ut accidat*), *I fear that this may not happen* (§ 215, N. 1). Φροντίζω μὴ κράτιστον ἢ μοι σιγᾶν, *I am anxious lest it may be best for me to be silent. Οὐκέτι ἐπετίθεντο, δεδιότες μὴ ἀποτμηθεῖσαν, they no longer made attacks, fearing lest they should be cut off. Ἐφοβοῦντο μὴ τι πάθῃ, they feared lest he should suffer anything* (§ 216, 2).

NOTE 1. The future indicative is very rarely used after μή in this construction. But ὅπως μή is sometimes used here, as in the object clauses of § 217, with both future indicative and subjunctive.

NOTE 2. Μή with the subjunctive, or ὅπως μή with the future indicative, may be used elliptically, a verb of *fear or caution* being understood. *E.g.*

Μὴ ἀγροικότερον ἢ τὸ ἀληθὲς εἰπεῖν, (*I fear that*) *the truth may be too rude a thing to say. Ἀλλὰ μὴ οὐ τοῦτ' ἢ χαλεπὸν, but (I fear that) this may not be a difficult thing. See § 217, N. 4.*

NOTE 3. Verbs of *fearing* may refer to objects of fear which are *present or past*. Here μή takes the present and past tenses of the indicative. *E.g.*

Δέδοικα μὴ πληγῶν δέει, *I fear that you need blows.* Φοβούμεθα μὴ ἀμφοτέρων ἅμα ἡμαρτήκαμεν, *we fear that we have missed both at once.* Δεῖδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν, *I fear that all which the Goddess said was true.* Hom. Ὅρα μὴ παίζων ἔλεγεν, *beware lest he was speaking in jest.*

## II. CONDITIONAL SENTENCES.

§ 219. 1. In conditional sentences the clause containing the condition is called the *protasis*, and that containing the conclusion is called the *apodosis*. The *protasis* is introduced by εἰ, *if*.

The Doric *ai* for εἰ is sometimes used in Homer.

2. The adverb ἄν (Epic κέ) is regularly joined to εἰ in the *protasis* when the verb is in the subjunctive; εἰ with ἄν forming εἰάν, ἄν (*ā*), or ἤν. (See § 207, 2.) The simple εἰ is used with the indicative and optative.

The same adverb ἄν is used in the *apodosis* with the optative, and with the secondary tenses of the indicative in the construction of § 222.

3. The negative adverb of the *protasis* is regularly μὴ, that of the *apodosis* is οὐ.

NOTE. When οὐ stands in a *protasis*, it always belongs to some particular word (as in οὐ πολλοί, *few*, οὐ φημι, *I deny*), and not to the *protasis* as a whole; as εἰάν τε σὺ καὶ ἄντος οὐ φῆτε εἰάν τε φῆτε, *both if you and Anytus deny it and if you admit it.*

## CLASSIFICATION OF CONDITIONAL SENTENCES.

§ 220. Conditional sentences in Greek have six forms. The classification is based chiefly on the time to which the supposition refers, partly on what is implied with regard to the fulfilment of the condition, and partly on the distinction between particular and general suppositions explained in II.

### I. Four Forms of Ordinary Conditions.

The most obvious distinction of conditions is that of (a) *present or past* and (b) *future*.

#### *Present and Past Conditions.*

(a) In present or past conditions, the question of fulfilment has already been decided (in point of fact), but we may or may not wish to imply by our form of statement *how* this has been decided. In Greek (as in English or Latin) we may, therefore, state such a condition in one of two ways:—

1. We may *simply state* a present or past condition, implying nothing as to its fulfilment; as *if he is (now) doing this*, εἰ τοῦτο πράσσει;—*if he was doing it*, εἰ ἔπρασσε;—*if he did it*, εἰ ἔπραξε;—*if he has (already) done it*, εἰ πέπραχε. The apodosis here expresses simply what *is* (*was* or *will be*) the result of the fulfilment of the condition. Thus we may say:—

Εἰ πράσσει τοῦτο, καλῶς ἔχει, *if he is doing this, it is well*; εἰ πράσσει τοῦτο, ἡμάρτηκεν, *if he is doing this, he has erred*; εἰ πράσσει τοῦτο, καλῶς ἔξει, *if he is doing this, it will be well*. Εἰ ἔπραξε τοῦτο, καλῶς ἔχει (εἶχεν, ἔσχεν, or ἔξει), *if he did this, it is (was or will be) well*. So with the other tenses of the indicative. (See § 221.)

So in Latin: *Si hoc facit, bene est; Si hoc fecit, bene erit.*

2. We may state a present or past condition so as to imply that it *is not* or *was not* fulfilled; as *if he were (now) doing this*, εἰ τοῦτο ἔπρασσε;—*if he had done this*, εἰ τοῦτο ἔπραξε (both implying the opposite). The apodosis here expresses what *would be* (or *would have been*) the result if the condition *were* (or *had been*) fulfilled. The adverb ἂν in the apodosis distinguishes these forms from otherwise similar forms under (a) 1. Thus we may say:—

Εἰ ἔπρασσε τοῦτο, καλῶς ἂν εἶχεν, *if he were (now) doing this, it would be well*; εἰ ἔπραξε τοῦτο, καλῶς ἂν ἔσχεν, *if he had done this, it would have been well*. (See § 222.)

In Latin: *Si hoc faceret, bene esset; Si hoc fecisset, bene fuisset.*

The Greek has no form implying that a condition *is* or *was* fulfilled, and it is hardly conceivable that any language should find such a form necessary or useful.

### *Future Conditions.*

(b) We may state a future condition in Greek (as in English and Latin) in either of two ways.

1. We may say *if he shall do this*, ἐὰν πράσῃ (or πράξῃ) τοῦτο (or, still more vividly, εἰ πράξει τοῦτο), making a distinct supposition of a future case. The apodosis expresses what *will be* the result if the condition shall be fulfilled. Thus we may say:—

Ἐὰν πράσῃ (or πράξῃ) τοῦτο, καλῶς ἔξει, *if he shall do this, it will be well* (sometimes εἰ πράξει τοῦτο). (See § 223.) In Latin: *Si hoc faciet* (or *si hoc fecerit*), *bene erit*; sometimes *Si hoc faciat*.

2. We may also say *if he should do this*, εἰ πράσσοι (or πράξειε) τοῦτο, still supposing a case in the future, but less distinctly and vividly than before. The apodosis corresponds to this in form (with the addition of ἄν), and expresses what *would be* the result if the condition should be fulfilled. Thus we can say:—

Εἰ πράσσοι (or πράξειε) τοῦτο, καλῶς ἂν ἔχοι, *if he should do this, it would be well*. (See § 224.) In Latin: *Si hoc faciat*, *bene sit*.

## II. Present and Past General Suppositions.

The supposition contained in a protasis may be either *particular* or *general*. A particular supposition refers to a *definite* act or a *definite* series of acts; as *if he (now) has this, he will give it*; *if he had it, he gave it*; *if he had had the power, he would have helped me*; *if he shall receive it* (or *if he receives it*), *he will give it*; *if he should receive it, he would give it*. A general supposition refers to *any one* of a class of acts, which may occur (or may have occurred) on *any one* of a series of possible occasions; as *if ever he receives anything*,

*he (always) gives it; if ever he received anything, he (always) gave it; if he had (on each occasion) had the power, he would (always) have helped me; if ever any one shall (or should) wish to go, he will (or would) always be permitted.*

Although this distinction is seen in all classes of conditions (as the examples show), it is only in the present and past conditions which do not imply non-fulfilment, *i.e.* in those of (a) 1, that the Greek distinguishes general from particular suppositions in *construction*. Here, however, we have two classes of conditions which contain only *general* suppositions.

(a) When the apodosis has a verb of present time expressing a customary or repeated action (§ 205), the protasis may refer (in a general way) to any one of a class of acts which can be supposed to occur within the period represented in English as present. Thus we may say:—

*Ἐάν τις κλέπτῃ, κολάζεται, if (ever) any one steals, he is (in all such cases) punished; εἰ τις πράσῃ (or πράξῃ) τοιοῦτόν τι, χαλεπαίνομεν αὐτῷ, if (ever) any one does such a thing, we are (always) angry with him. (See § 225.)*

(b) When the apodosis has a verb of past time expressing a customary or repeated action, the protasis may refer (in a general way) to any one of a class of acts which can be supposed to have occurred in the past. Thus we may say:—

*Εἴ τις κλέπτοι, ἐκολάζετο, if (ever) any one stole, he was (in all such cases) punished; εἴ τις πράσσοι (or πράξειε) τοιοῦτόν τι, ἐχαλεπαίνομεν αὐτῷ, if (ever) any one did such a thing, we were (always) angry with him. (See § 225.)*

REMARK 1. Although the Latin sometimes agrees with the Greek in distinguishing *general* conditions from ordinary present and past conditions, using *si faciat* and *si faceret* like *εἰάν πράσῃ* and *εἰ πράσσοι* above, it yet commonly agrees with the English in not recognizing the distinction, and uses the indicative alike in both classes. Even the Greek sometimes (especially in poetry) neglects the distinction, and uses the indicative in these general conditions (§ 225, N. 1).

REMARK 2. In external form the present general condition coincides with the more vivid future condition, (b) 1, both being expressed by *εἰάν* and the subjunctive, and the form of the apodosis alone distinguishing them. But in sense there is a much closer connection between the general present condition and the ordinary

present condition expressed by *εἰ* and the present indicative, (a) 1, with which in most languages (and sometimes even in Greek) it coincides also in form (see Remark 1). On the other hand, *ἐάν* with the subjunctive in a future condition generally agrees in sense with *εἰ* and the future indicative (§ 223, N. 1), and is never interchangeable with *εἰ* and the present indicative.

## I. FOUR FORMS OF ORDINARY CONDITIONAL SENTENCES.

### A. Present and Past Conditions.

#### 1. Simple Particular Suppositions.

§ 221. When the protasis *simply states* a present or past particular supposition, implying nothing as to the fulfilment of the condition, it takes the indicative with *εἰ*. Any form of the verb may stand in the apodosis. *E.g.*

Εἰ θεοί τι δρῶσιν αἰσχρὸν, οὐκ εἰσιν θεοί, *if the Gods do anything disgraceful, there are no Gods.* Eur. Εἰ ἐγὼ Φαῖδρον ἀγνοῶ, καὶ ἑμάντου ἐπιέλησμαι· ἀλλὰ γὰρ οὐδέτερά ἐστι τούτων, *if I do not know Phaedrus, I have forgotten myself; but neither of these is so.* Εἰ θεοῦ ἦν, οὐκ ἦν αἰσχροκερδής, *if he was the son of a God, he was not avaricious.* Ἀλλ' εἰ δοκεῖ σοι, πλέωμεν, *but if it pleases you, let us sail.* Κάκιστ' ἀπολοίμην, Ξανθίαν εἰ μὴ φιλῶ, *may I die most wretchedly, if I do not love Xanthias.*

NOTE. Even the future indicative can stand in a protasis of this class if it expresses merely a *present* intention or necessity that something shall be done; as αἶρε πλῆκτρον, εἰ μαχεῖ, *raise your spur, if you are going to fight.* Aristoph. Here *εἰ μέλλεις μάχεσθαι* would be the more common expression in prose. It is important to notice that a future of this kind could not be changed to the subjunctive, like the ordinary future in protasis. (For the latter see § 223, N. 1.)

#### 2. With Supposition contrary to Fact.

§ 222. When the protasis states a present or past supposition, implying that the condition *is not* or *was not fulfilled*, the secondary tenses of the indicative are used in both protasis and apodosis. The apodosis takes the adverb *ἄν*.

The imperfect here refers to *present* time or to a

*continued or repeated action in past time, the aorist to an action simply occurring in past time, and the (rare) pluperfect to an action finished in past or present time.*  
*E.g.*

Ταῦτα οὐκ ἂν ἐδύναντο ποιεῖν, εἰ μὴ διαίτη μετρία ἐχρῶντο, *they would not be able (as they are) to do this, if they did not lead an abstemious life.* Εἰ ἦσαν ἄνδρες ἀγαθοὶ, ὥς σὺ φῆς, οὐκ ἂν ποτε ταῦτα ἔπασχον, *if they had been good men, as you say, they would never have suffered these things (referring to several cases).* Καὶ ἴσως ἂν ἀπέθανον, εἰ μὴ ἡ ἀρχὴ κατελύθη, *and perhaps I should have perished, if the government had not been put down.* Εἰ ἀπεκρίνω, ἱκανῶς ἂν ᾔδη ἐμεμαθήκη (§ 113, 2, N. 4), *if you had answered, I should already have learned enough (which now I have not done).* Εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ τὸν βασιλεῖα, *if you had not come (aor.), we should now be on our way (impf.) to the King.*

NOTE 1. Sometimes ἂν is omitted in the apodosis, as in English we may say *it had been for it would have been*, or in Latin *aequius fuerat* for *aequius fuisset*; as εἰ μὴ ἦσμεν, φόβον παρέσχεν, *if we had not known, this had (would have) caused us fear.* So καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἑκείνος, *it had been good for that man if he had not been born.* N. T.

NOTE 2. The imperfects ἔδει, χρῆν or ἐχρῆν, ἐξῆν, and others denoting *necessity, propriety, obligation, possibility*, and the like, are often used with the infinitive to form an apodosis implying the non-fulfilment of a condition. (\**Ἄν* is not used here, as these phrases simply express in other words what is usually expressed by the indicative with ἂν.) Thus, ἔδει σε τοῦτον φιλεῖν, *you ought to love him (but do not), or you ought to have loved him (but did not),* is equivalent to *you would love him, or would have loved him (ἐφίλεις ἂν τοῦτον), if you did your duty (τὰ δέοντα).* So ἐξῆν σοι τοῦτο ποιῆσαι, *you might have done this; εἰκὸς ἦν σε τοῦτο ποιῆσαι, you would properly have done this.* The real apodosis is here always in the infinitive. \**Ὁφελον* with the infinitive in wishes is used in the same way; see § 251, 2, N. 1, and the examples.

When the present infinitive is used, the construction refers to the present or to continued or repeated action in the past; when the aorist is used, it refers to the past.

NOTE 3. In Homer the imperfect indicative in this class of sentences (§ 222) always refers to the past. We occasionally find a present optative in Homer in the sense in which Attic writers use the imperfect indicative; and in a few passages even the aorist optative with κέ in the place of the aorist indicative (see *Il.* v. 311 and 388).

## B. Future Conditions.

## 1. Subjunctive in Protasis with Future Apodosis.

§ 223. When a supposed future case is stated *distinctly* and *vividly* (as in English, *if I shall go*, or *if I go*), the protasis takes the subjunctive with *ἐάν* (Epic *εἴ κε*). The apodosis takes the future indicative or some other form expressing future time. *E.g.*

Εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη, αὐτὸς ἔπειθ' Ἑλένην ἔχέτω καὶ κτήματα πάντα, *if Alexander shall slay Menelaus, then let him have Helen and all the goods himself.* Hom. "Ἄν τις ἀνθιστήται, πειρασόμεθα χειροῦσθαι, *if any one shall stand opposed to us, we shall try to overcome him.* Ἐὰν οὖν ἦς νῦν, πότε ἔσει οἶκοι; *if therefore you go now, when will you be at-home?*

REMARK. The older English forms *if he shall go* and *if he go* express the force of the Greek subjunctive; but the ordinary modern English uses *if he goes* even when the time is clearly future.

NOTE 1. The future indicative with *εἰ* is very often used for the subjunctive in conditions of this class, as a still more vivid form of expression; as *εἰ μὴ καθέξεις γλῶσσαν, ἔσται σοι κακά*, *if you do not (shall not) restrain your tongue, you will have trouble.* This common use of the future, in which it is merely a more vivid form than the subjunctive, must not be confounded with that of § 221, Note.

NOTE 2. In Homer *εἰ* (without *ἄν* or *κε*) is often used with the subjunctive, apparently in the same sense as *εἴ κε* or *ἤν*; as *εἰ δὲ νῆ' ἐθέλῃ ὀλέσσαι*, *but if he shall wish to destroy our ship.* The same use of *εἰ* for *ἐάν* is found occasionally even in Attic poetry. See § 239, N. 1.

For the Homeric subjunctive with *κέ* in apodosis, see § 255, Note.

## 2. Optative in Protasis and Apodosis.

§ 224. When a supposed future case is stated in a *less distinct* and *vivid* form (as in English, *if I should go*), the protasis takes the optative with *εἰ*, and the apodosis takes the optative with *ἄν*. *E.g.*

Εἴης φορητὸς οὐκ ἄν, εἰ πρᾶσσοις καλῶς, *you would not be enduring, if you should be in prosperity.* Οὐ πολλὴ ἄν ἀλογία εἶη, εἰ



φοβοῖτο τὸν θάνατον ὁ τοιοῦτος; *would it not be a great absurdity, if such a man should fear death?* Οἶκος δ' αὐτὸς, εἰ φθογγὴν λάβοι, σαφέστατ' ἂν λέξειεν, *but the house itself, if it should find a voice, would speak most plainly.*

The future optative cannot be used in protasis or apodosis, except in indirect discourse representing the future indicative (see the third example under § 247).

NOTE 1. Ἄν is very rarely omitted in an apodosis of this class. Most examples occur in Homer; as ὁ οὐ δύο γ' ἄνδρες φέροιεν, *which two men could not carry (if they should try).* But ἄν is sometimes omitted in the Attic poets after such expressions as οὐκ ἔσθ' ὅπως and οὐκ ἔστιν ὅστις (see Aesch. *Prom.* 292, Eur. *Alc.* 52).

NOTE 2. For the Homeric optative used like the past tenses of the indicative in conditions, see § 222, N. 3.

## II. PRESENT AND PAST GENERAL SUPPOSITIONS.

§ 225. In general suppositions, the apodosis expresses a *customary* or *repeated* action or a *general truth*, and the protasis refers in a general way to any one of a class of acts. Here the protasis has the subjunctive with εἰ after present tenses, and the optative with εἰ after past tenses. The apodosis has the present or imperfect indicative, or some other form which implies *repetition*.  
*E.g.*

\*Ὦν ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται θνήσκειν, *if death comes near, no one is (ever) willing to die.* Ἄπας λόγος, ἂν ἀπῇ τὰ πράγματα, μάταιόν τι φαίνεται καὶ κενόν, *all speech, if deeds are wanting, appears a vain and empty thing.* Εἴ τις πορνουμένους αἰσθοίτο, κατασβεννύναι τὴν παραχὴν ἐπειρᾶτο, *if he saw any falling into disorder (or whenever he saw, &c.), he (always) tried to quiet the confusion.* Εἴ τις ἀντείποι, εὐθὺς τεθνήκει, *if any one refused, he was immediately put to death.*

REMARK. The gnomic aorist (§ 205, 2), which is a primary tense (§ 201), can always be used here in the apodosis with the subjunctive depending on it; as ἦν τις παραβαίῃ, ζημίαν αὐτοῖς ἐπέθεσαν, *if any one transgresses, they impose a penalty on him.*

NOTE 1. The indicative is occasionally used in the place of the subjunctive or optative in general suppositions; that is, these sentences may follow the construction of ordinary present and past suppositions (§ 221), as in Latin and English; as εἰ τις δύο ἢ καὶ

πλείους τις ἡμέρας λογίζεται, μάταιός ἐστιν, *if any one counts on two or even more days, he is a fool.* See § 233, N. 1.

NOTE 2. Here, as in ordinary protasis (§ 223, N. 2), *εἰ* is sometimes used with the subjunctive in poetry for *ἐάν* or *εἴ κε*.

## PECULIAR FORMS OF CONDITIONAL SENTENCES.

### Ellipsis and Substitution in Protasis or Apodosis.

§ 226. 1. The protasis sometimes is not expressed in its regular form with *εἰ* or *ἐάν*, but is contained in a participle, or implied in an adverb or some other part of the sentence. When a participle represents the protasis, its *tense* is always that in which the verb itself would have stood in the indicative, subjunctive, or optative. The present (as usual) includes the imperfect. *E.g.*

Πῶς δίκης οὐσης ὁ Ζεὺς οὐκ ἀπόλῳεν; *how is it that Zeus has not been destroyed, if Justice exists? (εἰ δίκη ἐστίν).* Σὺ δὲ κλύων εἴσει τάχα, *but you will soon know, if you listen (= ἐάν κλύῃς).* Ἀπολούμαι μὴ τοῦτο μαθὼν, *I shall be ruined unless I learn this (ἐάν μὴ μάθω).* Τοιαῦτά τᾶν γυναιξὶ συνναίῳν ἔχῃς, *such things would you have to endure if you should dwell among women (i.e. εἰ συνναίῳς).* Ἠπίστησεν ἂν τις ἀκούσας, *any one would have disbelieved such a thing if he had heard it (i.e. εἰ ἤκουσεν).* Μαμῶν δ' ἂν αἰτήσαντος (sc. σοῦ) ἦκόν σοι φέρων ἂν ἄρτον, *and if you (ever) cried for food (εἰ αἰτήσεαι, § 225), I used to come to you with bread (§ 206).*

Διὰ γε ὑμᾶς αὐτοὺς πάλαι ἂν ἀπολώλειτε, *if it had depended on yourselves, you would long ago have been ruined.* Οὕτω γὰρ οὐκέτι τοῦ λοιποῦ πάσχοιμεν ἂν κακῶς, *for in that case we should no longer suffer harm (the protasis being in οὕτω).* Οὐδ' ἂν δικαίως ἐς κακὸν πέσοιμι τι, *nor should I justly (i.e. if I had justice) fall into any trouble.*

2. The protasis is often altogether omitted, leaving the optative or indicative with *ἂν* alone as an apodosis.

(a) Here there is sometimes a definite protasis suggested by the context or by the circumstances. *E.g.*

Οὐκ ἐσθίουσι πλείῳ ἢ δύνανται φέρειν· διαρραγεῖν γὰρ ἂν, *they do not eat more than they can carry; for (if they did) they would burst.* Ἦγετε τὴν εἰρήνην ὅμως· οὐ γὰρ ἦν ὃ τι ἂν ἐποιεῖτε, *you still kept the peace; for there was nothing which you could have done (if you had not).*

(b) Sometimes, however, the implied protasis is too indefinite to be expressed (in Greek or in English), as often when it is merely *if he pleased, if he could, if he should try, if there should be an opportunity, if we should consider, if what is natural (or likely) should happen, &c.* Sometimes it is even too vague to be really present in the mind. Thus arises the potential optative and indicative (with *ἂν*), corresponding to the English forms with *may, can, must, might, could, would, and should.* *E.g.*

*ἴσως ἂν τις ἐπιτιμήσειε τοῖς εἰρημένοις, perhaps some one might (or may) find fault with what has been said. Ἡδέως δ' ἂν ἔγωγ' ἐροίμην Λεπτινῇ, and I should be glad to ask Leptines. Τοῦτο οὐτ' ἂν οὗτος ἔχοι λέγειν οὐδ' ὑμεῖς πείσθειντε, neither could (can) he say this, nor would you believe it (if he should). Οὐκ ἂν μεθείμην τοῦ θρόνου, I won't give up the throne (I would n't on any condition). Ποῖ οὖν στραποίμεθ' ἂν; whither then can we turn?*

*Ἐάττον ἢ τις ἂν ᾔετο, quicker than one would have thought. Κρύπον πᾶς τις ἦσθετ' ἂν σαφῶς, every one must have heard the sound. So ἡγήσω ἂν, you would have thought; εἶδες ἂν, you might have seen; cf. Latin *crederes, diceres, videres, &c.**

*So βουλοίμην ἂν (velim), I should wish (in some future case); ἐβουλόμην ἂν (vellem), I should (now) wish, I should prefer (on some condition not fulfilled).*

NOTE 1. The potential optative sometimes expresses a mild command, and sometimes is hardly more than a future, or a softer expression for a mere assertion; as *χωροῖς ἂν εἶπω, you may go in; λέγοις ἂν, you may speak (for speak); κλύοις ἂν ἤδη, Φοῖβε, hear me now, Phoebus. Οὐκ ἂν οὖν πᾶν γέ τι σπουδαῖον εἴη ἡ δικαιοσύνη, Justice will not then turn out to be anything very excellent: see also the fourth and fifth examples under (b). Οὐκ ἂν ἀρνοίμην τοῦτο, I will not (would not) deny it.*

In these cases and in most of those under (b), the form of an apodosis was unconsciously used with no reference to any definite condition.

NOTE 2. The potential indicative sometimes expresses what *would have been likely to happen, i.e. might have happened (and perhaps did happen)*, with no reference to any unfulfilled condition; as *ἢ γὰρ μιν ζῶν γε κινήσεται, ἢ κεν Ὀρέστης κτείνειν ὑποφθάμενος, for either you will find him alive, or else Orestes may already have killed him before you (Od. iv. 546); δ θεασάμενος πᾶς ἂν τις ἀνὴρ ἡράσθη δαῖος εἶναι, every man who saw this (the 'Seven against Thebes') would have longed to be a warrior (Aristoph.). See § 206, Rem.*

3. The apodosis may be expressed by an infinitive or participle in indirect discourse, each tense representing its

own tenses of the indicative or optative (§ 203, with Note 1). If the finite verb in the apodosis would have taken *ἄν*, this participle is used with the infinitive or participle. *E.g.*

Ἡγοῦμαι, εἰ τοῦτο ποιεῖτε, πάντα καλῶς ἔχειν, *I believe that, if you are doing this, all is well*; ἡγοῦμαι, εἰάν τοῦτο ποιήτε, πάντα καλῶς ἔξειν, *I believe that, if you shall do this, all will be well*; οἶδα ὑμᾶς εἰάν ταῦτα γένηται εὖ πράζοντας, *I know that you will prosper if this is (shall be) done*. For examples of the infinitive and participle with *ἄν*, see § 211.

4. The apodosis may be expressed in an infinitive not in indirect discourse (§ 260, 1), especially one depending on a verb of *wishing, commanding, advising, &c.*, from which the infinitive receives a future meaning. *E.g.*

Βούλεται ἐλθεῖν εἰάν τοῦτο γένηται, *he wishes to go if this shall be done*; κελεύω ὑμᾶς εἰάν θύνησθε ἀπελθεῖν, *I command you to depart if you can* (§ 223). For the principle of indirect discourse which appears in the protasis here after past tenses, see § 248, 1.

NOTE 1. Sometimes the apodosis is merely implied in the context, and in such cases *εἰ* or *εἰάν* is often to be translated *supposing that* or *in case that*; as ἀκουσον καὶ ἐμοῦ, εἰάν σοι ταῦτα δοκῇ, *hear me also, in case the same shall please you* (i.e. *that then you may assent to it*); οἱ δ' ᾤκτειρον, εἰ ἀλώσοιντο, and others pitied them, *in case they should be captured* (i.e. *thinking what they would suffer if they should be captured*). See § 248, 2. So πρὸς τὴν πόλιν, εἰ ἐπιβοηθοῖεν, ἐχώρουν, *they marched towards the city, in case they (the citizens) should rush out* (i.e. *to meet them if they should rush out*). On this principle we must explain αἶ κέν πως βούλεται, *Il. i. 66*; αἶ κ' ἐθέλησθα, *Od. iii. 92*; and similar passages.

NOTE 2. The apodosis is sometimes entirely suppressed for effect; as εἰ μὲν δώσουσι γέρας, *if they (shall) give me a prize, — very well* (*Il. i. 135*; cf. *i. 580*).

#### Mixed Constructions.—Δέ in Apodosis.

§ 227. 1. The protasis and apodosis sometimes belong to different forms. This happens especially when an indicative with *εἰ* in the protasis is followed by an optative with *ἄν* in the apodosis, the latter sometimes having another protasis implied, and sometimes being a potential optative (§ 226, 2). *E.g.*

Εἰ νῦν γε δυστυχούμεν, πῶς τάναντί' ἂν πράττοντες οὐ σωζοίμεθ' ἄν; *if we are now unfortunate, how could we help being saved if we*

*should do the opposite? Εἰ οὗτοι ὁρθῶς ἀπέστησαν, ὑμεῖς ἂν οὐ χρεὼν ἀρχοίτε, if these had a right to secede, you cannot (could not) possibly hold your power rightfully.*

NOTE. Sometimes a protasis contains the adverb ἂν, belonging not to εἰ, but to the verb. Here the verb is also an apodosis at the same time; as εἰ μὴ ποιήσαιτ' ἂν τοῦτο, *if (it is true that) you would not do this (i.e. if it should be necessary)*, which differs entirely from εἰ μὴ ποιήσαίτε τοῦτο, *if you should not do this*; εἰ τοῦτο λσχυρὸν ἦν ἂν αὐτῷ τεκμήριον, *if this would have been a strong proof for him (if he had had it).*

2. The apodosis is sometimes introduced by the conjunction δέ, which cannot be translated in English. *E.g.*

Εἰ δέ κε μὴ δώσωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι, *but if they do not give her up, then I will take her myself.*

#### Εἰ after Verbs of Wondering, &c.

§ 228. Some verbs expressing *wonder, contentment, disappointment, indignation, &c.* take a protasis with εἰ where a causal sentence would seem more natural. So *miror si* in Latin. *E.g.*

Θαυμάζω δ' ἔγωγε εἰ μηδεὶς ὑμῶν μήτ' ἐνθυμεῖται μήτ' ὀργίζεται, *and I wonder that no one of you is either concerned or angry (lit. if no one of you is, &c., I wonder).* See also § 248, 2, for the principle of indirect discourse applied to these sentences.

NOTE. Such verbs are especially θαυμάζω, αἰσχύνομαι, ἀγαπάω, and ἀγανακτέω. They sometimes take ὅτι, *because*, and a causal sentence (§ 250).

### III. RELATIVE AND TEMPORAL SENTENCES.

REMARK. The principles of construction of relative clauses include all *temporal* clauses. Those introduced by ὥς, πρὶν, and other particles meaning *until*, have special peculiarities, and are therefore treated separately (§§ 239, 240).

§ 229. The antecedent of a relative is either *definite* or *indefinite*. It is definite when the relative refers to a definite person or thing, or to some definite time, place, or manner; it is indefinite when no such definite person, thing, time, place, or manner is referred to. Both definite

and indefinite antecedents may be either expressed or understood. *E.g.*

(*Definite.*) Ταῦτα ἃ ἔχω ὁρᾷς, *you see these things which I have*; or ἃ ἔχω ὁρᾷς. Ὅτε ἐβούλετο ἔλθην, (*once*) *when he wished, he came.*

(*Indefinite.*) Πάντα ἃ ἂν βούλωνται ἔξουσιν, *they will have everything which they may want*; or ἃ ἂν βούλωνται ἔξουσιν, *they will have whatever they may want.* Ὅταν ἔλθῃ, τοῦτο πράξω, *when he shall come (or when he comes), I will do this.* Ὅτε βούλοιτο, τοῦτο ἔπρασεν, *whenever he wished, he (always) did this.* Ὡς ἂν εἴπω, ποιῶμεν, *as I shall direct, let us act.*

#### Definite Antecedent.

§ 230. A relative *as such* has no effect on the mood of the following verb. A relative with a definite antecedent therefore may take the indicative (with οὐ for its negative) or any other construction which could occur in an independent sentence. *E.g.*

Τίς ἔσθ' ὃ χώρος δὴρ' ἐν ᾧ βεβήκαμεν; *i.e. the place in which, &c.* Ἔως ἐστὶ καὶρός, ἀντιλάβεσθε τῶν πραγμάτων, (*now*) *while there is an opportunity, &c.* Τοῦτο οὐκ ἐποίησεν, ἐν ᾧ τὸν δῆμον ἐτίμησεν ἂν, *he did not do this, in which he would have honored the people.* So δὲ μὴ γένοιτο, *may this not happen.*

#### Indefinite Antecedent. — Conditional Relative.

§ 231. A relative clause with an *indefinite* antecedent has a conditional force, and is often called a protasis, the antecedent clause being called the apodosis. Such a relative is called a *conditional* relative. The negative particle is μή.

NOTE. Relative words (like *ei, if*) take ἂν before the subjunctive. (See § 207, 2.) With ὅτε, ὁπότε, ἐπεὶ, and ἐπειδή, ἂν forms ὅταν, ὁπόταν, ἐπὶ ἂν or ἐπὶ ἂν (Ionic ἐπεὶ ἂν), and ἐπειδὴ ἂν. "A with ἂν may form ἂν. In Homer we generally find ὅτε κε, &c. (like εἰ κε, § 219, 2), or ὅτε, &c. alone (§ 234).

§ 232. The conditional relative sentence has *four* forms (two of *present* and *past*, and two of *future* conditions) which correspond to the four forms of ordinary protasis (§§ 221–224).

### 1. Present or past condition *simply stated* (§ 221). *E.g.*

\*Ο τι βούλεται δώσω, *I will give him whatever he (now) wishes* (like εἰ τι βούλεται, δώσω, *if he (now) wishes anything, I will give it*).  
 \*Α μὴ οἶδα, οὐδὲ οἶμαι εἰδέναι, *what I do not know, I do not even think I know* (like εἰ τινα μὴ οἶδα, *if there are any things which I do not know*).

### 2. Present or past condition stated so as to imply that the condition is *not* or *was not* fulfilled (*supposition contrary to fact*, § 222). *E.g.*

\*Α μὴ ἐβούλετο δοῦναι, οὐκ ἂν ἔδωκεν, *he would not have given what he had not wished to give* (like εἰ τινα μὴ ἐβούλετο δοῦναι, οὐκ ἂν ἔδωκεν, *if he had not wished to give certain things, he would not have given them*). Οὐκ ἂν ἐπεχειροῦμεν πράττειν ἃ μὴ ἡπιστάμεθα, *we should not (then) be undertaking to do (as we now are) things which we do not understand* (like εἰ τινα μὴ ἡπιστάμεθα, *if there were any things which we did not understand, the whole belonging to a supposition not realized*). So δὲ γῆρας ἔτετμεν, *Od. i. 217*.

This case occurs much less frequently than the others.

### 3. Future condition in the *more vivid* form (§ 223). *E.g.*

\*Ο τι ἂν βούληται, δώσω, *I will give him whatever he may wish* (like εἰάν τι βούληται, δώσω, *if he shall wish anything, I will give it*).  
 \*Όταν μὴ σθένω, πεπάνσομαι, *when I (shall) have no more strength, I shall cease*. Ἀλόχους καὶ νῆπια τέκνα ἄξομεν ἐν νῆεσσι, ἐπὴν πτολίεθρον ἔλωμεν, *we will carry them as soon as we shall have taken the city. Hom.*

NOTE. The future indicative cannot generally be substituted for the subjunctive here, as it can in common protasis (§ 223, N. 1).

### 4. Future condition in the *less vivid* form (§ 224). *E.g.*

\*Ο τι βούλοιτο, δοίην ἂν, *I should give him whatever he might wish* (like εἰ τι βούλοιτο, δοίην ἂν, *if he should wish anything, I should give it*). Πεινῶν φάγοι ἂν ὅποτε βούλοιτο, *if he were hungry, he would eat whenever he might wish* (like εἰ ποτε βούλοιτο, *if he should ever wish*).

§ 233. The conditional relative sentence has the same forms as other conditional sentences (§ 225) in present and past general suppositions, taking the subjunctive after present tenses, and the optative after past tenses. *E.g.*

\*Ο τι ἂν βούληται δίδωμι, *I (always) give him whatever he wants* (like εἰάν τι βούληται, *if he ever wants anything*). \*Ο τι βούλοιτο

ἐδίδουν, *I (always) gave him whatever he wanted (like εἴ τι βούλοιο).* Συμμαχεῖν τοῖσις ἐθέλουσιν ἅπαντες, οὓς ἂν ὀρώσι παρεσκευασμένους, *all wish to be allies of those whom they see prepared.* Ἡνίκ' ἂν οἴκοι γένωνται, δρῶσιν οὐκ ἀνάσχετα, *when they get home, they do things unbearable.* Οὓς μὲν ἰδοὶ εὐτάκτως ἰόντας, *times he seen ἥρῳτα, καὶ ἐπεὶ πύθοιο ἐπῆναι, he (always) asked those whom he saw (at any time) marching in good order, who they were; and when he learned, he praised them.* Ἐπειδὴ δὲ ἀνοιχθεῖη, εἰσήμεν παρὰ τὸν Σωκράτη, *and (each morning) when the prison was opened, we went in to Socrates.*

NOTE 1. The indicative sometimes takes the place of the subjunctive or optative here, as in the general suppositions of common protasis (see § 225, N. 1). This occurs especially in poetry after the indefinite relative *ὅστις*, which itself expresses the same idea of indefiniteness which *ὅς* with the subjunctive or optative usually expresses; as *ὅστις μὴ τῶν ἀρίστων ἀπτεται βουλευμάτων, κάκιστος εἶναι δοκεῖ, whoever does not cling to the best counsels seems to be most base.* Soph. *Antig.* 178. (Here *ὅς ἂν μὴ ἀπτηται* would be the common prose expression.) Such examples belong under § 232, 1.

NOTE 2. Homeric similes sometimes have *ὥς, ὥς τε, ὥς ὅτε, ὥς ὅς* (seldom *ὥς κε*, &c.), with the subjunctive, where we should expect the present indicative, which is sometimes used; as *ὥς γυνὴ κλαίῃσι, . . . ὥς Ὀδυσσεὺς, &c., as a wife weeps, so did Ulysses, &c.* *Odys.* viii. 523. See *Odys.* v. 328; *Il.* x. 5; xi. 67.

§ 234. Conditional relative sentences have most of the peculiarities and irregularities of common protasis. Thus, the protasis and apodosis may have different forms (§ 227, 1); the simple relative is sometimes found in poetry with the subjunctive (like *εἰ* for *ἐάν* or *εἴ κε*, § 223, N. 2); the relative clause may depend on an infinitive, participle, or other construction (§ 226, 3 and 4); and the conjunction *δέ* may connect the relative clause to a following antecedent clause (§ 227, 2).

#### Assimilation in Conditional Relative Clauses.

§ 235. 1. When a conditional relative clause referring to the future depends on a subjunctive or optative referring to the future, it regularly takes by *assimilation* the same mood with its leading verb. *E.g.*

Ἐάν τις οἱ ἂν δύνωνται τοῦτο ποιῶσι, καλῶς ἔξει, *if any who may be able shall do this, it will be well; εἴ τις οἱ δύναιτο τοῦτο ποιοίεν, καλῶς ἂν ἔχοι, if any who should be (or were) able should do this, it*



would be well. *Εἴθε πάντες οἱ δύναιντο τοῦτο ποιοῖεν*, *O that all who may be (or were) able would do this.* (Here the optative *ποιοῖεν*, § 251, 1, makes *οἱ δύναιντο* preferable to *οἱ ἂν δύνωνται*, which would express the same idea). *Τεθναίην ὅτε μοι μηκέτι ταῦτα μέλοι*, *may I die whenever I shall no longer care for these* (*ὅταν μέλη* would express the same idea). So in Latin: *Injurias quas ferre nequeas defugiendo relinquas.*

2. Likewise, when a conditional relative sentence depends on a secondary tense of the indicative implying the non-fulfilment of a condition, it takes by assimilation a similar form. *E.g.*

*Εἴ τις οἱ εἰδύναντο τοῦτο ἔπραξαν, καλῶς ἂν εἶχεν*, *if any who had been able had done this, it would have been well.* *Εἰ ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον ἐν οἷς ἐτεθράμμην*, *if I were speaking to you in the dialect and in the manner in which I had been brought up* (all introduced by *εἰ ξένος ἐτύγχανον ὦν*, *if I happened to be a foreigner*). So in Latin: *Si solos eos diceres miseros quibus moriendum esset, neminem tu quidem eorum qui viverent exciperes.*

NOTE. All clauses which come under this principle of assimilation are really protases, and belong equally under § 232, 2, 3, or 4. This principle often decides which form shall be used in future conditions.

#### Relative Clauses expressing Purpose, Result, or Cause.

§ 236. The relative is used with the future indicative to express a purpose. *E.g.*

*Πρεσβείαν πέμπειν ἥτις ταῦτ' ἐρεῖ καὶ παρέσται τοῖς πράγμασιν*, *to send an embassy to say this, and to be present at the transactions.* *Οὐ γὰρ ἔστι μοι χρήματα, ὁπόθεν ἐκτίσω*, *for I have no money to pay the fine with.*

The antecedent here may be definite or indefinite; but the negative particle is always *μή*, as in final clauses.

NOTE 1. In Homer, the subjunctive (with *κέ* joined to the relative) is commonly found in this construction after primary tenses, and the optative (without *κέ*) after secondary tenses. The optative is sometimes found even in Attic prose, usually depending on another optative.

NOTE 2. *Ἐφ' ᾧ* or *ἐφ' ᾧ* τε, *on condition that*, which commonly takes the infinitive (§ 267), sometimes takes the future indicative; as *ἐπὶ τούτῳ ὑπεξίσταμαι, ἐφ' ᾧ τε ὑπ' οὐδενὸς ὑμῶν ἀρξομαι*, *I withdraw on this condition, that I shall be ruled by none of you.* Hdt.

NOTE 3. In this construction the future indicative is very rarely changed to the future optative after past tenses.

§ 237. Ὡστε (sometimes ὥς), *so that*, which generally takes the infinitive (§ 266, 1), is sometimes followed by the indicative to express a *result*. The negative is οὐ. *E.g.*

Οὕτως ἀγνωμόνως ἔχετε, ὥστε ἐλπίζετε αὐτὰ χρηστὰ γενήσεσθαι; *are you so senseless that you expect them to become good?*

REMARK. When ὥστε takes the infinitive (with negative μὴ), the action of the verb is stated more distinctly as a *result* depending on the action of the leading verb; the indicative emphasizes the action rather as an independent fact. Thus, in the preceding example, we might have had ἐλπίζειν, when the more natural translation would have been *are you so senseless as to expect*. Sometimes it is indifferent whether the indicative or the infinitive is used with ὥστε.

NOTE. A simple relative sentence with ὅς or ὅστις sometimes denotes a *result*, where ὥστε would be expected; as τίς οὕτως εὐήθης ἐστίν, ὅστις ἀγνοεῖ; *who is so simple as not to know?*

§ 238. The relative is sometimes equivalent to ὅτι, *because*, and a personal or demonstrative. The verb is in the indicative, as in ordinary causal sentences (§ 250). *E.g.*

Θαυμαστὸν ποιεῖς. ὅς ἡμῖν οὐδὲν δίδως, *you do a strange thing in giving us nothing* (like ὅτι σὺ οὐδὲν δίδως). Δόξας ἀμαθὴς εἶναι, ὅς . . . ἐκέλευε, *having seemed unlearned, because he commanded*, &c.

Compare causal relative sentences in Latin.

#### Temporal Particles signifying Until and Before that.

§ 239. 1. When ἕως, ἔστε, ἄχρι, μέχρι, and ὅφρα, *until*, refer to a definite point of past time, they take the indicative. *E.g.*

Νῆχον πάλιν, ἕως ἐπῆλθον εἰς ποταμόν, *I swam on again, until I came into a river*. Hom. Ταῦτα ἐποίουν, μέχρι σκότος ἐγένετο, *this they did until darkness came on*.

2. These particles follow the construction of conditional relatives in the last three forms which correspond to ordinary protasis, and in general suppositions. *E.g.*

Ἐπίσχες, ἔστ' ἂν καὶ τὰ λοιπὰ προσμάθῃς, *wait until you (shall) learn the rest besides* (§ 232, 3). Εἶπομ' ἂν . . . ἕως παρατείναιμι τοῦτον, *I would tell him, &c., until I put him to the torture* (§ 232, 4; § 235, 1). Ἡδέως ἂν τούτῳ ἐτι διελεγόμην, ἕως αὐτῷ . . . ἀπέδωκα,

*I should (in that case) gladly have continued to talk with him until I had given him back, &c.* (§ 232, 2; § 235, 2). \*Α δ' ἂν ἀσύντακτα ἦ, ἀνάγκη ταῦτα αἰ πράγματα παρέχειν, ἕως ἂν χώραν λάβῃ, whatever things are in disorder, these must always make trouble until they are put in order (§ 233). Περιεμένομεν ἐκάστοτε, ἕως ἀνοιχθεῖ τὸ δεσμοτήριον, we waited each day until the prison was opened (§ 233), or until the prison should be opened (Note 2).

NOTE 1. The omission of ἂν after these particles and πρίν, when the verb is in the subjunctive, is more common than it is after εἰ or ordinary relatives (§ 223, N. 2), occurring sometimes in Attic prose; as μέχρι πλοῦς γένηται, Thuc. i. 137.

NOTE 2. Clauses introduced by ἕως, &c. and by πρίν frequently imply a purpose; see the examples under 2. When these clauses depend upon a past tense, they admit the double construction of indirect discourse (§ 248, 3), like final clauses (§ 216, 2). See examples under § 248, 3.

§ 240. 1. When πρίν, before, until, is not followed by the infinitive (see below, 2), it takes the indicative, subjunctive, or optative, following the principles already stated for ἕως (§ 239). *E.g.*

Οὐκ ἦν ἀλέξῃμ' οὐδέν, πρίν γ' ἐγὼ σφισιν ἔδειξα, &c., there was no relief, until I showed them, &c. (§ 239, 1). Οὐ χρή με ἐνθὺνδε ἀπελθεῖν, πρίν ἂν δῶ δίκην, I must not leave this place until he is punished (§ 232, 3). Οὐκ ἂν εἰδείης πρίν πειρηθεῖς, you would not know until you had (should have) tested it (§ 232, 4; § 235, 1). Ἐχρῆν μὴ πρότερον συμβουλεύειν, πρίν ἡμᾶς ἐδίδαξαν, &c., they ought not to have given advice until they had instructed us, &c. (§ 232, 2; § 235, 2). Ὅρῳσι τοὺς πρεσβυτέρους οὐ πρόσθεν ἀπιώντας, πρίν ἂν ἀφῶσιν οἱ ἄρχοντες, they see that the elders never go away until the authorities dismiss them (§ 233). Οὐδαμῶθεν ἀφίεσαν, πρίν παραθείεν αὐτοῖς ἄριστον, they dismissed them from no place before they had set a meal before them (§ 233). Ἀπηγόρευε μηδένα βάλλειν, πρίν Κύρος ἐμπληθεῖη θηρῶν, he forbade any one to shoot until Cyrus should be sated with the hunt (§ 239, 2, N. 2; § 248, 3).

For πρίν without ἂν with the subjunctive, see § 239, N. 1.

2. In constructions in which πρίν (following the principle of ἕως, § 239) might take the subjunctive or optative, these moods are generally used only when the leading verb is negative or interrogative with an implied negative. It takes the indicative (when that would be allowed by the construction) after both negative and affirmative sentences, but chiefly after negatives.

When *πρίν* does not take the indicative, subjunctive, or optative, it is followed by the infinitive (§ 274). In Homer, the infinitive is the form regularly used after *πρίν*, without regard to the leading sentence.

NOTE. *Πρίν* is by ellipsis for *πρίν ἢ* (*priusquam*), and is probably for *προ-ιον* (*προ-ω*), a comparative of *πρό*, *before*. *Πρίν ἢ*, *πρότερον ἢ*, and *πρόσθεν ἢ* may be used in the same constructions as *πρίν* itself.

#### IV. INDIRECT DISCOURSE.

##### GENERAL PRINCIPLES.

§ 241. 1. A *direct* quotation or question gives the exact words of the original speaker or writer. In an *indirect* quotation or question the original words conform to the construction of the sentence in which they are quoted.

Thus the words *ταῦτα βούλομαι* may be quoted either *directly*, λέγει τις “ταῦτα βούλομαι,” or *indirectly*, λέγει τις ὅτι ταῦτα βούλεται or φησί τις ταῦτα βούλεσθαι, *some one says that he wishes for this*. So ἐρωτᾷ “τί βούλει;” he asks, “*what do you want?*” But ἐρωτᾷ τί βούλεται, *he asks him what he wants*.

2. Indirect quotations may be introduced by *ὅτι* or *ὥς*, *that*, or by the infinitive (as in the example given above); sometimes also by the participle.

NOTE. *Ὅτι*, *that*, occasionally introduces even a direct quotation; as in *Anab.* i. 6, 8.

3. Indirect *questions* follow the same rule as indirect quotations in regard to their moods and tenses.

NOTE. The term *indirect discourse* applies to all clauses (even single clauses in sentences of different construction) which indirectly express the words or thought of any person, even past thoughts of the speaker himself (§ 248).

§ 242. 1. Indirect quotations after *ὅτι* and *ὥς* and indirect questions follow these general rules:—

(a) After primary tenses, each verb retains both the *mood* and the *tense* of the direct discourse.

(b) After secondary tenses, each indicative or subjunctive of the direct discourse may be either changed to the *same tense* of the optative or retained in its original mood and tense. But all *secondary tenses* of the indicative implying non-fulfilment of a condition (§ 222) and all *optatives* are retained unchanged.

NOTE. The imperfect and pluperfect, having no tenses in the optative, generally remain unchanged in all kinds of sentences. The aorist indicative likewise remains unchanged when it belongs to a *dependent* clause of the direct discourse (§ 247); but when it belongs to the *leading* clause, it is changed to the optative like the primary tenses (§ 243).

2. When the quotation depends on a verb which takes the infinitive or participle, its leading verb is changed to the *corresponding tense* of the infinitive or participle (*äv* being retained when there is one), and its dependent verbs follow the preceding rule.

3. \**Av* is never omitted with the *indicative* or *optative* in indirect discourse, if it was used in the direct form; but *äv* belonging to a relative word or particle in the direct form (§ 207, 2) is regularly dropped when the subjunctive is changed to the optative in indirect discourse.

NOTE. \**Av* is never added in the indirect discourse when it was not used in the direct form.

4. The negative particle of the direct discourse is regularly retained in the indirect form. But the infinitive and participle occasionally have *μή* where *οὐ* would be used in direct discourse (§ 283, 3).

#### SIMPLE SENTENCES IN INDIRECT DISCOURSE.

##### Indicative and Optative after *ἔτι* and *ὥς*, and in Indirect Questions.

§ 243. When the direct form is an indicative (without *äv*), the principle of § 242, 1, gives the following rule

for indirect quotations after *ὅτι* or *ὥς* and for indirect questions:—

After primary tenses the verb retains both its mood and its tense. After secondary tenses it is either changed to the *same tense* of the *optative* or retained in the original *mood and tense*. *E.g.*

Λέγει *ὅτι* γράφει, *he says that he is writing*; λέγει *ὅτι* ἔγραφε, *he says that he was writing*; λέγει *ὅτι* ἔγραφεν, *he says that he wrote*; λέξει *ὅτι* γέγραφε, *he will say that he has written*. Ἐρωτᾷ τί βούλονται, *he asks what they want*; ἀγνοῶ τί ποιήσουσιν, *I do not know what they will do*.

Εἶπεν *ὅτι* γράφοι *or* *ὅτι* γράφει, *he said that he was writing* (he said γράφω). Εἶπεν *ὅτι* γράψοι *or* *ὅτι* γράψει, *he said that he would write* (he said γράψω). Εἶπεν *ὅτι* γράψειεν *or* *ὅτι* ἔγραφεν, *he said that he had written* (he said ἔγραφα, *I wrote*). Εἶπεν *ὅτι* γεγραφῶς εἶη *or* *ὅτι* γέγραφε, *he said that he had written* (he said γέγραφα, *I have written*).

(OPT.) Ἐπειρώμην αὐτῷ δεικνύναι, *ὅτι* οἶοιτο μὲν εἶναι σοφὸς, εἶη δ' οὐ, *I tried to show him that he believed himself to be wise, but was not so* (i.e. οἶεται μὲν . . . ἔστι δ' οὐ). Ὑπειπὼν *ὅτι* αὐτὸς τάκει πράξει, ᾤχετο, *hinting that he would himself attend to things there, he departed* (he said αὐτὸς τάκει πράξω). Ἐλεξαν *ὅτι* πέμψειε σφᾶς ὁ Ἰνδῶν βασιλεὺς, κελεύων ἐρωτᾶν ἐξ ὅτου ὁ πόλεμος εἶη, *they said that the king of the Indians had sent them, commanding them to ask on what account there was the war* (they said ἔπεμψεν ἡμᾶς, *and the question was ἐκ τίνος ἐστὶν ὁ πόλεμος*); ἤερετο εἴ τις ἐμοῦ εἶη σοφώτερος, *he asked whether there was any one wiser than I* (i.e. ἔστι τις σοφώτερος);).

(INDIC.) Ἐλεγον *ὅτι* ἐλπίζουσι σὲ καὶ τὴν πόλιν ἔξειν μοι χάριν, *they said that they hoped you and the state would be grateful to me*. Ἦκε δ' ἀγγέλλων τις ὥς Ἠλάτεια κατεῖληπται, *some one was come with a report that Elatea had been taken* (here the perfect optative might have been used). Ἀποκρινάμενοι *ὅτι* πέμψουσιν πρέσβεις, εὐθὺς ἀπήλλαξαν, *having replied that they would send ambassadors, they dismissed them at once*. Ἠπόρουν τί ποτε λέγει, *I was uncertain what he meant* (τί ποτε λέγει); Ἐβουλευοντὸν τίν' αὐτοῦ καταλείψουσιν, *they were considering* (the question) *whom they should leave here*.

NOTE 1. The imperfect and pluperfect regularly remain unchanged in this construction after secondary tenses (§ 242, 1, N.). But occasionally the present optative represents the imperfect here; as ἀπεκρίναντο *ὅτι* οὐδεὶς μάρτυς παρείη, *they replied that there had been no witness present* (οὐδεὶς παρῆν), where the context makes it clear that παρείη does not stand for παρέσσι. See § 203, N. 1.

NOTE 2. In a few cases the Greek changes a present indicative to the imperfect, or a perfect to the pluperfect, in this construction,

instead of retaining it or changing it to the optative; as ἐν ἀπορία ἦσαν, ἐννοούμενοι ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν, προὔδεδωκεσαν δὲ αὐτοὺς οἱ βάρβαροι, *they were in despair, considering that they were at the King's gates, and that the barbarians had betrayed them.* (See the whole passage, *Anab.* iii. 1, 2.) This is also the English usage.

**Subjunctive or Optative representing the Interrogative Subjunctive.**

§ 244. In indirect questions, after a primary tense, an *interrogative subjunctive* (§ 256) retains its mood and tense; after a secondary tense, it may be either changed to the same tense of the optative or retained in the subjunctive. *E.g.*

Βουλευόμαι ὅπως σε ἀποδρῶ, *I am trying to think how I shall escape you* (πῶς σε ἀποδρῶ;). Οὐκ οἶδ' εἰ Χρυσάντα τούτῳ δῶ, *I do not know whether I shall give them to Chrysantas here.* Οὐκ ἔχω τί εἶπω, *I do not know what I shall say* (τί εἶπω;). Non habeo quid dicam. Ἐπήρουντο εἰ παραδοίεν τὴν πόλιν, *they asked whether they should give up the city* (παραδῶμεν τὴν πόλιν; *shall we give up the city?*). Ἠπόρει ὁ τι χρήσαιο τῷ πράγματι, *he was at a loss how to deal with the matter* (τί χρήσωμαι;). Ἐβουλευόντο εἴτε κατακαύσωσιν εἴτε τι ἄλλο χρήσωσιν, *they were deliberating whether they should burn them or dispose of them in some other way.*

NOTE 1. An interrogative subjunctive may be changed to the optative when the leading verb is in the optative, contrary to the general usage in indirect discourse (§ 201, N. 2); as οὐκ ἂν ἔχους ὁ τι εἶποις, *you would not know what to say.*

NOTE 2. In these cases εἰ (not εἰάν) is used for *whether*, before the subjunctive as well as the optative: see the second example.

**Indicative or Optative with ἄν.**

§ 245. An indicative or optative with ἄν retains its mood and tense (with ἄν) unchanged in indirect discourse after ὅτι or ὥς and in indirect questions. *E.g.*

Λέγει (or ἔλεγεν) ὅτι τοῦτο ἂν ἐγένετο, *he says (or said) that this would have happened*; ἔλεγεν ὅτι οὗτος δικάως ἂν ἀποθάνοι, *he said that this man would justly die.* Ἠρώτων εἰ δοίεν ἂν τὰ πιστά, *they asked whether they would give the pledges* (δοίητε ἄν;).

## Infinitive and Participle in Indirect Quotation.

§ 246. When the infinitive or participle is used in indirect discourse, its tense represents the tense of the finite verb in the direct form to which it corresponds, the present and perfect including the imperfect and pluperfect. Each tense with *ἄν* can represent the *corresponding* tenses of either indicative or optative with *ἄν*. *E.g.*

*Ἄρρωστεῖν προφασίζεται, he pretends that he is ill; ἐξώμοσεν ἄρρωστεῖν τούτον, he took an oath that this man was ill. Κατασχεῖν φησι τούτους, he says that he detained them. "Εφη χρήμαθ' ἑαυτῷ τοὺς Θηβαίους ἐπικεκρηρυχέναι, he said that the Thebans had offered a reward for him. Ἐπαγγέλλεται τὰ δίκαια ποιήσειν, he promises to do what is right. See examples under § 203, and N. 1.*

*"Ηγγεῖλε τούτους ἐρχομένους, he announced that these were coming (οὗτοι ἔρχονται); ἀγγέλλει τούτους ἐλθόντας, he announces that these came: ἀγγέλλει τοῦτο γενησόμενον, he announces that this will be done; ἥγγεῖλε τοῦτο γενησόμενον, he announced that this would be done; ἥγγεῖλε τοῦτο γεγενημένον, he announced that this had been done (τοῦτο γεγένηται).*

See examples of *ἄν* with infinitive and participle under § 211.

NOTE. The infinitive is said to *stand in indirect discourse* and its tenses correspond to those of the finite moods, when it depends on a verb implying *thought* or the *expression of thought*, and when *also* the thought, *as originally conceived*, would have been expressed by some tense of the indicative (with or without *ἄν*) or optative (with *ἄν*), and can therefore be transferred without change of tense to the infinitive. Thus in *βούλεται ἐλθεῖν, he wishes to go, ἐλθεῖν* represents no form of either aorist indicative or aorist optative, and is not in indirect discourse. But in *φησὶν ἐλθεῖν, he says that he went, ἐλθεῖν* represents *ἦλθον* of the direct discourse.

## INDIRECT QUOTATION OF COMPOUND SENTENCES.

§ 247. When a compound sentence is indirectly quoted, its *leading* verb follows the rule for simple sentences (§§ 243–246).

After primary tenses the dependent verbs of the quotation retain the same mood and tense. After secondary tenses, all *primary* tenses of the indicative and *all* sub-



junctives may either be changed to the *same tense* of the optative or retain the mood and tense of the direct form. But dependent *secondary* tenses of the indicative are kept unchanged. *E.g.*

\**Ἄν ὑμεῖς λέγητε, ποιήσῃν (φήσῃν) ὁ μὴτ' αἰσχύνῃν μὴτ' ἀδοξίαν αὐτῷ φέρεῖ*, if you (shall) say so, he says he will do whatever does not bring shame or discredit to him. Here no change is made, except in ποιήσῃν (§ 246).

\**Ἀπεκρίνατο ὅτι μανθάνοιεν ἃ οὐκ ἐπίσταντο*, he replied, that they were learning what they did not understand (he said *μανθάνουσιν ἃ οὐκ ἐπίστανται*, which might have been retained). *Εἰ τινα φεύγοντα λήψοιτο, προηγόρευεν ὅτι ὡς πολεμῖφ χρήσοιτο*, he announced that if he should catch any one running away, he should treat him as an enemy (he said *εἰ τινα λήψομαι, χρήσομαι*, § 223, N. 1). *Ἐνόμην, ὅσα τῆς πόλεως προλάβοι, πάντα ταῦτα βεβαίως ἔξειν*, he believed that he should hold all those places securely which he should take from the city beforehand (*ὅς' ἂν προλάβω, ἔξω*). *Ἐδόκει μοι ταύτην περᾶσθαι σωθῆναι, ἐνθυμουμένῳ ὅτι, ἐὰν μὲν λάθω, σωθήσομαι. ἡ δὲ δοκίμη ἐπέσχετο*, it seemed best to me to try to gain safety in this way, thinking that, if I should escape notice, I should be saved (here we might have had *εἰ λάθομαι, σωθήσοίμην*). *Ἐφασαν τοὺς ἄνδρας ἀποκτενεῖν οὓς ἔχουσι ζῶντας*, they said that they should kill the men whom they had living (*ἀποκτενοῦμεν οὓς ἔχομεν*, which might have been changed to *ἀποκτενεῖν οὓς ἔχοιεν*). *Πρόδηλον ἦν (τοῦτο) ἐσόμενον, εἰ μὴ κωλύσετε. ἡ δὲ ἐκδοχή ἐπέσχετο*, it was plain that this would be so unless you should prevent (*τοῦτο ἔσται, εἰ μὴ κωλύσετε*, which might have become *εἰ μὴ κωλύσιτε*). *Ἐλπίζον τοὺς Σικελούς ταύτην, οὓς μετεπέμψαντο, ἀπαντήσεσθαι*, they hoped the Sikels whom they had sent for would meet them here (N. 2).

NOTE 1. One verb may be changed to the optative while another is retained; as *δηλώσας ὅτι ἔτοιμοι εἰσι μάχεσθαι, εἰ τις ἐξέρχεται*, having shown that they were ready to fight if any one should come forth (*ἔτοιμοι εἰσιν, ἐὰν τις ἐξέρχεται*). This sometimes causes a great variety of constructions in the same sentence.

NOTE 2. The aorist indicative is not changed to the aorist optative in dependent clauses, because the latter tense is commonly used to represent the aorist subjunctive. In dependent clauses in which confusion would be impossible (as in *causal* sentences, which never have a subjunctive), even an aorist indicative may become optative.

For the imperfect and pluperfect see § 242, 1 (b), Note.

NOTE 3. A dependent optative of the direct form naturally remains unchanged in all indirect discourse.

NOTE 4. Occasionally a dependent present or perfect indicative is changed to the imperfect or pluperfect, as in the leading clause (§ 243, N. 2).

§ 248. The principles of § 247 apply also to *any dependent clause* (in a sentence of any kind) which expresses indirectly the *past thoughts* of any person, even of the speaker himself.

This applies especially to the following constructions:—

1. 'Clauses depending on an infinitive after verbs of *wishing, commanding, advising, &c.*, which imply *thought*, although the infinitive after them is not in indirect discourse (§ 246, Note).

2. Clauses containing a protasis with the apodosis implied in the context (§ 226, 4, N. 1), or with the apodosis expressed in a verb like *θανυμάζω* (§ 228).

3. Temporal clauses expressing a *past intention* or *purpose*, especially those introduced by *ἕως* or *πρίν* after past tenses.

4. Even ordinary relative sentences, which would regularly take the indicative.

This affects the construction of course only after past tenses. *E.g.*

(1) Ἐβούλοντο εἰσελθεῖν, εἰ τοῦτο γένοιτο, *they wished to go if this should happen*. (Here ἐβούλοντο εἰσελθεῖν, εἰάν τοῦτο γένηται might be used, expressing the form, *if this shall happen*, in which the wish would be conceived. Here εἰσελθεῖν is not in indirect discourse. (§ 226, 4; § 246, N.) Ἐκέλευσεν ὁ τι δύναιντο λαβόντας μεταδιώκειν, *he commanded them to take what they could and pursue* (he said ὁ τι ἂν δύνησθε, *what you can*, and therefore we might have had ὁ τι ἂν δύνωνται). Προεῖπον αὐτοῖς μὴ ναυμαχεῖν Κορινθίοις, ἣν μὴ ἐπὶ Κέρκυραν πλέωσι καὶ μέλλωσιν ἀποβαίνειν, *they instructed them not to engage in a sea fight with Corinthians, unless these should be sailing against Corcyra and should be on the point of landing*. (Here the direct forms are retained, for which εἰ μὴ πλέοιεν καὶ μέλλοιεν might have been used.)

(2) Ὀκτεῖρον, εἰ ἀλώσοιντο, *they pitied them, in case they should be captured* (the thought being εἰ ἀλώσονται, which might have been retained). Φύλακας συμπεμπει, ὅπως φυλάττοιεν αὐτὸν, καὶ εἰ τῶν ἀγρίων τι φανεῖη θηρίων, *he sends (sent) guards, to guard him and (to be ready) in case any of the savage beasts should appear* (the thought being εἰάν τι φανῇ). Τάλλα, ἣν ἔτι ναυμαχεῖν οἱ Ἀθηναῖοι τολμήσωσι, παρεσκευάζοντο, *they made the other preparations, (to be ready) in case the Athenians should still venture a naval battle*. Ἐχαίρον ἀγαπῶν εἴ τις εἰάσοι, *I rejoiced, being content if any one would let it pass* (the

thought was ἀγαπῶ εἴ τις ἐάσει). Ἐθαύμαζεν εἴ τις ἀργύριον πράττειτο, *he wondered that any one demanded money* (Xen. Mem. i. 2, 7); but in the same book (i. 1, 13) we find ἐθαύμαζε δ' εἰ μὴ φανερόν αὐτοῖς ἐστίν, *he wondered that it was not plain*.

(3) Σπονδὰς ἐποιήσαντο ἕως ἀπαγγελθεῖν τὰ λεχθέντα εἰς Λακεδαιμόνα, *they made a truce, (to continue) until what had been said should be reported at Sparta* (their thought was ἕως ἂν ἀπαγγελθῇ, which might have been retained). Οὐ γὰρ δὴ σφεας ἀπείε ὁ θεὸς τῆς ἀποικίης, πρὶν δὴ ἀπίκωνται ἐς αὐτὴν Λιβύην, i.e. *until they should come, &c. (where ἀπίκοντο might have been used)*. Hdt. Μένοντες ἕστασαν ὁππότε πύργος Τρώων ὀρμήσειε, *they stood waiting until (for the time when) a column should rush upon the Trojans*. Hom.

(4) Καὶ ἦτε σῆμα ἰδέσθαι, ὃ τι ῥά οἱ γαμβροῖο πάρα Προίτιο φέροιτο, *he asked to see the token, which he was bringing (as he said) from Proetus*. Κατηγορεῖν τῶν Αἰγινητέων τὰ πεποιήκοιεν προδόντες τὴν Ἑλλάδα, *they accused the Aeginetans for what (as they said) they had done in betraying Greece*.

For the same principle in causal sentences, see § 250, Note.

NOTE. On this principle, final and object clauses with ἵνα, ὅπως, ὥς, μὴ, &c. admit the double construction of indirect discourse, and allow either the subjunctive or future indicative (as the case may be) to stand unchanged after secondary tenses. (See § 216, 2.) The same principle extends to all conditional and all conditional relative and temporal sentences depending on final or object clauses, as these too belong to the indirect discourse.

#### Ὅπως AND HOMERIC Ὅ IN INDIRECT QUOTATIONS.

§ 249. 1. In a few cases ὅπως is used for ὥς or ὅτι in indirect quotations, chiefly in poetry. *E.g.*

Τοῦτο μὴ μοι φράζ', ὅπως οὐκ εἰ κακός, *do not tell me this, that you are not base*. Soph.

2. Homer rarely uses ὃ (neuter of ὅς) for ὅτι. *E.g.*

Λεῖσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη, *for you all see this, that my prize goes another way*. Γινώσκων δ' οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων, *knowing that Apollo himself held over him his hands*.

#### V. CAUSAL SENTENCES.

§ 250. Causal sentences express a *cause* or *reason*, and are introduced by ὅτι, ὥς, *because*, ἐπεὶ, ἐπειδὴ, ὅτε, ὁπότε, *since*, and by other particles of similar meaning. They

take the indicative after both primary and secondary tenses. The negative particle is οὐ. *E.g.*

Κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀράτο, *for he pitied the Danaï, because he saw them dying.* "Ὅτε τοῦθ' οὕτως ἔχει, προσήκει, &c., *since this is so, it is becoming, &c.*

NOTE. On the principle of indirect discourse (§ 248), the optative may be used in a causal sentence after a past tense, to imply that the cause is assigned on the authority of some other person than the speaker; as τὸν Περικλέα ἐκάκιζον, ὅτι στρατηγὸς ὢν οὐκ ἐπεξάγοι, *they abused Pericles, because (as they said) being general he did not lead them out.* Thuc. (This assigns the Athenians' reason for abusing him, and does not show the historian's opinion.)

## VI. EXPRESSION OF A WISH.

§ 251. 1. When a wish refers to the future, it is expressed by the optative, either with or without εἴθε or εἰ γάρ (Hom. αἶθε, αἶ γάρ), *O that, O if.* The negative is μή, which can stand alone with the optative. *E.g.*

Αἶ γὰρ ἐμοὶ τοσσόνδε θεοὶ δύναμιν παραθεῖν, *O that the Gods would clothe me with so much strength.* Hom. Τὸ μὲν νῦν ταῦτα πρήσσοις τάπερ ἐν χερσὶν ἔχεις, *for the present may you continue to do these things which you have now in hand.* Hdt. Εἴθε φίλος ἡμῖν γένοιτο, *O that you may become our friend.* Μηκέτι ζῶην ἐγώ, *may I no longer live.* Τεθναίην, ὅτε μοι μηκέτι ταῦτα μέλοι, *may I die when I shall no longer care for these things* (§ 235, 1).

For the distinction between the present and aorist see § 202, 1.

NOTE 1. In poetry εἰ alone is sometimes used with the optative in wishes; as εἴ μοι γένοιτο φθόγγος ἐν βράχιοισιν, *O that I might find a voice in my arms.* Eur.

NOTE 2. The poets, especially Homer, sometimes prefix ὥς (not translatable) to the optative in wishes; as ὥς ἀπόλοιτο καὶ ἄλλος ὅτις τοιαυτὰ γε βέζοι, *likewise may any other perish who may do the like.*

NOTE 3. In poetry, especially in Homer, the optative alone sometimes expresses a *concession* or *permission*, sometimes a *command* or *exhortation*; as αὖτις Ἀργεῖν Ἑλένην Μενέλαος ἄγοιτο, *Menelaus may take back Argive Helen.* Τεθναίης, ὦ Προῖτ', ἢ κάρτανε Βελλεροφόντην, *either die, or kill Bellerophontes.* Here, and in the optative alone in wishes, we probably have an original independent use of the optative; while all the forms of wishes introduced by εἴθε, εἰ γάρ, or εἰ are elliptical protases, as is seen by the use of εἰ, and by the force of the tenses, which is the same as it is in protasis.

2. When a wish refers to the present or the past, and it is implied that its object *is not* or *was not attained*, it is expressed by a secondary tense of the indicative with *εἶθε* or *εἰ γάρ*, which here cannot be omitted. The imperfect and aorist are distinguished here as in protasis (§ 222). *E.g.*

*Εἶθε τοῦτο ἐποίει*, *O that he were doing this*, or *O that he had done this*. *Εἶθε τοῦτο ἐποίησεν*, *O that he had done this*; *εἰ γὰρ μὴ ἐγένετο τοῦτο*, *O that this had not happened*.

*Εἶθ' εἶχες βελτίους φρένας*, *O that thou hadst a better understanding*. *Εἰ γὰρ τοσαύτην δύναμιν εἶχον*, *O that I had so great power*. *Εἶθε σοι τότε συνεγενόμην*, *O that I had then met with you*.

NOTE 1. The aorist *ᾠφελον* of *ὀφείλω*, *debeo*, and in Homer sometimes the imperfect *ᾠφελον*, are used with the infinitive in wishes, with the same meaning as the secondary tenses of the indicative; as *ᾠφеле τοῦτο ποιεῖν*, *would that he were doing this* (lit. *he ought to be doing this*), or *would that he had done this* (*habitually*); *ᾠφеле τοῦτο ποιῆσαι*, *would that he had done this*. For the distinction made by the different tenses of the infinitive, see § 222, N. 2.

NOTE 2. *\*ᾠφελον* is negated by *μή* (not *οὐ*), and it may even be preceded by *εἶθε*, *εἰ γάρ*, or *ὥς*; as *μή ποτ' ᾠφελον λείπειν τὴν Σκύρον*, *O that I had never left Scyros*; *εἰ γὰρ ᾠφελον οἰοί τε εἶναι*, *O that they were able*, &c.; so *ὥς ᾠφελος ὀλέσθαι*. As this is really an apodosis, like *ἔδει*, &c., with the infinitive (§ 222, N. 2), the use of *εἶθε* and *εἰ γάρ* with it is an anomaly: *μή* should perhaps be constructed with the infinitive.

## VII. IMPERATIVE AND SUBJUNCTIVE IN COMMANDS, EXHORTATIONS, AND PROHIBITIONS.

§ 252. The imperative expresses a command, exhortation, or entreaty; as *λέγε*, *speak thou*; *φεῦγε*, *begone!* *ἐλθέτω*, *let him come*; *χαιρόντων*, *let them rejoice*.

NOTE. A combination of a command and a question is found in such phrases as *οἶσθ' ὃ δρᾷσον*; *do—dost thou know what?*

§ 253. The *first person* of the subjunctive (generally *plural*) is used in exhortations. Its negative is *μή*. *E.g.*

*\*ἴωμεν*, *let us go*; *ἴδωμεν*, *let us see*; *μὴ τοῦτο ποιῶμεν*, *let us not do this*.

NOTE. Both subjunctive and imperative may be preceded by *ἄγε* (*āgere*), *φέρε*, or *ἴθι*, *come!* These words are used without regard to the number or person of the verb which follows; as *ἄγε μίμνετε πάντες*.

§ 254. In prohibitions, in the second and third persons, the *present imperative* or the *aurist subjunctive* is used with *μῆ* and its compounds. *E.g.*

*Μὴ ποίει τοῦτο*, *do not do this (habitually)*, or *do not go on doing this*; *μὴ ποιήσης τοῦτο*, (simply) *do not do this*. *Μὴ κατὰ τοὺς νόμους δικάσητε· μὴ βοηθήσητε τῷ πεπονθότι δεινῷ· μὴ εὐορκεῖτε*, *do not judge according to the laws; do not help him who has suffered outrages; do not abide by your oaths*.

The two forms have merely the usual distinction between the *present* and *aurist* (§ 202, 1).

NOTE. The *third person* of the *aurist imperative* sometimes occurs in prohibitions; the *second person* very rarely.

# VIII. SUBJUNCTIVE LIKE FUTURE INDICATIVE (IN HOMER). — INTERROGATIVE SUBJUNCTIVE. — SUBJUNCTIVE AND FUTURE INDICATIVE WITH *οὐ μῆ*.

§ 255. In Homer, the subjunctive in independent sentences sometimes has the force of a future indicative. *E.g.*

*Οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι*, *for I never yet saw nor shall I ever see such men*. *Καὶ ποτὲ τις εἴπῃσιν*, *and one will (or may) some time say*.

NOTE. This subjunctive may, like the future indicative, take *ἄν* or *κέ* to form an apodosis. See § 209, 2, with the example.

§ 256. The first person of the subjunctive, and sometimes the third, may be used in questions of doubt, where a person asks himself or another *what he is to do*. It is negatived by *μῆ*. It is often introduced by *βούλει* or *βούλεσθε* (in poetry *θέλεις* or *θέλετε*). *E.g.*

*Εἴπω ταῦτα; shall I say this? or βούλει εἶπω ταῦτα; do you wish that I should say this? Ποῖ τράπωμαι; ποῖ πορευθῶ; whither shall I turn? whither shall I go? Ποῦ δὴ βούλει καθιζόμενοι ἀναγνῶμεν; where now wilt thou that we sit down and read? Τί τις εἶναι τοῦτο φῇ; what shall any one (i.e. I) say this is?*

So in *τί πάθω; what will become of me? what harm will it do me?* (lit. *what shall I undergo?*)

§ 257. The subjunctive and future indicative are used with the double negative οὐ μὴ in the sense of the future indicative with οὐ, but with more emphasis. *E.g.*

Οὐ μὴ πίθεται, *he will not obey.* Οὔτε γὰρ γίγνεται, οὔτε γέγονεν, οὐδὲ οὐν μὴ γένηται, *for there is not, nor has there been, nor will there ever be, &c.* Οὐ ποτ' ἐξ ἐμοῦ γε μὴ πάθῃς τόδε, *you never shall suffer this at my hands.* Οὐ τοι μήποτε σε . . . ἀκοντά τις ἄξει, *no one shall ever take you against your will, &c.*

The double negative here seems to have merely the force of emphasis, and the subjunctive is a relic of the old usage (§ 255). The aorist subjunctive is generally used in these expressions.

NOTE. This construction in the *second* person sometimes expresses a strong prohibition; as οὐ μὴ καταβῇς, *do not come down* (lit. *you shall not come down*); οὐ μὴ σκώψῃς, *do not mock*. The future indicative and the aorist subjunctive are both allowed in this sense. The imperative force is to be explained as in the future used imperatively (§ 200, N. 8).

## THE INFINITIVE.

§ 258. The infinitive has the force of a neuter verbal noun, and may take the neuter article in all its cases. It may at the same time, like a verb, have a subject or object; and it is qualified by adverbs, not by adjectives.

§ 259. The infinitive as nominative may be the subject of a finite verb, especially of an impersonal verb (§ 134, N. 2) or of ἐστί; or it may be a predicate (§ 136). As accusative it may be the subject of another infinitive. *E.g.*

Συνέβη αὐτῷ ἐλθεῖν, *it happened to him to go*; ἐξὴν μένειν, *it was possible to remain*; ἡδὺ πολλοὺς ἐχθροὺς ἔχειν; *is it pleasant to have many enemies?* φησὶν ἐξεῖναι τοῦτοις μένειν *he says it is possible for these to remain* (μένειν being subject of ἐξεῖναι). Τὸ γνῶναι ἐπιστήμην λαβεῖν ἐστίν, *to learn is to acquire knowledge*. Τοῦτό ἐστι τὸ ἀδικεῖν, *this is to commit injustice*. Τὸ γὰρ θάνατον δεδιέναι οὐδὲν ἄλλο ἐστίν ἢ δοκεῖν σοφὸν εἶναι μὴ ὄντα, *for to fear death (the fear of death) is nothing else than to seem to be wise without being so*.

NOTE. These infinitives usually stand without the article; but whenever it is desired to make the infinitive more prominent as a noun (see the last examples), the article can be added. See § 260, 1, N. 2.

**§ 260.** The infinitive *without the article* may be the object of a verb. It generally has the force of an object accusative, sometimes that of a cognate accusative, and sometimes that of an object genitive.

1. The object infinitive not in indirect discourse may follow any verb whose action naturally implies another action as its object. Such verbs are in general the same in Greek as in English, and others must be learned by practice. *E.g.*

Βούλεται ἔλθειν, *he wishes to go*; βούλεται τοὺς πολίτας πολεμικοὺς εἶναι, *he wishes the citizens to be warlike*; παραινοῦμέν σοι μένειν, *we advise you to remain*; προεῖλετο πολεμῆσαι, *he preferred to make war*; κελεύει σε μὴ ἀπελθεῖν, *he commands you not to depart*; ἀξιοῦσιν ἄρχειν, *they claim the right to rule*; ἀξιοῦται θανεῖν, *he is thought to deserve to die*; δέομαι ὑμῶν συγγνώμην μοι ἔχειν, *I ask you to have consideration for me*. So κωλύει σε βαδίζειν, *he prevents you from marching*; οὐ πέφυκε δουλεύειν, *he is not born to be a slave*; ἀναβάλλεται τούτο ποιεῖν, *he postpones doing this*; κινδυνεύει θανεῖν, *he is in danger of death*.

NOTE 1. The tenses here used are chiefly the present and aorist, and these do not differ in their time (§ 202, 1, 2, and 3). In this construction the infinitive has no more reference to *time* than any other verbal noun would have, but the meaning of the verb generally gives it a reference to the future; as in ἀξιοῦται θανεῖν (above) θανεῖν expresses time only so far as θανάτου would do so in its place. Its negative is μὴ (§ 283, 3).

NOTE 2. When the infinitive is the object of a verb which does not commonly take this construction, it generally has the article; as τὸ τελευτῆσαι πάντων ἡ πεπρωμένη κατέκρινεν, *Fate adjudged death to all*. Occasionally even the ordinary verbs included in § 260, 1 (as verbs of *wishing*) take the infinitive with τὸ as an object accusative, chiefly in poetry; as τὸ δρᾶν οὐκ ἠθέλησαν, *they were not willing to act*.

2. The object infinitive in indirect discourse (§ 203) follows a verb implying *thought* or the *expression of thought*, or some equivalent phrase. Here each tense of the infinitive corresponds in time to the same tense of some finite mood. See § 246, with the examples and Note.

NOTE 1. Of the three common verbs meaning *to say*, —

- (a) φημί regularly takes the infinitive in indirect discourse;
- (b) εἶπον takes ὅτι or ὡς with the indicative or optative;
- (c) λέγω allows either construction, but in the active voice it generally takes ὅτι or ὡς.



NOTE 2. A relative clause depending on an infinitive in indirect discourse sometimes takes the infinitive by assimilation; as *ἐπειδὴ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ, (ἔφη) ἀνεργμένην καταλαμβάνειν τὴν θύραν*, and when they came to the house, they found the door open (he said). Herodotus allows this even after *εἰ, if*, and *διότι, because*.

§ 261. 1. The infinitive without the article limits the meaning of many adjectives and nouns. *E.g.*

*Δυνατὸς ποιεῖν τοῦτο, able to do this; δεινὸς λέγειν, skilled in speaking; ἄξιος τοῦτο λαβεῖν, worthy to receive this. πρόθυμος λέγειν, eager to speak; μαλακοὶ καρτερεῖν, (too) effeminate to endure; ἐπιστήμων λέγειν τε καὶ σιγᾶν, knowing how both to speak and to be silent.*

*Ἀνάγκη ἐστὶ πάντας ἀπελθεῖν, there is a necessity that all should withdraw; κίνδυνος ἦν αὐτῷ παθεῖν τι, he was in danger of suffering something; ὥρα ἀπέραι, it is time to go away; ἐλπίδας ἔχει τοῦτο ποιῆσαι, he has hopes of doing this.*

NOTE 1. Adjectives of this class are especially those denoting ability, fitness, desert, readiness, and their opposites; and, in general, those corresponding in meaning to verbs which take the infinitive (§ 260, 1). Nouns of this class are such as form with a verb (generally εἰμί) an expression equivalent to a verb which takes the object infinitive. Most nouns take the infinitive with the article as an adnominal genitive (§ 262, 2).

NOTE 2. The article is sometimes prefixed to the infinitive here, as after verbs (§ 260, 1, N. 2). This shows more clearly its character as an object accusative; as *τὸ βίᾳ πολιτῶν δρᾶν ἔφην ἀμήχανος*, I am incapable of acting in defiance of the citizens.

2. Any adjective or adverb may take the infinitive without the article as an accusative of specification (§ 160, 1). *E.g.*

*Θέαμα αἰσχρὸν δρᾶν, a sight disgraceful to behold; λόγοι ὑμῖν χρησιμώτατοι ἀκοῦσαι, words most useful for you to hear; τὰ χαλεπώτατα εὑρεῖν, the things hardest to find; πολιτεία χαλεπὴ συζῆν, a government hard to live under. Κάλλιστα (adv.) ἰδεῖν, in a manner most delightful to behold.*

REMARK. This infinitive is generally active rather than passive; as *πρᾶγμα χαλεπὸν ποιεῖν, a thing hard to do*, rather than *χαλεπὸν ποιεῖσθαι, hard to be done*.

NOTE. Nouns and even verbs may take the infinitive on this principle; as *θαῦμα ἰδέσθαι, a wonder to behold. Ἀριστεύεσκε μάχεσθαι, he was the first in fighting (like μάχην)*. Hom.

§ 262. 1. The infinitive may depend on a preposition, in which case the article, τοῦ, τῷ, or τό must be prefixed. *E.g.*

Πρὸ τοῦ τοὺς ὅρκους ἀποδοῦναι, *before taking the oaths*; πρὸς τῷ μηδὲν ἐκ τῆς πρεσβείας λαβεῖν, *besides receiving nothing by the embassy*; διὰ τὸ ξένος εἶναι οὐκ ἂν οἶε ἀδικηθῆναι, *do you think you would not be wronged on account of your being a stranger?*

2. The genitive and dative of the infinitive, *with the article*, can stand in most of the constructions belonging to those cases; as in that of the adnominal genitive, the genitive after a *comparative* or after verbs and adjectives, the dative of *manner, means, &c.*, the dative after verbs and adjectives, and sometimes in that of the genitive of *cause or purpose* (§ 173, 1). *E.g.*

Τοῦ πιεῖν ἐπιθυμία, *a desire to drink*; κρείττον τοῦ λαλεῖν, *better than prating*; ἐπέσχομεν τοῦ δακρύειν, *we ceased our weeping* (§ 263); ἀήθεις τοῦ κατακοῦειν τινός εἰσιν, *they are unused to obeying any one*. Τῷ φανερὸς εἶναι τοιοῦτος ὢν, *by having it evident that he was such a man*; τῷ κοσμίως ζῆν πιστεύειν, *to trust in an orderly life*; ἴσον τῷ προστένειν, *equal to lamenting beforehand*. Μίνως τὸ ληστικὸν καθήρει, *τοῦ τὰς προσόδους μᾶλλον ἵεναι αὐτῷ*, *Minos put down piracy, that his revenues might come in more abundantly*. Thuc.

§ 263. 1. Verbs and expressions denoting *hindrance or freedom* from anything allow either the infinitive with τοῦ (§ 262, 2) or the simple infinitive (§ 260, 1). As the infinitive after such verbs can take the negative μή without affecting the sense (§ 283, 6), we have a third and fourth form, still with the same meaning. (See Note, and § 263, 2.) *E.g.*

Ἐργεῖ σε τοῦτο ποιεῖν, ἔργεῖ σε τοῦ τοῦτο ποιεῖν, ἔργεῖ σε μὴ τοῦτο ποιεῖν, ἔργεῖ σε τοῦ μὴ τοῦτο ποιεῖν, *all meaning he prevents you from doing this*. Τὸν Φίλιππον παρελθεῖν οὐκ ἐδύναντο κωλύσαι, *they could not hinder Philip from passing through*. Τοῦ δραπέτευσαι ἀπέργουσι, *they restrain them from running away*. Ὅπερ ἔσχε μὴ τὴν Πελοπόννησον πορθεῖν, *which prevented (him) from ravaging Peloponnesus*. Ἐξεῖ αὐτοὺς τοῦ μὴ καταδύναι, *it will keep them from sinking*.

NOTE. When the leading verb is negated (or interrogative implying a negative), the double negative μὴ οὐ is generally used rather than the simple μή with the infinitive (§ 283, 7) so that we

can say οὐκ εἴργει σε μὴ οὐ τοῦτο ποιεῖν, *he does not prevent you from doing this*. Τοῦ μὴ οὐ ποιεῖν is rarely (if ever) used.

2. The infinitive with τὸ μὴ (sometimes with τό alone) may be used after expressions denoting *hindrance*, and also after all which even imply *prevention*, *omission*, or *denial*. This infinitive with τό is less closely connected with the leading verb than are the forms just mentioned (1), and it may often be considered an accusative of *specification* (§ 160, 1), and sometimes (as after verbs of *denial*) an *object* accusative. Sometimes it expresses merely a *result*. *E.g.*

Τὸν ὄμιλον εἴργον τὸ μὴ τὰ ἐγγὺς τῆς πόλεως κακουργεῖν, *they prevented the crowd from injuring the neighboring parts of the city*. Κωλύσει σε τὸ δρᾶν, *he will prevent you from acting* (§ 260, 1, N. 2). Κίμωνα παρὰ τρεῖς ἀφείσαν ψήφους τὸ μὴ θανάτῳ ζημιῶσαι, *they allowed Cimon by three votes to escape the punishment of death (they let him off from the punishment of death)*. Φόβος ἀνθ' ὕπνου παραστατεῖ, τὸ μὴ βλέφαρα συμβαλεῖν, *fear stands by me instead of sleep, preventing me from closing my eyelids*.

Thus we have a *fifth* and a *sixth* form. εἴργει σε τὸ μὴ τοῦτο ποιεῖν and εἴργει σε τὸ τοῦτο ποιεῖν, added to those given in § 263, 1, as equivalents of the English *he prevents you from doing this*.

NOTE. Here, as above (1, Note) μὴ οὐ is used when the leading verb is negated; as οὐδὲν γὰρ αὐτῷ ταῦτ' ἐπαρκέσει τὸ μὴ οὐ πεσεῖν, *for this will not at all suffice to prevent him from falling*.

§ 264. The infinitive with its subject, object, or other adjuncts (sometimes including dependent clauses) may be preceded by the article, the whole standing as a single noun in any ordinary construction. *E.g.*

Τὸ δὲ μήτε πάλαι τοῦτο πεπονθέναι, πεφνηνέναι τέ τινα ἡμῖν συμμαχίαν τούτων ἀντίρροπον, ἂν βουλώμεθα χρῆσθαι, τῆς παρ' ἐκείνων εὐνοίας εὐεργέτημ' ἂν ἔγωγε θεῖην, *but the fact that we have not suffered this long ago, and that an alliance has appeared to us to balance these, if we shall wish to use it, — this I should ascribe as a benefaction to their good-will*. Dem. (Here the whole sentence τὸ . . . χρῆσθαι is the object of θεῖην.)

§ 265. The infinitive without the article may express a *purpose*. *E.g.*

Οἱ ἄρχοντες, οὓς εἰλεσθε ἄρχειν μου, *the rulers, whom you chose to rule me*. Τὴν πόλιν φυλάττειν αὐτοῖς παρέδωκαν, *they delivered the*

city to them to guard. Αἱ γυναῖκες πρὶν φέρουσαι, the women bringing them (something) to drink.

NOTE. In Homer, where ὥστε is seldom used in its sense of *so as* (§ 266, N. 3), the simple infinitive may express a *result*; as τίς σφωε ξυνέηκε μάχεσθαι; who brought them into conflict so as to contend?

§ 266. 1. The infinitive after ὥστε, *so that, so as*, expresses a *result*. *E.g.*

Ἦν πεπαιδευμένος οὕτως, ὥστε πάνυ ῥαδίως ἔχειν ἀρκούντα, he had been so educated as very easily to have enough. Σὺ δὲ σχολάζεις, ὥστε θαυμάζειν ἐμέ, and you delay, so that I wonder.

2. The infinitive after ὥστε sometimes expresses a *condition*, like that after ἐφ' ᾧ or ἐφ' ᾧτε (§ 267); and sometimes a *purpose*, like a final clause. *E.g.*

Ἐξὸν αὐτοῖς τῶν λοιπῶν ἀρχειν Ἑλλήνων, ὥστ' αὐτοὺς ὑπακούειν βασιλεῖ, it being in their power to rule the rest of the Greeks, on condition that they should themselves obey the King. Πᾶν ποιούσιν ὥστε δίκην μὴ διδόναι, they do everything so that they may not suffer punishment (ὡς μὴ διδῶσι might have been used).

NOTE 1. Ὡς sometimes takes the infinitive like ὥστε, generally to express a *result*, seldom to express a *purpose*.

NOTE 2. Ὡστε may also take the indicative to express a *result* (§ 237). For the distinction see § 237, Rem.

NOTE 3. Ὡστε in Homer usually means *as*, like ὥσπερ. (See § 265, Note.)

NOTE 4. (a) The infinitive with ὥστε or ὥς sometimes follows a comparative with ἤ; as ἐλάττω ἔχων δύναμιν ἢ ὥστε τοὺς φίλους ὠφελεῖν, having too little power to aid his friends.

(b) Sometimes ὥστε is omitted; as νόσημα μείζον ἢ φέρειν, a disease too great to bear (§ 261, 2, with Rem.).

NOTE 5. Verbs, adjectives, and nouns which commonly take the simple infinitive occasionally have the infinitive with ὥστε or ὥς; as ψηφισάμενοι ὥστε ἀμύνειν, having voted to defend them; πείθουσιν ὥστε ἐπιχειρῆσαι, they persuade them to make an attempt; φρονιμώτεροι ὥστε μαθεῖν, wiser in learning; ὀλίγοι ὥς ἐγκρατεῖς εἶναι, too few to have the power; ἀνάγκη ὥστε κινδυνεύειν, a necessity of incurring risk (§ 261, 1).

§ 267. The infinitive follows ἐφ' ᾧ or ἐφ' ᾧτε, *on condition that*, sometimes for the *purpose* of. *E.g.*

Ἀφίεμέν σε, ἐπὶ τούτῳ μέντοι, ἐφ' ὅτε μηκέτι φιλοσοφεῖν, *we release you, but on this condition, that you shall no longer be a philosopher. Αἰρεθέντες ἐφ' ὅτε ξυγγράψαι νόμους, chosen for the purpose of compiling laws.*

For the future indicative after these words, see § 236, N. 2.

§ 268. The infinitive may stand *absolutely* in parenthetical phrases, generally with ὥς or ὅσον. *E.g.*

Τὸ Δέλτα ἐστὶ νεωστὶ, ὥς λόγῳ εἰπεῖν, ἀναπεφηνός, *the Delta has recently, so to speak, made its appearance. So ὥς ἔπος εἰπεῖν, so to speak; ὥς συντόμως (or συνελόντι, § 184, 5) εἰπεῖν, to speak concisely; τὸ ξύμπαν εἰπεῖν, on the whole; ὥς ἀπεικᾶσαι, to judge (i.e. as far as we can judge); ὅσον γέ μ' εἰδέναι, as far as I know; ὥς ἐμοὶ δοκεῖν, or ἐμοὶ δοκεῖν, as it seems to me; οὐ πολλῶ λόγῳ εἰπεῖν, not to make a long story, in short. So ὀλίγου δεῖν, to want little, i.e. almost; in which δεῖν can be omitted.*

NOTE. In certain cases εἶναι seems to be superfluous; especially in ἐκὼν εἶναι, *willing or willingly*, which generally stands in a negative sentence. So τὸ νῦν εἶναι, *at present*; τὸ τήμερον εἶναι, *to-day*; τὸ ἐπ' ἐκείνους εἶναι, *as far as depends on them*; τὴν πρώτην εἶναι, *at first* (Hdt.); ὥς πάλαια εἶναι, *considering their age* (Thuc.); and some other phrases.

§ 269. The infinitive is sometimes used like the imperative, especially in Homer. *E.g.*

Μὴ ποτε καὶ σὺ γυναῖκί περ ἥπιος εἶναι, *be thou never indulgent to thy wife.*

NOTE. The subject is here in the nominative; but in the three following constructions it is in the accusative.

§ 270. The infinitive sometimes expresses a wish, like the optative. This occurs chiefly in poetry. *E.g.*

Ζεῦ πάτερ, ἢ Αἴαντα λαχεῖν ἢ Τυδέος υἱόν, *Father Zeus, may the lot fall either on Ajax or on the son of Tydeus* (Hom.).

NOTE. This construction depends in thought on some word like εὔχομαι, *I pray*, or δός, *grant*, which is often expressed; as δός τίσασθαι.

§ 271. In *laws, treaties, and proclamations* the infinitive often depends on ἔδοξε or δέδοκται, *be it enacted*, or κελεύεται, *it is commanded*; which may be expressed in a previous sentence or understood. *E.g.*

Δικάζειν δὲ τὴν ἐν Ἀρείῳ πάγῳ φόνον, &c., and (be it enacted) that the Senate on the Areopagus shall have jurisdiction in cases of murder, &c. Ἐτη δὲ εἶναι τὰς σπονδὰς πενήκοντα, and that the treaty shall continue fifty years.

§ 272. The infinitive, with or without τό, may be used to express surprise or indignation. *E.g.*

Τῆς μορίας τὸ Δία νομίζειν, ὄντα τηλικουτονί, what folly! to believe in Zeus when you are so big! So in Latin: Mene incepto desistere victam!

§ 273. In narration, the infinitive often seems to stand for the indicative, when it depends on some word like λέγεται, it is said, in a preceding sentence. *E.g.*

Ἀπικομένους δὲ ἐς τὸ Ἄργος, διατίθεσθαι τὸν φόρτον, and coming to Argos, they were (it is said) setting out their cargo for sale (διατίθεσθαι is an imperfect infinitive, § 203, N. 1). Hdt. i. 1. See Hdt. i. 24, and Xen. Cyr. i. 3, 5.

§ 274. Πρὶν, before, before that, until, besides taking the indicative, subjunctive, and optative (§ 240), also takes the infinitive. This happens in Attic Greek chiefly after affirmative sentences, but in Homer without regard to the leading verb. *E.g.*

Ἀποπέμπουσιν αὐτὸν πρὶν ἀκοῦσαι, they send him away before hearing him. Μεσσήνην εἵλομεν πρὶν Πέρσας λαβεῖν τὴν βασιλείαν, we took Messene before the Persians obtained their kingdom.

For πρὶν with the finite moods, see § 240.

NOTE. Πρὶν ἢ, πρότερον ἢ, πρόσθεν ἢ, before that, sooner than, and even ὕστερον ἢ, later than, may take the infinitive like πρὶν alone. See § 240, Note.

## THE PARTICIPLE.

§ 275. The participle is a verbal adjective, and has three uses. First, it may express a simple attribute, like an ordinary adjective; secondly, it may define the circumstances under which an action takes place; thirdly, it may form part of the predicate with certain verbs, often having a force resembling that of the infinitive.

§ 276. 1. The participle, like any other adjective, may qualify a noun. Here it must often be translated by a relative and a finite verb, especially when it is preceded by the article. *E.g.*

Ὁ παρὼν χρόνος, *the present time*; θεοὶ αἰὲν ἔόντες, *immortal Gods* (Hom.); πόλις κάλλει διαφέρουσα, *a city excelling in beauty*; ἀνὴρ καλῶς πεπαιδευμένος, *a man who has been well educated* (or a well-educated man); οἱ πρέσβεις οἱ ὑπὸ Φιλίππου πεμφθέντες, *the ambassadors who were sent by Philip*; ἄνδρες οἱ τοῦτο ποιήσοντες, *men who are to do this*.

2. The participle preceded by the article may be used substantively, like any other adjective. It is then equivalent to *he who* or *those who* with a finite verb. *E.g.*

Οἱ πεπεισμένοι, *those who have been convinced*; παρὰ τοῖς ἀρίστοις δοκοῦσιν εἶναι, *among those who seem to be best*; ὁ τὴν γνώμην ταύτην εἰπών, *the one who gave this opinion*; τοῖς Ἀρκάδων σφετέροις οὖσι ἐνυμάχοις προεῖπον, *they proclaimed to those who were their allies among the Arcadians*.

§ 277. The participle may define the *circumstances* of an action. It expresses the following relations:—

1. *Time*; the tenses denoting various points of time, which is relative to that of the verb of the sentence (§ 204). *E.g.*

Ταῦτα ἔπραττε στρατηγῶν, *he did this while he was general*; ταῦτα πράξει στρατηγῶν, *he will do this while he is general*; τυραννεύσας δὲ ἔτη τρία Ἱππίας ἐχώρει ἐς Σίγειον, *and when he had been tyrant three years, Hippias withdrew to Sigeum*.

2. *Cause, manner, means, and similar relations, including manner of employment.* *E.g.*

Λέγω δὲ τούτου ἕνεκα, βουλόμενος δόξαι σοι ὅπερ ἐμοί, *and I speak for this reason, because I wish that to seem good to you which, &c.* Προεῖλετο μᾶλλον τοῖς νόμοις ἐμμένων ἀποθανεῖν ἢ παρανομῶν ζῆν, *he preferred to die abiding by the laws rather than to live transgressing them*; τοῦτο ἐποίησε λαθῶν, *he did this secretly*; ἀπεδήμει τρηταρχῶν, *he was absent on duty as trierarch*. Ληιζόμενοι ζῶσιν, *they live by plunder*.

3. *Purpose or intention*; generally expressed by the *future* participle. *E.g.*

\*ἦλθε λυσόμενος θυγάτρα, *he came to ransom his daughter.* Hom. Πέμπει πρέσβεις ταῦτα ἐροῦντας καὶ Λύσανδρον αἰτῆσοντας, *to send ambassadors to say this and to ask for Lysander.*

4. *Condition*; the tenses of the participle representing the corresponding tenses of the indicative, subjunctive, or optative, in all classes of protasis.

See § 226, 1, where examples will be found.

5. *Opposition or limitation*; where the participle is generally to be translated by *although* and a verb. *E.g.*

\*Ὀλίγα δυνάμενοι προορᾶν πολλὰ ἐπιχειροῦμεν πράττειν, *although we are able to foresee few things, we try to do many things.*

6. Any *attendant* circumstance, the participle being merely *descriptive*. *E.g.*

\*Ἐρχεται τὸν υἱὸν ἔχουσα, *she comes bringing her son*; παραλαβόντες τοὺς Βοιωτοὺς ἐστράτευσαν ἐπὶ Φάρσαλον, *taking the Boeotians with them, they marched against Pharsalus.*

NOTE 1. (a) The adverbs ἅμα, μεταξύ, εὐθύς, αὐτίκα, and ἐξαίφνης are often connected (in position and in sense) with the temporal participle, while grammatically they qualify the verb of the sentence; as ἅμα καταλαβόντες προσεκιάτ' ὅσφι, *as soon as they overtook them, they pressed hard upon them*; Νεκὼς μεταξύ ὀρύσσων ἐπαύσατο, *Necho stopped while digging (the canal).* Hdt.

(b) The participle denoting *opposition* is often strengthened by καίπερ or καί, *even* (poetic also καί . . . περ), in negative sentences οὐδέ or μηδέ, with or without περ; or by καὶ ταῦτα, *and that too*; as ἐποικτείρω νιν καίπερ ὄντα δυσμενῇ, *I pity him, even though he is an enemy.* Οὐκ ἂν προδοίην, οὐδέ περ πρᾶσσων κακῶς, *I would not be faithless, even though I am in a wretched state.*

NOTE 2. (a) The participles denoting *cause* or *purpose* are often preceded by ὥς. This shows that they express the idea of the subject of the leading verb or that of some other person prominent in the sentence, *without implying* that it is also the idea of the speaker or writer; as τὸν Περικλέα ἐν αἰτίᾳ εἶχον ὥς πείσαντα σφᾶς πολέμῳ, *they found fault with Pericles, on the ground that he had persuaded them to the war*; ἀγανακτοῦσιν ὥς μεγάλων τινῶν ἀπεστέρημένοι, *they are indignant, because (as they say) they have been deprived of some great blessings.*

(b) The participle denoting *cause* is often emphasized by ἄτε, οἷον, or οἷα, *as, inasmuch as*; but these particles have no such force as ὥς (above); as ἄτε παῖς ὢν, ἤδετο, *inasmuch as he was a child, he was pleased.*



NOTE 3. "ὥσπερ, *as*, very often precedes a *conditional* participle, belonging to an implied apodosis, to which the participle forms the protasis; *as ὥσπερ ἤδη σαφῶς εἰδότες, οὐκ ἐθέλει ἀκούειν, you are unwilling to hear, as (you would be) if you already knew it well.* Here ὥσπερ means merely *as*; the *if* belongs to the meaning of the participle. Compare ὥσπερ εἰ λέγοις, *as if you should say.* We find even ὥσπερ ἂν εἰ . . . ἡγούμενοι, *as if you believed* (Dem.).

The participle thus used with ὥσπερ has οὐ for its negative, not μή (§ 283, 4).

§ 278. 1. When a participle denoting any of the relations included in § 277 belongs to a noun which is not connected with the main construction of the sentence, they stand together in the *genitive absolute*.

See § 183, and the examples there given. All the particles mentioned in the notes to § 277 can be used here.

NOTE. Sometimes a participle stands alone in the *genitive absolute*, when a subject can easily be supplied from the context, or when some general subject, like ἀνθρώπων or πραγμάτων, is understood; *as οἱ πολέμιοι, προσιόντων, τῶς μὲν ἡσύχαζον, but the enemy, as they (men before mentioned) came on, kept quiet for a time; οὕτω δ' ἐχόντων, εἰκός ἐστιν, κ. τ. λ., and this being the case (sc. πραγμάτων), it is likely, &c.* So with verbs like ὕει, &c. (§ 134, N. 1, e); *as ὕοντος πολλῶ, when it was raining heavily* (where originally Διός was understood).

2. The participles of *impersonal* verbs stand in the *accusative absolute*, in the neuter singular, when others would be in the *genitive absolute*. So with passive participles and ὄν when they are used impersonally. *E.g.*

Οἱ δ' οὐ βοηθήσαντες, δέον, ὑγιεῖς ἀπῆλθον; *and did those who brought no aid when it was needed escape safe and sound?* So εὖ δὲ παρασχόν, *and when a good opportunity offered*; οὐ προσῆκον, *improperly (it being not becoming)*; τυχόν, *by chance (it having happened)*; προσταχθέν μοι, *when I had been commanded*; εἰρημένον, *when it has been said*; ἀδύνατον ὄν, *it being impossible*; ἀπόρητον πόλει (sc. ὄν), *when it is forbidden by the state*.

NOTE. The participles of personal verbs sometimes stand with their nouns in the *accusative absolute*; but very seldom unless they are preceded by ὥς or ὥσπερ (§ 277, Notes 2 and 3).

§ 279. The participle may be used to limit the meaning of certain verbs, in a sense which often resembles that of the infinitive (§ 260, 1).

1. In this sense the participle is used with the subject of verbs signifying *to begin*, *to continue*, *to endure*, *to persevere*, *to cease*, *to repent*, *to be weary of*, *to be pleased*, *displeased*, or *ashamed*; and with the object of verbs signifying *to cause to cease*. *E.g.*

\**Ἀρξομαι λέγων*, *I will begin to speak*; *οὐκ ἀνέξομαι ζῶν*, *I shall not endure to live*; *τοῦτο ἔχων διατελεῖ*, *he continues to have this* (4, Note); *ἀπείρηκα τρέχων*, *I am tired of running*; *τοῖς ἐρωτῶσι χαίρω ἀποκρινόμενος*, *I delight to answer questioners*; *ἐλεγχόμενοι ἤχθοντο*, *they were displeased at being tested*; *αἰσχύνεται τοῦτο λέγων*, *he is ashamed to say this (which he says)*; *τὴν φιλοσοφίαν παῦσον ταῦτα λέγουσαν*, *make Philosophy stop talking in this style*.

NOTE 1. Some of these verbs also take the infinitive, but generally with some difference of meaning; thus, *αἰσχύνεται τοῦτο λέγειν*, *he is ashamed to say this (and does not say it)*, — see above; *ἀποκάμνει τοῦτο ποιεῖν*, *he ceases to do this, through weariness* (but *τοῦτο ποιῶν*, *he is weary of doing this*). But see the last example under 3.

NOTE 2. The aorist (sometimes the perfect) participle with *ἔχω* may form a periphrastic perfect, especially in Attic poetry; as *θαυμάσας ἔχω τόδε*, *I have wondered at this*. In prose, *ἔχω* with a participle generally has its common force; as *τὴν προῖκα ἔχει λαβών*, *he has received and has the dowry* (not simply *he has taken it*).

2. The participle may be used with the object of verbs signifying *to perceive* (in any way), *to find*, or *to represent*, denoting an act or state in which the object is perceived, found, or represented. *E.g.*

\**Ὀρῶ σε κρύπτοντα*, *I see you hiding*; *ἤκουσά σου λέγοντος*, *I heard you speak*; *εὔρε Κρονίδην ἄτερ ἡμέρον ἄλλων*, *he found the son of Cronos sitting apart from the others* (HOM.); *πεποίηκε τοὺς ἐν ᾍδου τιμωρομένους*, *he has represented those in Hades as suffering punishment*.

NOTE. This must not be confounded with indirect discourse, in which *ὀρῶ σε κρύπτοντα* would mean *I see that you are hiding*; *ἀκούω σε λέγοντα*, *I hear that you say* (*ἀκούω* taking the accusative). See § 280.

3. With verbs signifying *to overlook* or *see*, in the sense of *allow*, — *περιοράω* and *ἐφοράω*, with *περιεῖδον* and *ἐπέιδον*, sometimes *εἶδον*, — the participle is used in the sense of the object infinitive (§ 260, 1), the present and aorist participles

2. In the impersonal construction the verbal is in the neuter of the nominative singular (sometimes plural), with *ἐστί* expressed or understood. It is *active* in sense, and is equivalent to *δεῖ* with the infinitive.

The agent is generally expressed by the dative, sometimes by the accusative. These verbals may have an object like their verbs. *E.g.*

Ταῦτα ἡμῖν (or ἡμᾶς) ποιητέον ἐστίν, *we must do this* (equivalent to ταῦτα ἡμᾶς δεῖ ποιῆσαι, § 184, 2, N. 1). Οἷστέον τάδε, *we must bear these things* (sc. ἡμῖν). Τί ἂν αὐτῷ ποιητέον εἴη; *what would he be obliged to do?* Ἐψηφίσαντο πολεμητέα εἶναι, *they voted that they must go to war* (= δεῖν πολεμεῖν). Τοὺς ξυμμάχους οὐ παραδοτέα τοῖς Ἀθηναίοις, *we must not abandon our allies to the Athenians*.

The Latin has this construction (but seldom with verbs which take an object accusative); as *Eundum est tibi* (*iréon ἐστί σοι*), — *Moriendum est omnibus*. So *Bello utendum est nobis* (*τῷ πολέμῳ χρηστέον ἐστὶν ἡμῖν*), *we must go to war*. (See Madvig's *Latin Grammar*, § 421.)

## INTERROGATIVE SENTENCES.

§ 282. 1. All interrogative pronouns, pronominal adjectives, and adverbs can be used in both direct and indirect questions. The relative *ὅστις* and most other relative words may be used in indirect questions. (See § 149.)

2. The principal *direct* interrogative particles are *ἤ* and *ἄρα*. These imply nothing as to the answer expected; but *ἄρα οὐ* implies that an *affirmative*, *ἄρα μή* that a *negative*, answer is expected. *Οὐ* and *μή* alone are often used with the same force as with *ἄρα*. So *μῶν* (for *μή οὖν*). *E.g.*

Ἡ σχολή ἐσται; *will there be leisure?* Ἄρ' εἰσὶ τινες ἄξιοι; *are there any deserving ones?* Ἄρ' οὐ βούλεσθε ἐλθεῖν; or οὐ βούλεσθε ἐλθεῖν; *do you not wish to go* (i.e. *you wish, do you not*)? Ἄρα μή βούλεσθε ἐλθεῖν; or μή (or μῶν) βούλεσθε ἐλθεῖν; *do you wish to go* (*you don't wish to go, do you*)? This distinction between *οὐ* and *μή* does not apply to the interrogative subjunctive (§ 256), which allows only *μή*.

3. Ἄλλο τι ἤ; *is it anything else than?* or simply ἄλλο τι; *is it not?* is sometimes used as a direct interrogative. *E.g.*

\*Ἄλλο τι ἢ ἀδικούμεν; *are we not (is it anything else than that we are) in the wrong?* — ἄλλο τι ὁμολογούμεν; *do we not agree?*

4. *Indirect questions* may be introduced by εἰ, *whether*; and in Homer by ἦ or ἦέ. *E.g.*

\*Ἡρώτησα εἰ βούλοιο εἰλθεῖν, *I asked whether he wished to go.* \*Ὡχετο πεισόμενος ἦ που ἔτ' εἴης, *he was gone to inquire whether possibly you were still living (Hom.).* Οὐκ οἶδα εἰ τοῦτο δῶ, *I do not know whether I shall give this (here εἰ is used even with the subjunctive: see § 244).*

5. *Alternative questions* (both direct and indirect) may be introduced by πότερον (πότερα) . . . ἦ, *whether . . . or.* *Indirect alternative questions* can also be introduced by εἰ . . . ἦ, εἵτε . . . εἵτε, εἵτε . . . ἦ, *whether . . . or*; and in Homer by ἦ (ἦέ) . . . ἦ (ἦε). *E.g.*

Πότερον ἔἰς ἀρχειν ἦ ἄλλον καθίστης; *do you allow him to rule, or do you appoint another?* \*Ἐβουλευέτο εἰ πέμπουσιν τινὰς ἢ πάντες ἴοιεν, *he was deliberating whether they should send some or should all go.*

## NEGATIVES.

§ 283. The Greek has two negative adverbs, οὐ and μή. What is said of each of these applies generally to its compounds, — οὐδεῖς, οὐδέ, οὔτε, &c., and μηδεῖς, μηδέ, μήτε, &c.

1. Οὐ is used with the indicative and optative in all *independent sentences* (except *wishes*, which are generally elliptical protases, § 251, 1, N. 3); also in *indirect discourse* after ὅτι and ὥς, and in *causal sentences*.

NOTE. In *indirect questions*, introduced by εἰ, *whether*, μή can be used as well as οὐ; as βούλομαι ἐρεῖσθαι εἰ μαθὼν τίς τι καὶ μεμνημένος μὴ οἶδεν, *I want to ask whether one who has learnt a thing and remembers it does not know it?* Also, in the second part of an indirect alternative question (§ 282, 5), both οὐ and μή are allowed; as σκοπῶμεν εἰ πρέπει ἢ οὐ, *let us look and see whether it is becoming or not*; εἰ δὲ ἀληθές ἢ μὴ, *πειράσομαι μαθεῖν, but I will try to learn whether it is true or not.*

2. *Μή* is used with the subjunctive and imperative in all constructions (except the Homeric subjunctive, § 255, which has the force of a future indicative). *Μή* is used in all *final* and *object* clauses after *ἵνα*, *ὅπως*, &c. ; except after *μή*, *lest*, which takes *οὐ*. It is used in all *conditional* sentences, in relative sentences with an *indefinite antecedent* (§ 231) and the corresponding temporal sentences after *ἕως*, *πρίν*, &c. (§§ 239, 240), in relative sentences expressing a *purpose* (§ 236), and in all expressions of a *wish* with both indicative and optative (§ 251).

3. *Μή* is used with the infinitive in all constructions, both with and without the article, except that of *indirect discourse*. The infinitive in indirect discourse regularly has *οὐ*, to retain the negative of the direct discourse; but some exceptions occur.

4. When a participle expresses a *condition* (§ 277, 4) it takes *μή*; so when it is equivalent to a relative clause with an *indefinite antecedent*, as *οἱ μὴ βουλόμενοι*, *any who do not wish*. (See, however, § 277, N. 3.) Otherwise it takes *οὐ*. In indirect discourse it sometimes, like the infinitive, takes *μή* irregularly (3).

5. Adjectives follow the same principle with participles, taking *μή* only when they do not refer to *definite* persons or things (i. e. when they can be expressed by a relative clause with an indefinite antecedent); as *οἱ μὴ ἀγαθοὶ πολῖται*, (*any*) *citizens who are not good*, but *οἱ οὐκ ἀγαθοὶ πολῖται* means *special citizens who are not good*.

6. When verbs which contain a *negative* idea (as those of *hindering*, *forbidding*, *denying*, *concealing*, and *distrusting*) are followed by the infinitive, the negative *μή* can be added to the infinitive to strengthen the negation. Such a negative cannot be translated in English, and can always be omitted in Greek. For examples see § 263.

7. When an infinitive would regularly be negated by *μή*, — either in the ordinary way (3) or to strengthen a preceding negation (6), — if the verb on which it depends has a negative, it generally takes the double negative *μή οὐ*. Thus *δίκαιόν ἐστι μὴ τοῦτον ἀφείναι*, *it is just not to acquit him*, becomes, if we negative the leading verb, *οὐ δίκαιόν ἐστι μὴ οὐ τοῦτον ἀφείναι*, *it is not just not to acquit him*. So *ὡς οὐχ ὁσίων σοι ὄν μὴ οὐ βοηθεῖν δικαιοσύνη*, *since (as you said) it was a failure in piety for you not to assist justice*. Again, *εἴργει σε μὴ τοῦτο ποιεῖν* (§ 263, 1), *he prevents you from doing this*, becomes, with *εἴργει* negated, *οὐκ εἴργει σε μὴ οὐ τοῦτο ποιεῖν*, *he does not prevent you from doing this*.

NOTE. *Μὴ οὐ* is used also when the leading verb is interrogative implying a negative; as *τί ἐμποδὼν μὴ οὐχὶ ὑβριζομένους ἀποθανεῖν*; *what is there to prevent (us) from being insulted and perishing?*

It is sometimes used with participles, or even nouns, to express an exception to a negative statement; as *πόλεις χαλεπαὶ λαβεῖν, μὴ οὐ πολιορκίᾳ*, *cities hard to capture, except by siege*.

8. When a negative is followed by a *simple* negative (*οὐ* or *μή*) in the same clause, each retains its own force. If they belong to the same word or expression, they make an *affirmative*; as *οὐδὲ τὸν Φορμίωνα οὐχ ὁρᾷ*, *nor does he not see Phormio* (i. e. *he sees Phormio well enough*). But if they belong to different words, each is independent of the other; as *οὐ δι' ἀπειρίαν γε οὐ φήσεις ἔχειν ὅ τι εἶπης*, *it is not surely through inexperience that you will deny that you have anything to say*; *οὐ μόνον οὐ πείθονται*, *they not only do not obey*; *εἰ μὴ Πρόξενον οὐχ ὑπέδεξαντο*, *if they had not refused to receive Proxenus (had not not received him)*.

NOTE. An interrogative *οὐ* (§ 282, 2), belonging to the whole sentence, is not counted as a negative in these cases; as *οὐκ ἐπὶ τὸν δῆμον . . . οὐκ ἠθέλησαν συστρατεύειν*; *were they not unwilling, &c.?*

9. But when a negative is followed by a *compound* negative (or by several compound negatives) in the same clause, the

negation is strengthened; as *ἀνευ τούτου οὐδεὶς εἰς οὐδὲν οὐδενὸς ἂν ὑμῶν οὐδέποτε γένοιτο ἄξιος*, *if it were not for this, no one of you would ever come to be of any value for anything.*

For the double negative *οὐ μή*, see § 257.

## PART V.

### VERSIFICATION.

#### ICTUS.—RHYTHM AND METRE.

§ 284. 1. Every verse is composed of portions called *feet*. Thus we have four feet in each of these verses :—

Φήσο|μεν πρὸς | τοὺς στρα|τηγούς. |  
Fár from | mórtal | cáres re|treáting. |

2. In each foot there is a certain part on which falls a special stress of voice called *ictus* (*stroke*), and another part on which there is no such stress. The part of the foot on which the *ictus* falls is called the *arsis*, and the rest of the foot is called the *thesis*.<sup>1</sup> The regular alternation of *arsis* and *thesis* in successive feet produces the *rhythm* (*harmonious movement*) of the verse.

3. In this English verse (as in all English poetry) the rhythm depends entirely on the ordinary *accent* of the words, with which the *ictus* coincides. In the Greek verse, however, the *ictus* is entirely independent of the word-accent; and the feet (with the *ictus* marked) are φήσο,—μέν προς,—τοὺς στρα,—τήγους. In Greek poetry a foot consists of a regular combination of syllables of a certain length; and the place of the *ictus* here depends on the *quantity* (i. e. the length or shortness) of the syllables which compose the foot, the *ictus* naturally falling upon a long syllable (§ 285, 3). The regu-

<sup>1</sup> The term *ἄρσις* (*raising*) and *θέσις* (*placing*), as they were used by nearly all the Greek writers on Rhythm, referred to the *raising* and *putting down* of the foot in marching, dancing, or beating time, so that *θέσις* denoted the part of the foot on which the *ictus* fell, and *ἄρσις* the lighter part. Most of the Roman writers, however, inverted this use, and referred *arsis* to the raising of the voice and *thesis* to the lowering of the voice in reading. The prevailing modern use of these terms unfortunately follows the Roman writers.



lar alternation of long and short syllables in successive feet makes the verse *metrical*, i.e. *measured* in its time. The rhythm of a Greek verse thus depends closely on its metre, i.e. on the *measure* or *quantity* of its syllables.

**NOTE.** The fundamental distinction between ancient and most modern poetry is simply this, that in modern poetry the verse consists of a regular combination of *accented* and *unaccented* syllables, while in ancient poetry it consists of a regular combination of *long* and *short* syllables. The *rhythm* is the one essential requisite in the external form of all poetry, ancient and modern; but in ancient poetry, rhythm depends on metre and not at all on accent; in modern poetry it depends on accent, and the *quantity* of the syllables (i.e. the metre) is generally no more regarded than it is in prose. Both are equally *rhythmical*; but the ancient is also *metrical*, and its metre is the basis of its rhythm. What is called *metre* in English poetry is strictly only rhythm.<sup>1</sup>

It is to a great extent uncertain how the Greeks distinguished or reconciled the stress of voice which constituted the ictus and the raising of tone which constituted the word-accent. Any combination of the two is now very difficult, and for most persons impossible. In reading Greek poetry we usually mark the Greek ictus by our accent, which is its modern representative, and neglect the word-accent or make it subordinate to the ictus. Care should always be taken in reading to distinguish the *words*, not the *feet*.

### FEET.

§ 285. 1. The unit of measure in Greek verse is the short syllable (⏏), which has the value of ♪ or an ½ note in music. This is called a *time* or *mora*. The long syllable (—) has twice the length of a short one, and has the value of a ½ note or ♩ in music.

<sup>1</sup> The change from metrical to accentual rhythm can best be seen in modern Greek poetry, in which, even when the forms of the ancient language are retained, the rhythm is generally accentual and the metre is no more regarded than it is in English poetry. These are the first two verses in a translation of the *Odyssey*:—

Ψάλλε τὸν | ἄνδρα, Θεῖ|ᾶ, τὸν πο|λύτροπον, | ὅστις το|σοῦτους  
Τόπους δι|ήλθε, πορ|θήσας τῆς | Τροίας τὴν | ἐνδοξὸν | πόλιν.

The original verses are :—

Ἄνδρα μοι | ἔννεπε, | Μοῦσα, πο|λύτροπον, | δὲ μάλα | πολλὰ  
Πλάγχθη, ἐ|πεὶ Τροί|ης ἑ|ρὸν πολί|εθρον ἔ|παρσεν.

If the former verses set our teeth on edge, it is only through force of *acquired* habit; for these verses have much more of the nature of modern poetry than the Homeric originals, and their rhythm is *precisely* what we are accustomed to in English.

2. Feet are distinguished according to the number of times which they contain. The most common feet are the following:—

(a) *Of Three Times* (in  $\frac{3}{8}$  time).

Trochee	— ∪	φαῖνε	
Iambus	∪ —	ἔφην	
Tribrach	∪ ∪ ∪	λέγετε	

(b) *Of Four Times* (in  $\frac{2}{4}$  time).

Dactyl	— ∪ ∪	φαίνετε	
Anapaest	∪ ∪ —	σέβομαι	
Spondee	— —	εἰπών	

(c) *Of Five Times* (in  $\frac{5}{8}$  time).

Cretic	— ∪ —	φαινέτω	
Paeon primus	— ∪ ∪ ∪	ἐκτρέπετε	
Paeon quartus	∪ ∪ ∪ —	καταλέγω	
Bacchius	∪ — —	ἀφεγγής	
Antibacchius	— — ∪	φαίνητε	

(d) *Of Six Times* (in  $\frac{3}{4}$  time).

Ionic <i>a majore</i>	— — ∪ ∪	ἐκλείπετε	
Ionic <i>a minore</i>	∪ ∪ — —	προσιδέσθαι	
Choriambus	— ∪ ∪ —	ἐκτρέπομαι	
Molossus ( <i>rare</i> )	— — —	βουλεύων	
Ditrochee	— ∪ — ∪	μονσόμαντις	
Diiambus	∪ — ∪ —	ἀπαλλαγή	

For the dochmius, ∪ — — | ∪ —, see § 302.

NOTE. The feet in  $\frac{3}{4}$  time (*a*), in which the arsis is twice as long as the thesis, form the *double* class (*γένος διπλάσιον*), as opposed to those in  $\frac{2}{4}$  time (*b*), in which the arsis and thesis are of equal length, and which form the *equal* class (*γένος ἴσον*). The more complicated relations of arsis and thesis in the feet of five and six times are not considered here.

3. The ictus falls naturally on a long syllable. The first syllable of the trochee and the dactyl, and the last syllable of the iambus and the anapaest, therefore, form the arsis, the remainder of the foot being the thesis; as  $\underline{\quad} \cup$ ,  $\underline{\quad} \cup \cup$ ,  $\cup \underline{\quad}$ ,  $\cup \cup \underline{\quad}$ .

NOTE 1. When a long syllable in the arsis is resolved into two short syllables (§ 286, 1), the ictus properly belongs on the two taken together, but in reading it is usually placed on the first. Thus a tribrach used for a trochee ( $\underline{\quad} \cup$ ) is  $\cup \cup \cup$ ; one used for an iambus ( $\cup \underline{\quad}$ ) is  $\cup \cup \cup$ . So a spondee used for a dactyl is  $\underline{\quad} \underline{\quad}$ ; one used for an anapaest is  $\underline{\quad} \underline{\quad}$ . Likewise a dactyl used for an anapaest ( $\underline{\quad} \cup \cup$  for  $\underline{\quad} \underline{\quad}$  for  $\cup \cup \underline{\quad}$ ) is  $\underline{\quad} \cup \cup$ . The only use of the tribrach and the chief use of the spondee are to represent other feet which have their arsis naturally marked by a long syllable.

NOTE 2. Although the principal ictus (which alone has been considered) falls on the arsis, there is generally also a subordinate ictus on the thesis or on some syllable of the thesis. (See § 299.)

4. A verse is sometimes introduced by an incomplete foot, consisting of one or two syllables equivalent in time to the thesis of the fundamental foot of the verse. This is called an *anacrusis* (*ἀνάκρουσις*, *upward beat*). (See § 289, 3, N.) The mark of anacrusis is a following (:).

For the *basis*, introducing a logaoedic verse, see § 299, 2.

#### RESOLUTION AND CONTRACTION. — IRRATIONAL TIME. — SYLLABA ANCEPS.

§ 286. 1. A long syllable, being the metrical equivalent of two short ones (§ 285, 1), is often resolved into these; as when a tribrach  $\cup \cup \cup$  stands for a trochee  $\underline{\quad} \cup$  or an iambus  $\cup \underline{\quad}$ . On the other hand, two short syllables are often contracted into one long syllable; as when a spondee  $\underline{\quad} \underline{\quad}$  stands

for a dactyl — ∪ ∪ or an anapaest ∪ ∪ —. The mark for a long resolved into two short is ∪ ∪; that for two short contracted into one long is ∪.

2. A long syllable in the arsis may be *prolonged* so as to have the measure of three or even four short syllables. A single syllable may thus represent a whole foot, including both arsis and thesis: this is called *syncope*. A syllable which includes three *times* is marked ∪ (∪.); one which includes four *times* is marked ∪ (∪ ∪).

3. On the other hand, a long syllable may in certain cases be *shortened* so as to take the place of a short syllable in verse. Such a syllable is called *irrational*, and is marked >. The foot in which it occurs is also called *irrational* (πρὸς ἄλογος). Thus, in ἀλλ' ἀπ' ἐχθρῶν (∪ ∪ ∪ >), the apparent spondee which takes the place of the second trochee is called an *irrational trochee*; in δοῦναι δίκην (> ∪ ∪ ∪) that which takes the place of the first iambus is called an *irrational iambus*.

4. A similar shortening occurs in the so-called *cyclic* dactyl (marked ∪ ∪) and *cyclic* anapaest (marked ∪ ∪ —), which have the time of only three short syllables instead of four. The cyclic dactyl takes the place of a trochee — ∪, especially in *logaoedic* verses (§ 300). The cyclic anapaest takes the place of an iambus ∪ —, and is found especially in the iambic trimeter of comedy (§ 293, 4).

5. The last syllable of every verse is common, and may be considered long or short to suit the metre, without regard to its usual quantity. It is called *syllaba anceps*. But the continuous *systems* described in § 298 allow this only at the end of the last verse.

#### RHYTHMICAL SERIES. — VERSE. — CATALEXIS. — PAUSE.

§ 287. 1. A *rhythmical series* is a continuous succession of feet of the same measure. A *verse* may consist of one such series, or of several such united. Thus the verse

πολλὰ τὰ δεινὰ, κούδ' ἐν ἀν|θρώπου δεινότερον πέλει

consists of a First Glyconic (§ 300, 4),  $\sim \cup | \sim \cup | \sim \cup | \sim$  (at the end of a verse,  $\sim \cup | \sim \cup | \sim \cup | \sim \wedge$ ), followed by a Second Glyconic,  $\sim \text{z} | \sim \cup | \sim \cup | \sim \wedge$ . Each part forms a series, the former ending with the first syllable of *ἀνθρώπου* (see above); and either series might have formed a distinct verse. A rhythmical series generally ends after the arsis of the third foot in the dactylic hexameter (§ 295, 4). See § 288.

2. The verse must close in such a way as to be distinctly marked off from what follows.

(a.) It must end with the end of a word.

(b.) It allows the last syllable (*syllaba anceps*) to be either long or short (§ 286, 5).

(c.) It allows *hiatus* (§ 8) before a vowel beginning the next verse.

3. A verse which has an unfinished foot at the close is called *catalectic* (καταληκτικός, *stopped short*). A complete verse is called *acatalectic*.

4. The time of the omitted syllable or syllables in a catalectic verse is filled by a *pause*. A pause of one *time*, equivalent to a short syllable ( $\cup$ ), is marked  $\wedge$  (for  $\Delta$ , the initial of *λείμμα*); a pause of two *times* ( $\sim$ ) is marked  $\bar{\wedge}$ .

#### CAESURA AND DIAERESIS.

§ 288. 1. *Caesura* (i.e. *cutting*) of the foot occurs whenever a word ends before a foot is finished; as in three cases in the following verse:—

πολλὰς | ὃ ἰφθί|μους ψυ|χὰς Ἀῖ|δι προῖ|αψεν.

This becomes important only when it coincides with the *caesura of the verse* (as after *ἰφθίμους*). This caesura is a pause within a foot introduced to make the verse more melodious or to aid in its recital, regularly occurring at the end of a rhythmical series which does not end the verse (§ 287, 1). In some verses its place is fixed: see § 293, 4; § 295, 4.

2. When the end of a word coincides with the end of a foot, the double division is called *diaeresis* (διαίρεσις, *division*); as after the first foot in the line just quoted. Diaeresis be-

comes important only when it coincides with a natural pause in the verse produced by the ending of a rhythmic series; as in the trochaic tetrameter (§ 291, 2) and the dactylic pentameter (§ 295, 5).

NOTE. The following verse of Aristophanes (Clouds, 519), in trochaic (§) rhythm, shows the irrational long (§ 286, 3) in the first, second, and sixth feet; the cyclic dactyl (§ 286, 4) in the third; syncope (§ 286, 2) in the fourth; and at the end catalexis and pause (§ 287, 3 and 4) with *syllaba anceps* (§ 286, 5):—

τάλη|θῆ νῆ | τὸν Διό|νύ|σον τὸν | ἐκθρέ|ψαντα | με.

— > | — > | ~ ~ | — || — ~ | — > | — ~ | — ^

A rhythmical series (§ 287, 1) ends with the penult of *Διόνυσον*. This is a *logaoedic* verse, called *Eupolidæan* (§ 300, 7).

## VERSES.

§ 289. 1. Verses are called *Trochaic*, *Iambic*, *Dactylic*, &c., from their fundamental foot.

2. In most kinds of verse, a *monometer* consists of one foot, a *dimeter* of two feet, a *trimeter*, *tetrameter*, *pentameter*, or *hexameter* of three, four, five, or six feet. But in trochaic, iambic, and anapaestic verses, which are measured by *dipodies* (i. e. *pairs of feet*), a monometer consists of one *dipody* (or two feet), a dimeter of four feet, a trimeter of six feet, and a tetrameter of eight feet. In most kinds of verse, there are catalectic as well as acatalectic forms (§ 287, 3).

3. Rhythms are divided into *rising* and *falling* rhythms. In rising rhythms the arsis follows the thesis, as in the iambus and anapaest; in falling rhythms the thesis follows the arsis, as in the trochee and the dactyl.

NOTE. It will be seen that prefixing an *anacrusis* (§ 285, 4) of the same time as the thesis to a falling rhythm will change it to a rising rhythm; as — ~ | — ~ with ~ prefixed becomes ~ ~ | ~ ~ | ~; and — ~ ~ | — ~ ~ | — with ~ ~ prefixed becomes ~ ~ ~ | ~ ~ ~ | ~ ~ ~. Many modern writers treat all iambic and anapaestic verses as trochaic and dactylic with anacrusis;

as ~ : ~ ~ | ~ ~ | ~ ~ for ~ ~ | ~ ~ | ~ ~ | ~ ~ ^;  
and ~ ~ : ~ ~ ~ | ~ ~ ~ | ~ ~ ~ | ~ ~ ~ ^  
for ~ ~ ~ | ~ ~ ~ | ~ ~ ~ | ~ ~ ~.

4. In Greek poetry, the same kind of verse may be repeated without interruption, as in the heroic hexameter (§ 295, 4) and the iambic trimeter of the drama (§ 293, 4). Secondly, similar verses may be combined into distichs (§ 295, 5) or into simple *systems* (§ 298). Thirdly, in lyric poetry, verses may be combined into *strophes* of complex rhythmical and metrical structure, with *antistrophes* corresponding to them in form.

In the following sections, the principal rhythms found in Greek poetry are described.

### TROCHAIC RHYTHMS.

§ 290. Trochaic verses are measured by dipodies (§ 289, 2). The irrational trochee  $\underline{\text{—}} >$  (§ 286, 3) in the form of a spondee can stand in the *second* place of each trochaic dipody; so that the dipody has the form,  $\underline{\text{—}} \cup \underline{\text{—}} \cup$ . In trochaic verse, therefore, the tribrach  $\cup \cup \cup$  can stand in any place for the trochee  $\underline{\text{—}} \cup$ ; and the (apparent) spondee can stand in all the *even* places, that is, in the *second* part of every dipody. An apparent anapaest ( $\cup \cup >$  for  $\underline{\text{—}} >$ ) is sometimes used as the equivalent of the irrational trochee. The cyclic dactyl  $\sim \cup \cup$  (§ 286, 4) sometimes stands for the trochee in proper names in both parts of the dipody.

§ 291. The following are the most common trochaic verses:—

1. The dimeter (acatalectic and catalectic):—

φήσομεν πρὸς   τοὺς στρατηγούς.	$\text{—} \cup \text{—} >$		$\text{—} \cup \text{—} \cup$
ψυχαγωγεί   Σωκράτης.	$\text{—} \cup \text{—} >$		$\text{—} \cup \text{—} \wedge$

2. The tetrameter catalectic, consisting of seven feet and a syllable, or of the two preceding verses combined. There is a regular *diaeresis* (§ 288, 2) after the second dipody, where the first rhythmical series ends (§ 287, 1). See § 293, 3.

ὦ σοφώτα τοι θεᾶται,   δέῦρο τὸν νοῦν   πρόσχετε.
$\text{—} \cup \text{—} \cup$   $\text{—} \cup \text{—} >$    $\text{—} \cup \text{—} >$   $\text{—} \cup \text{—} \wedge$

In English poetry each series is generally made a separate verse ; as

Tell me not in mournful numbers,  
Life is but an empty dream.

3. The Ithyphallic, which is a trochaic *tripody*, not allowing irrational feet, —

μήπορ' ἐκτακείη.

— ∪ | — ∪ | — ∪

For trochaic systems see § 298, Note.

### IAMBIC RHYTHMS.

§ 292. Iambic verses are measured by dipodies (§ 289, 2). The irrational iambus > — (§ 286, 3) in the form of a spondee can stand in the *first* place of each iambic dipody, so that the dipody has the form ∪ — ∪ —. In iambic verse, therefore, the tribrach ∪ ∪ ∪ can stand in any place for the iambus ∪ — and the (apparent) spondee can stand in all the *odd* places, that is, in the *first* part of every dipody. An apparent dactyl (> ∪ ∪ for > —) is sometimes used as the equivalent of the irrational iambus ; and the cyclic anapaest ∪ ∪ — (§ 286, 4) is used for the iambus in both parts of the dipody, especially by the Attic comedians (§ 293, 4).

§ 293. The following are the most common iambic verses : —

1. The monometer, —

πρὸς τὴν θεόν. > — ∪ —

2. The dimeter (acatalectic and catalectic), —

ζηλῶ σε τῆς | εὐβουλίας. > — ∪ — | > — ∪ —  
καὶ τὸν λόγον | τὸν ἥττω. > — ∪ — | ∪ — ∪ —

3. The tetrameter catalectic, consisting of seven feet and a syllable, or of the two preceding verses combined. There is a regular *diæresis* (§ 288, 2) after the second dipody, where the first rhythmical series ends (§ 287, 1). See § 291, 2.

εἶπερ τὸν ἄνδρ' | ὑπερβαλεῖ, | καὶ μὴ γέλωτ' | ὀφλήσεις.  
> — ∪ — | ∪ — ∪ — | > — ∪ — | ∪ — ∪ —



In English poetry each series is generally made a separate verse ; as

A cáptain bóld | of Hálifáx  
Who lived in coúnt|ry quárters.

4. The TRIMETER ACATALECTIC, the most common of all iambic verses, in which most of the dialogue of the Attic drama is composed. It never allows any substitution in the last foot. With this exception it may have the tribrach in any place. The irrational iambus > — in the form of a spondee can stand in the first place of every dipody. The *tragedians* allow the (apparent) dactyl > ∪ ∪ only in the first and third places, and the cyclic anapaest only in the first place ; but in proper names they allow the anapaest in every place except the last. The *comedians* allow the dactyl > ∪ ∪ in all the *odd* places, and the cyclic anapaest in every place except the last (§ 292). The most common caesura is that after the *thesis* of the third foot.

The following scheme shows the tragic and the comic iambic trimeter compared, — the forms peculiar to comedy being enclosed in [ ].

∪ — ∪ —	∪ — ∪ —	∪ — ∪ —
> —	> —	> —
∪ ∪ ∪ ∪ ∪ ∪	∪ ∪ ∪ ∪ ∪ ∪	∪ ∪ ∪
> ∪ ∪	> ∪ ∪	[> ∪ ∪]
∪ — [∪ —]	[∪ —] [∪ —]	[∪ —]

In general the tragedians avoid the feet of three syllables, even where they are allowed. The following are examples of both the tragic and the comic form : —

(Tragic) χθονὸς μὲν εἰς | τηλουργὸν ἢ|κομεν πέδον,

Σκύθην ἐς οἷ|μον, ἄβατον εἰς | ἐρημίαν.

Ἕφαιστε, σοὶ | δὲ χρὴ μέλειν | ἐπιστολάς.

(Comic) ὦ Ζεῦ βασιλεῦ· | τὸ χρῆμα τῶν | νυκτῶν ὅσον

ἀπέραντον· οὐ|δέποθ' ἡμέρα | γενήσεται ;

ἀπόλοιο δῆτ', | ὦ πόλεμε, πολ|λῶν οὔνεκα.

The Iambic Trimeter appears in English as the Alexandrine, which is seldom used except at the end of a stanza : —

And hópe to mér|it Heáven by mák|ing Eárrh a Héll.

For *iambic systems*, see § 298.

## DACTYLIC RHYTHMS.

§ 294. The only regular substitute for the dactyl is the spondee, which arises by contraction of the two short syllables of the dactyl ( $\text{—}$  from  $\text{— } \cup \cup$ ).

§ 295. The following are the most common dactylic verses:—

## 1. The dimeter, —

μυστοδόκος δόμος	— $\cup \cup$   — $\cup \cup$
μοῖρα διώκει	— $\cup \cup$   — —

## 2. The trimeter (acatalectic and catalectic), —

ἀδυμελή κελαθήσω.	— $\cup \cup$   — $\cup \cup$   — —
παρθέναι   ὀμβροφύροι	— $\cup \cup$   — $\cup \cup$   — $\bar{\chi}$

## 3. The tetrameter (acatalectic and catalectic), —

οὐρανί   οἰς τε θεοῖς δωρήματα.	— $\cup \cup$   — $\cup \cup$   — —   — $\cup \cup$
ἔλθ' ἐπ' ὀψόμεναι δύναμιν.	— $\cup \cup$   — $\cup \cup$   — $\cup \cup$   — $\bar{\chi}$

4. The HEROIC HEXAMETER, the Homeric verse. It *always* has a spondee in the last place, *often* in the first four places, *seldom* in the fifth. An hexameter with a spondee in the *fifth* place is called *spondaic*. The most common caesura is after the arsis of the third foot: if this divides the *thesis*, it is called a *feminine* caesura. The caesura sometimes occurs after the arsis of the fourth foot. A diaeresis at the end of the fourth foot is called *bucolic*, from its frequent occurrence in bucolic poetry.

For examples see the Iliad and Odyssey.

5. The ELEGIAC DISTICH consists of an heroic hexameter followed by the so-called *Elegiac pentameter*. This last verse consists really of two dactylic trimeters with syncope (§ 286, 2) in the last measure; as, —

Παλλὰς Ἀθηναίῃ   χεῖρας ὕπερθεν ἔχει.
— $\cup \cup$   — —   — $\cup \cup$   — $\cup \cup$   — —

At the end of the pentameter verse we can place —  $\bar{\chi}$  (§ 287, 4) in place of —. The verse probably arose from a

repetition of the first *penihemim* (πενθ-ημι-μερές, *five half feet*) of the hexameter. But *syllaba anceps* (§ 286, 5) and hiatus (§ 8) are not allowed after the first trimeter, but only at the end of the verse (§ 287, 2). The last two complete feet are always dactyls. A diaeresis (§ 288, 2) divides the two parts of the verse.

The following is an Elegiac Distich : —

τίς δὲ βίος, τί δὲ | τερνὸν, ἄνευ χρυσέης Ἀφροδίτης;  
τεθνάϊ|ην ὅτε | μοι | μηκέτι | τὰυτα μέ|λοι.

— — — | — — — | — — — | — — — | — — — | — — —  
— — | — — — | — — — || — — — | — — — | — — —

NOTE. In the Homeric verse and in Lyric poetry, a long vowel or a diphthong is often shortened at the end of a word when the next word begins with a vowel. *E.g.*

ὦ πόποι, | ἦ μάλα | δὴ μετε|βούλευ|σαν θεοὶ | ἄλλως.  
χρυσέῳ ἀνὰ σκή|πτρῳ, καὶ ἐ|λίσσετο | πάντας Ἀ|χαιοὺς (§ 10).

This sometimes occurs in the middle of a word. Sometimes a short final vowel occurs in Homer where a long one is required by the verse. This can often be explained by supposing a following semi-vowel to have been doubled in pronunciation. Many anomalies in Homeric quantity are explained by the omission of *Vau* or *Digamma* (§ 1, Note 2); as τοῖόν οἱ (— — —) for τοῖόν *Φοι*.

### ANAPAESTIC RHYTHMS.

§ 296. Anapaestic verses are measured by dipodies (§ 289, 2). The spondee and the dactyl (— — and — — —) may stand for the anapaest.

NOTE. The long syllable of an anapaest is rarely resolved into two short, making — — — — for — — — —.

§ 297. The following are the most common anapaestic verses : —

1. The monometer, —

τρόπον αἰ|γυπιῶν.  
καὶ θέμις | αἰνέιν.  
σύμφω|νος ὁμοῦ.

— — — | — — — —  
— — — | — — —  
— — | — — —

## 2. The dimeter acatalectic, —

μέγαν ἐκ | θυμοῦ | κλάζον|τες Ἀρη.  
οἷτ' ἐκ|πατίοις | ἄλγεσι | παίδων.

υ υ — | — — | — — | υ υ —  
— — | υ υ — | — υ υ | — —

And the ó|live of peáce | sends its bránch|es abroáð.

3. The dimeter catalectic, or *paroemiác*, —

ἦραν | στρατιῶ|τιν ἀρῶ|γάν.  
οὔτω | πλουτή|σετε πάν|τες.

— — | υ υ — | υ υ — | υ  
— — | — — | υ υ — | υ

The Lórd | is advánc|ing. Prépare | ye! — — | υ υ — | υ υ — | υ

4. The tetrameter catalectic, consisting of seven feet and a syllable, or of the two preceding verses combined. There is a regular diaeresis after the second dipody. See § 291, 2.

πρόσχετε τὸν νοῦν | τοῖς ἀθανάτοις | ἡμῖν, τοῖς αἰ|ἐν ἑοῦσι,  
τοῖς αἰθερίοις, | τοῖσιν ἀγήρως, | τοῖς ἀφθιτα μη|δομένοισιν.

§ 298. An *anapaestic system* consists of a series of anapaestic dimeters *acatalectic*, with occasionally a monometer, ending always with the *paroemiác* (or dimeter *catalectic*). These are very frequently employed in both tragedy and comedy. *E.g.*

δέκατον μὲν ἔτος τόδ' ἐπεὶ Πριάμου  
μέγας ἀντίδικος,  
Μενέλαος ἀναξ ἡδ' Ἀγαμέμνων,  
διθρόνου Διόθεν καὶ δισκῆπτρου  
τιμῆς ὀχυρὸν ζεύγος Ἀτρειδᾶν,  
στόλον Ἀργείων χιλιοναύταν  
τῆσδ' ἀπὸ χώρας  
ἦραν, στρατιῶτιν ἀρωγάν.

NOTE. Iambic and trochaic systems are sometimes formed on the same principle, consisting of iambic or trochaic dimeters *acatalectic*, with occasionally a monometer, ending always with a dimeter *catalectic*.

## LOGAOEDIC RHYTHMS.

§ 299. 1. Logaoedic rhythm is a rhythm in  $\frac{3}{2}$  time, having the trochee as its foundation, but admitting great freedom of construction. Besides the trochee — υ, it admits the irrational trochee — >, the tribrach υ υ υ, the cyclic dactyl — υ υ, and the syncopated trochee —.

2. The first foot of a logaoedic verse often allows special freedom, and it is then called a *basis*. The basis may be a trochee or an irrational trochee — >, and sometimes a tribrach ∪ ∪ ∪. An apparent iambus (probably with ictus ∪ —) sometimes occurs (see § 300, 7); and rarely even two short syllables, ∪ ∪, stand for a basis in lyric poetry. Great license is permitted in using different forms of basis, even in verses which otherwise correspond precisely (§ 289, 4), as in § 300, 7. A basis is marked ×.

When a verse has more than one rhythmical series (§ 287, 1), each series may begin with a basis (see § 300, 7). Sometimes an anacrusis (§ 285, 4) precedes a logaoedic verse, either with or without a following basis.

§ 300. The following are some of the most important logaoedic verses:—

1. *Adonic*: σύμμαχος ἕσσο. ∪ ∪ | — ∪ This is the final verse of the Sapphic stanza (6.)

2. *First Pherecratic*: ἐπταπύλοισι Θήβαις. ∪ ∪ | — ∪ | — ∪  
Catal. ψεύδεσι ποικίλοις. ∪ ∪ | — ∪ | — ∪

3. *Second Pherecratic*: παιδὸς δύσφορον ἄνα. — × > | — ∪ ∪ | — ∪  
Catal. ἐχθίστων ἀνέμων. — × > | — ∪ ∪ | — ∪

4. *Glyconic*: (Three forms):—

(a) μὴ κατὰ τὸν νεανίαν. ∪ ∪ | — ∪ | — ∪ | — ∪

(b) Θήβη τῶν προτέρων φάος. — × > | — ∪ ∪ | — ∪ | — ∪

(c) φῶτα βάντα πανσαγία. — × ∪ | — ∪ | — ∪ ∪ | — ∪

5. Three *Alcaics*, which form the Alcaic stanza:—

(a) ἀσυνέτημι τῶν ἀνέμων στάσιν·

∪ : ∪ ∪ | — ∪ | — ∪ ∪ | — ∪ | — ∪

(a) τὸ μὲν γὰρ ἔνθεν κῦμα κυλινδεται

∪ : ∪ ∪ | — > | — ∪ ∪ | — ∪ | — ∪

(b) τὸ δ' ἔνθεν· ἄμμες δ' ἂν τὸ μέσσον

∪ : — ∪ | — ∪ | — ∪ ∪ | — ∪

(c) νῆϊ φορήμεθα σὺν μελαίνα.

∪ ∪ | — ∪ ∪ | — ∪ | — ∪

Compare in Horace,—

*Vides ut alta stet nive candidum, &c.*

6. *Sapphic*: ποικι|λόθρον' | ἀθάνατ' | Ἀφρο|δίτα.

$$- \frac{1}{\sqrt{2}} \left( \begin{array}{c} |1\rangle \\ |0\rangle \\ |0\rangle \end{array} \right) = - \frac{1}{\sqrt{2}} \left( \begin{array}{c} 1 \\ 0 \\ 0 \end{array} \right)$$

**Three Sapphics and an Adonic (1) form the Sapphic stanza.**

7. *Eupolidēan*: ὦ θε|ώ|με|νοι, κατε|ρῶ || πρὸς ὑ|μᾶς ἐ|λευθέ|ρωσ.

See § 288, No

**See § 288, Note.**

NOTE. Nearly all the verses here described as logaoedic have been called choriambic (§ 301, 1). If we consider the dactyl here as  $\text{—} \cup \cup$  and not as  $\cup \cup$ , it forms  $\text{—} \cup \cup \text{—}$  with the following long syllable; and thus, by the division hitherto common, the Pherecratics become (1)  $\text{—} \cup \cup \text{—} | \cup \cup \cup$  and  $\text{—} \cup \cup \text{—} | \cup \text{—}$ , (2)  $\text{—} \cup | \text{—} \cup \cup \text{—} | \cup$  and  $\text{—} \cup | \text{—} \cup \cup \text{—}$ ; the Glyconics become (1)  $\text{—} \cup \cup \text{—} | \cup \cup \text{—}$ , (2)  $\text{—} \cup | \text{—} \cup \cup \text{—} | \cup \text{—}$ , (3)  $\text{—} \cup | \text{—} \cup | \text{—} \cup \cup \text{—}$ ; and the Sapphic becomes  $\text{—} \cup | \text{—} \cup | \text{—} \cup \cup \text{—} | \cup \cup \cup$ , with the Adonic  $\text{—} \cup \cup \text{—} | \cup$ .

### RHYTHMS WITH FEET OF FIVE OR SIX TIMES.

**§ 301.** Some of the more important rhythms with feet of five or six times (§ 285, 2, *c*, *d*) are the following:—

1. *Choriambic* rhythms, with the choriambus — ∪ ∪ — as the fundamental foot: —

παῖδα μὲν αὐ|τᾶς πόσιν αὐ|τᾷ θεμένα.

— ∪ ∪ — | — ∪ ∪ — | — ∪ ∪ —

NOTE. Choriambic verses of this class are rare. Most so-called choriambic verses are here explained as logaoedic (§ 300, Note).

2. *Ionic* rhythms, with the ionic *a minore*  $\cup \cup - -$  as the fundamental foot, —

πεπέράκεν | μὲν ὁ περσέ|πτολις ἤδη

βασιλείος | στρατός εἰς ἀν|τίπορον γεί|τονα χώραν.

vv  $\angle$  - | vv  $\angle$  - | vv  $\angle$  - | &c.

A ditrochee — ∪ — ∪ often takes the place of two long syllables and the two *following* shorts. This is called *anac̄l̄asis* (ἀνάκλασις, *breaking up*):

τίς ὁ κραιπνῶ | ποδὶ πηδῆ|ματος εὐπε|τῆς ἀνάσσω;

Digitized by

3. *Cretic* rhythms, in which *pacons* occur by resolution of long syllables (— ∪ ∪ ∪ or ∪ ∪ ∪ — for — ∪ —) : —

οὐκ ἀνα|σχῆσομαι· | μηδὲ λέγε | μοι σὺ λόγον.  
κατατεμῶ | τοῖσιν ἐπ|πεῦσι κατ|τύματα.

— ∪ — | — ∪ — | — ∪ ∪ ∪ | — ∪ ∪ ∪  
∪ ∪ ∪ — | — ∪ — | — ∪ — | — ∪ —

4. *Bacchic* rhythms, with the *bacchius* ∪ — — as the fundamental foot : —

τίς ἀχῶ, | τίς ὁδμὰ | προσέπτᾱ | μ' ἀφεγγής;

∪ — — | ∪ — — | ∪ — — | ∪ — —

### DOCHMIACS.

§ 302. *Dochmiac* verses, which are used chiefly in tragedy to express great excitement, are based upon a foot compounded of the *bacchius* and the *iambus*, ∪ — — | ∪ —, called the *dochmius*. This peculiar foot appears in nineteen different forms, by resolving the long syllables and admitting irrational longs in place of the two shorts. Its most common forms are ∪ — — | ∪ — and ∪ ∪ ∪ — | ∪ —. As examples may be given

δυσαλγεῖ τύχη.	∪ — —   ∪ —
πτεροφόρον δέμας.	∪ ∪ ∪ —   ∪ —
μῆσόθεον μὲν οὖν.	> ∪ ∪ —   ∪ — (for > — —   ∪ —)
μεγάλα μεγάλα καί.	∪ ∪ ∪ ∪ ∪   ∪ — (for ∪ — —   ∪ —)
φεροίμαν βοσκάν.	∪ — —   > — (for ∪ — —   ∪ —)
προπέμψας ἄχη,   τίνα θροεῖς λόγον;	∪ — — ∪ —   ∪ ∪ ∪ — ∪ —

# APPENDIX.

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## CATALOGUE OF VERBS.





# APPENDIX.

## CATALOGUE OF VERBS.

NOTE. — This catalogue professes to contain only those verbs in ordinary use in classic Greek which have any such peculiarities as to present difficulties to a student. No verb is introduced which does not occur in some form before Aristotle; and no forms are given which are not found in writers earlier than the Alexandrian period, except sometimes the present indicative of a verb which is classic in other tenses, and occasionally a form which is given for completeness and marked as *later*. Tenses which are not used by Attic writers, in either prose or poetry, or which occur only in lyrical parts of the drama, are enclosed in [ ], except occasionally the present indicative of a verb which is Attic in other tenses.

The simple stem of each verb, when this does not appear in the present, *i.e.* unless the verb is of the *first class* (§ 108, I.), is given in ( ) directly after the present indicative. The *class* of each verb (§ 108) is given in ( ) at the end, unless it belongs to the first class, when it is left without a number. Verbs in *μ* of the second class (in *ιμ*, § 108, v. 4) are marked (II.); other verbs in *μ* are marked (I.). A few Epic irregularities are not noticed in the classification.

The modification of the stem made by adding *ε* in certain tenses (§ 109, 8) is marked by prefixing (*ε*-) to the first form in which this occurs. A hyphen prefixed to a form (as *-ῆνεκα*) indicates that it occurs only in composition. This is omitted, however, if the simple form occurs even in later Greek; and it is not always inserted when the occurrence of cognate forms, or any other reason, makes it probable that the simple form was in good use. It would be extremely difficult to point out an example of every tense of even the best English verbs in a writer of established authority within a fixed period.

The imperfect or pluperfect is generally omitted when the present or perfect is given.

### A.

[(*ἀα*-), *injure, infatuate*, stem, with aor. *ἄσα, ἄσα*; a. p. *ἄδοσθην*; pr. mid. *ἄσται*, aor. *ἄσάμην*, *erred*. Epic.]

\**Ἀγαμαι, admire*, [Ep. fut. *ἀγάσομαι*, rare,] *ἡγάσθην, ἡγάσάμην*. (I.)

Λ *Ἀγγάλλω (ἀγγελ-), announce*, *ἀγγελῶ* [ἀγγελέω], *ἡγγεῖλα, ἡγγεῖλκα, ἡγγεῖλμαι, ἡγγέλθην*, fut. p. *ἀγγελεθήσομαι*; a. m. *ἡγγεῖλάμην*. Second aorists with *λ* are rare or doubtful. (4.)

\***Ἀγείρω** (ἀγερ-), *collect*, a. *ἡγείρα*; [Ep. plpf. p. ἀγγιγέρατο; a. p. ἡγέρθην, a. m. (ἡγειράμην) συν-αγείρατο, 2 a. m. ἀγερόμην with part. ἀγρόμενος.] (4.)

\***Ἀγνῶμι** (Fay-), in comp. also ἀγνώω, *break*, ἄξω, ἔαξα, [rarely Epic ἤξα], 2 p. -ἔαγα [Ion. ἔγγα], 2 a. p. ἐάγην [Ep. ἀγην]. (II.)

\***Ἄγω**, *lead*, ἄξω, ἤξα (rare), ἤχα (in comp.), ἤγμαι, ἤχθην, ἀχθήσομαι; 2 a. ἡγαγον, ἡγαγόμεν; fut. m. ἄξομαι (as pass.), [a. m. ἀξάμην, (Ion.).]

[(ἀδε-), *be sated*, stem with aor. opt. ἀδῶσειεν, pf. part. ἀδηκώς. Epic.]

[(ἀε-), *rest*, stem with aor. δεσα, ἄσα. Epic.]

\***Ἀείδω**, *sing*, ἀείω and ἀείσομαι, *ἤεσα*. In Attic prose, ᾄδω, ᾄσομαι (ᾄσω, rare), ᾄσα, ᾄσθην.

\***Ἀείρω** (dep-), *take up*, f. ἀρῶ, a. *ἔειρα*, ἡέρθην, [ἔερμαι late, Hom. plp. p. ἄωρτο for ἔεπτο; a. m. ἀειράμην.] Ionic and poetic. In Attic prose always αἶρω (ἀρ-) ἀρῶ, ἤρα, ἤρκα, ἤρμαι, ἤρθην; ἀρούμαι, ἠράμην. Poetic 2 a. m. ἀρόμην. (4.)

[**Ἄημι** (ἀε-), *blow*, inf. ἀήναι, ἀήμεναι, part. ἀέις; imp. ἀην. Mid. ἀήμαι, imp. ἀήμην. Poetic, chiefly Epic.] (I.)

**Αἰδέομαι**, poet. αἰδομαι, *respect*, αἰδέσομαι, ᾔδεσμαι, ᾔδέσθην, ᾔδεσάμην. [Hom. imperat. αἰδεῖο]. § 109, 2.

**Αἰνέω**, *praise*, αἰνέσω [αἰνήσω], ᾔνεσα [ᾔνησα], -ᾔνεκα, -ᾔνημαι, ᾔνέθην, § 109, 1, N. 2.

[**Αἰνῶμαι**, *take*, imp. αἰνόμεν. Epic.] (II.)

**Αἰρέω** (ἐλ-), *take*, αἰρήσω, ᾔρηκα, ᾔρημαι [Hdt. ἀραίρηκα, ἀραίρημαι], ᾔρέθην, αἰρεθήσομαι; fut. pf. ᾔρήσομαι (rare); 2 a. εἰλον, ἔλω, &c.; εἰλόμην, ἔλωμαι, &c. (8.)

**Ἄιρω**, Attic prose form of αἶρω. See αἶρω.

**Αἰσθάνομαι** (αἰσθ-), *perceive*, (ε-) αἰσθήσομαι, ᾔσθηναι, ᾔσθόμην. Pres. αἰσθομαι (rare). (5.)

**Αἰσχύνω** (αἰσχύν-), *disgrace*, αἰσχύνῶ, ᾔσχυνά, [p. p. part. ᾔσχυμένος Ep.], ᾔσχύνθην, felt ashamed, αἰσχυνθήσομαι; fut. m. αἰσχυνούμαι. (4.)

\***Ἄω**, *hear*, imp. διῶν, [aor. -ᾔισα.] Ionic and poetic.

[**Ἄω**, *breathe out*, only imp. διῶν. Epic. See ἀημι.]

[**Ἀκαχίζω**, *afflict*, redupl. pres., with ἀχέω and ἀχέω, *be grieved* (only in pr. part. ἀχέων, ἀχέων), and ἀχομαι, *be grieved*; fut. ἀκαχήσω, aor. ἀκάχησα; p. p. ἀκάχημαι (ἀκηχέδαι), ἀκάχησθαι, ἀκαχήμενος or ἀκηχήμενος; 2 aor. ἡκαχον, ἀκαχόμεν. See ἀχνυμαι and ἀχομαι. Epic.]

[**Ἀκαχμένο**, *sharpened*, Epic perf. part. with no present in use.]

\***Ἀκέομαι**, *heal*, aor. ἡκεσάμην.

\***Ἀκηδέω**, *neglect*, [aor. ἀκήδεσα Ep.]. Poetic.

\***Ἀκούω** (ἀκου- for ἀκοF-), *hear*, ἀκούσομαι, ἤκουσα [Dor. pf. ἄκουκα], 2 pf. ἀκήκοα (for ἀκ-ηκοῦα, § 102), 2 plpf. ἡκηκέω or ἀκηκέω; ἡκούσθην, ἀκουσθήσομαι.

\***Ἀλάομαι**, *wander*, [pf. ἀλάλημαι (as pres.), w. inf. ἀλάλησθαι, pt. ἀλαλήμενος], a. ἀλήθην. Chiefly poetic.

\***Ἀλδαίνω** (ἀλδᾶν-), *nourish*, [Ep. 2 aor. ἤλδανον.] Pres. also ἀλδήσκω. Poetic. (4.)

\***Ἀλείφω** (ἀλῖφ-), *anoint*, ἀλείψω, ἡλείψα, -ἀλήλιφα (or -εῖφα), ἀλήλιμμαι, ἡλείφθην, -ἀλειφθήσομαι (rare), 2 a. p. -ἡλίφην (rare). Mid. f. ἀλείψομαι, a. ἡλειψάμην. (2.)

\***Ἀλέξω** (ἀλεκ-), *ward off*, fut. [Ep. ἀλεξήσω] ἀλεξήσομαι or ἀλέξομαι; aor. ἡλέξησα (-ἤλεξα, rare), ἡλεξάμην; [Ep. 2 a. ἀλακκον for ἀλ-αλεκ-ον.] (3.)

[**Ἀλέομαι**, *avoid*, Epic; aor. ἡλεάμην.]

\***Ἀλεύω**, *avert*, ἀλεύσω, ἡλευσα, ἡλευάμην.

\***Ἄλλω**, *grind*, ἀλέσω (ἀλῶ), ἡλεσα, ἀλήλεσμαι or ἀλήλεμαι. § 102.

\***Ἄλθομαι**, *be healed*, (ε-) ἀλθήσομαι.

+ **Ἀλίσκομαι** (ἀλ-, ἀλο-), *be captured*, ἀλώσομαι, ἡλωκα or ἐάλωκα, 2 aor. ἦλυν or ἐάλων, ἀλῶ [Epic ἀλώω], ἀλόην, ἀλῶναι, ἀλούς; all passive in meaning. § 109, 8, N. No active ἀλίσκω, but see ἀν-αλίσκω. (6.)

\***Ἀλιταίνομαι** (ἀλιτ-, ἀλιτᾶν-), [with Ep. pres. act. ἀλιτράινω], *sin*; 2 aor. ἡλίτον, [ἀλιτόμην, pf. part. ἀλιτήμενος, *sinning*, Ep.]. Poetic, chiefly Epic. (4. 5.)

\***Ἀλλάσσω** (ἀλλᾶγ-), *change*, ἀλλάξω, &c. regular; 2 a. p. ἡλλάγην. (4.)

\***Ἄλλομαι** (ἀλ-), *leap*, ἀλοῦμαι, ἡλάμην; 2 a. ἡλόμην (rare). [Epic 2 a. ἀλσο, ἀλτο, ἀλμενος, by syncope. (4.)

[**Ἀλυκτάζω** and **ἀλυκτέω**, *be exciled*, imp. ἀλύκταζον Hdt., pf. ἀλαλύκτημαι Hom. Ionic.]

\***Ἀλύσκω** (ἀλῦκ-), *avoid*, ἀλύξω [and ἀλύξομαι], ἡλυξα (rarely -αμην). Poetic.

\*Ἀλύσκω is for ἀλυκ-σκω (§ 108, vi. n. 3). (6.)

\***Ἀλφάνω** (ἀλφ-), *find*, *acquire*, [Epic 2 aor. ἤλφον.] (5.)

✓ **Ἀμαρτάνω** (ἀμαρτ-), *err*, (ε-) ἀμαρτήσομαι, ἡμάρτηκα, ἡμάρτημαι, ἡμαρτήθην; 2 aor. ἡμαρτον [Ep. ἡμβροτον]. (5.)

\***Ἀμβλίσκω** (ἀμβλ-), ἀμβλῶ in comp., *miscarry*, [ἀμβλώσω, late,] ἡμβλωσα, -ἡμβλωκα, -ἡμβλωμαι, ἡμβλώθην. (6.)

\***Ἀμείρω** (ἀμερ-) and **ἀμέρδω**, *deprive*, ἡμερσα, ἡμέρθην. Poetic. (1. 4.)

\***Ἀμπέχω** and **ἀμπέλω** (ἀμφί and ἐχω), *wrap about*, ἐλπίξω, 2 a. ἡμπισχον; [Epic impf. ἀμπεχον.] Mid. ἀμπετόμαι, ἀμπέλομαι, ἀμπέλομαι; imp. ἡμπετόμην; f. ἀμφέτομαι; 2 a. ἡμπισχόμην and ἡμπεσχόμην, § 105, 1, N. 3. See ἐχω and ἴχω.

\***Ἀμπλακίσκω** (ἀμπλακ-), *err*, *miss*, ἡμπλάκημαι; 2 a. ἡμπλακον, part. ἀμπλακών or ἀπλακών. Poetic. (6.)

[**Ἀμπνύω**, ἀμπνύθην, ἀμπνύτο, all Epic: see ἀναπνέω.]

\***Ἀμύνω** (ἀμύν-), *ward off*; fut. ἀμύνῶ, ἀμύνομαι; aor. ἡμύνα, ἡμύνάμην. (4.)

- \***Ἀμφι-γνῶς**, *doubt*, ἡμφιγνῶς and ἡμφεγνῶς, ἡμφεγνῶσα; aor. pass. part. ἀμφιγνῶθεις. § 105, 1, N. 3.
- \***Ἀμφι-έννυμι** (see *έννυμι*), *clothe*, fut. [Ep. ἀμφιέσω] Att. -ἀμφιῶ; ἡμφιέσα, ἡμφιέσμαι; ἀμφιέσομαι, ἀμφιεσάμην (poet.). § 105, 1, N. 3. (II.)
- \***Ἀμφισβητέω**, *dispute*, augmented ἡμφισ- and ἡμφεσ- (§ 105, 1, N. 3); otherwise regular.
- \***Ἀναίνομαι** (ἀνᾶν-), *refuse*, imp. ἡναινόμην, aor. ἡρηνάμην. (4.)
- \***Ἀναλίσκω** and **ἀνάλλω**, *expend*, ἀναλώσω, ἀνάλωσα, and ἀνήλωσα (κατηράλωσα), ἀνάλωκα and ἀνήλωκα, ἀνάλωμαι and ἀνήλωμαι (κατηράλωμαι), ἀναλώθην and ἀνηλώθην, ἀναλωθήσομαι. See **ἄλλισκομαι**.
- \***Ἀναπνέω**, *take breath*, comp. of ἀνά and πνέω (πνύ-): see πνέω. [Epic 2 aor. imperat. ἀμπνεε, a. p. ἀμπνύσθην, 2 a. m. ἀμπνύτο (for -νετο).]
- \***Ἀνδάνω** (Fād-, ἄδ-), *please*, (ε-) [ἄδήσω, Hdt.; 2 pf. εἶδα, Epic;] 2 aor. ἄδον [Ion. εἶδον, Epic εὐἄδον for εἶFαδον.] Ionic and poetic. (5.)
- \***Ἀνέχω**, *hold up*; see **έχω**, and § 105, 1, Note 3.
- [**Ἀνήνοθε**, defect. 2 pf., *springs*, *sprung*. Epic.] See **ένήνοθε**.
- \***Ἀν-οίγνυμι** and **ἀνοίγω** (see *οίγνυμι*), *open*, imp. ἀνέωγον (ἡνοιγον, rare) [Epic ἀνέωγον]; ἀνοίξω, ἀνέωξα (ἡνοιξα, rare) [Hdt. ἀνοίξα], ἀνέωχα, ἀνέωγμαι, ἀνεώχθην (subj. ἀνοιχθῶ, &c.); fut. pf. ἀνεώξομαι; 2 pf. ἀνέωγα (rare). (II.)
- \***Ἀν-ορθῶ**, *set upright*, aug. ἀνωρ- and ἡνωρ-. § 105, 1, N. 3.
- \***Ἀνύω**, Att. also ἀνύτω, *accomplish*; fut. ἀνύσω, ἀνύσομαι; aor. ἡνύσα, ἡνύσάμην; pf. ἡνύκα, ἡνυσμαι. (Always ὕ.)
- \***Ἀνώγω**, *order*, *exhort*, imp. ἡνωγον; ἀνώξω, ἡνωξα; 2 p. ἄνωγα (as pres.), with imperat. ἀνωχθι, ἀνώχθω, ἀνωχθε, 2 plpf. ἡνώγεα. Ionic and poetic.
- (\***Ἀπ-αυράω**), *take away*, not found in present; imp. ἀπηύρων (as aor.); a. m. ἀπηυράμην (?); aor. part. ἀπούρας, ἀπουράμενος. Poetic.
- \***Ἀπαφίσκω** (ἀπᾶφ-), *deceive*, 2 a. ἡπαφον [2 a. m. opt. ἀπαφοίμην]. Poetic. (6.)
- \***Ἀπεχθάνομαι** (έχθ-), *be hated*, (ε-) ἀπεχθήσομαι, ἀπήχθημαι; 2 a. ἀπηχθόμην. (5.)
- [**Ἀπόερσε**, *swept off*, subj. ἀποέρση, opt. -σειε. Only in 3 pers. Epic.]
- \***Ἀποκτίννυμι** and -ύω, forms of ἀποκτείνω. See **κτείνω**.
- \***Ἀπόχρη**, *it suffices*, impersonal. See **χρή**.
- \***Ἄπτω** (ἄφ-), *touch*, fut. ἄψω, ἄψομαι; aor. ἤψα, ἤψάμην; pf. ἤμμαι; a. p. ἤφθην. (3.)
- \***Ἀράσσομαι**, *pray*, ἀράσσομαι, ἡράσάμην, ἡράμαι. [Ep. act. inf. ἀρήμεναι, to pray.]
- \***Ἀραρίσκω** (ἀρ-), *fit*, ἡρσα, ἡρθην; 2 p. ἄραρα, [Ion. ἄρηρα, plpf. ἀρήρειν and ἡρήρειν;] 2 a. ἡράρον; 2 a. m. part. ἄρμενος (as adj.), *fitting*. Att. redupl. in pres. (§ 108, vi. N. 1). (6.)

- L \***Ἀρέσκω** (ἀρε-), *please*, ἀρέσω, ἡρεσα, ἡρέσθην; ἀρέσομαι, ἡρεσάμην. § 109, 1, N. 2. (6.)  
 [Ἄρημένος, *oppressed*, pf. pass. part. Epic.]  
 \***Ἀρκέω**, *assist*, ἀρκέσω, ἡρκεσα. § 109, 1, N. 2.  
 \***Ἀρμόττω** [Ion. ἀρμόδω], poet. ἀρμόζω (ἀρμοδ-), *fit*, ἀρμόσω, ἡρμοσα (συν-ἀρμοξα Pind.), ἡρμοκα, ἡρμοσμαι, ἡρμόσθην, fut. p. ἀρμοσθήσομαι; a. m. ἡρμοσάμην. (4.)  
 \***Ἀρνύμαι** (ἀρ-), *win, secure*, pres. and impf.; chiefly poetic. Same stem as αἶρω (v. αἰέλω). (II.)  
 \***Ἀρώω**, *plough*, ἡροσα, [p. p. Ion. ἀρήρομαι,] ἡρόσθην. § 109, 1, N. 2.  
 ✓ \***Ἀρπάξω** (ἀρπαδ-, ἀρπαγ-), *seize*, ἀρπάσω and ἀρπάσομαι [Ep. ἀρπάξω], ἡρπάσα [ἡρπαξα], ἡρπάκα, ἡρπασμαι, ἡρπάσθην [Hdt. ἡρπάχθην], ἀρπασθήσομαι. (4.)  
 \***Ἀρύω** and **ἀρύτω**, *draw water*, aor. ἡρύσα, ἡρυσάμην, ἡρύσθην [ἡρύσθην, Ion.].  
 \***Ἀρχω**, *begin, rule*, ἀρξω, ἡρξα, ἡρχα, ἡργμαι (mid.), ἡρχθην, ἀρχθήσομαι; ἀρξομαι, ἡρξάμην.  
 [Ἀτιτάλλω (ἀτιτάλ-), *tend*; aor. ἀτίτηλα. Epic and Lyric.] (4.)  
**Αὔαινω** (αὐᾶν-) or **αὐαίνω**; fut. αὐᾶνῶ; aor. ἠθῆνα, ἠῦάνθην or αὐάνθην, αὐανθήσομαι; fut. m. αὐανούμαι (as pass.). Augment ην- or αυ- (§ 103, Note). Chiefly poetic and Ionic. (4.)  
**Αὐξάνω** or **αὔξω** (αὐξ-), *increase*, (ε-) αὐξήσω, αὐξήσομαι, ἠῤῥησα, ἠῤῥηκα, ἠῤῥημαι, ἠῤῥήθην, αὐξήθήσομαι. [Also Ion. pres. αἰέω, impf. αἰέον.] (5.)  
 [Ἀφάσσω (ἀφᾶδ-), *feel, handle*, aor. ἠφᾶσα; used by Hdt. for ἀφάω or ἀφάω.] (4.)  
 \***Ἀφ-ίημι**, *let go*, impf. ἀφίην or ἠφίην (§ 105, 1, N. 3); fut. ἀφήσω, &c. See ἱημι, § 127.  
 [Ἀφύσσω (ἀφύγ-), *draw, pour*, ἀφύξω. Epic.] See ἀφύω. (4.)  
 [Ἀφύω, *draw*, ἀφύσω (late), ἠφύσα, ἠφυσάμην. Poetic, chiefly Epic.]  
 \***Ἀχθομαι**, *be displeased*, (ε-) ἀχθέσομαι, ἠχθέσθην, ἀχθεσθήσομαι. § 109, 2.  
 [Ἀχνύμαι (ἀχ-), *be troubled*, impf. ἀχνύμην. Poetic. (II.) Also Epic pres. ἄχομαι.] See ἀκαχίζω.  
 [Ἄω, *satiates*, ἄσω, ἄσα; 2 aor. subj. ἔωμεν (or ἐώμεν), inf. ἄμεναι, *to satiate one's self*. Mid. (ἄσμαι) ἄσται as fut.; f. ἄσομαι, a. δάσμην. Epic.]

## B.

- Βάξω** (βαγ-),  *speak, utter*, -βάξω, [p. p. Ep. βέβακται]. Poetic. (4.)  
 \***Βαίνω** (βά-, βάν-), *go*, βήσομαι (poet. except in comp.), βέβηκα, -βέβᾶμαι, -έβᾶθην (rare); 2 a. ἐβην (§ 125, 3); 2 p. (βέβαα) βεβῶ, &c. (125, 4); [a. m. Ep. ἐβησάμην (rare) and ἐβησόμεν]. In active sense, *cause to go*, poet. βήσω, ἐβησα. See § 108, v. N. 1. (5. 4.)

- Βάλλω** (βάλ-, βάλ-, *throw*, f. [βαλέω] βαλῶ, rarely (ε-) βαλλήσω, βέβληκα, βέβλημαι [Ep. βεβόλημαι], ἐβλήθην, βληθήσομαι; 2 a. ἐβαλον, ἐβαλόμην; fut. m. βαλοῦμαι; f. p. βεβλήσομαι; [Epic, 2 a. dual ξυμ-βλήτην; 2 a. m. ἐβλήμην, with subj. βλήται, opt. βλήω or βλείω, inf. βλήσθαι, pt. βλήμενος; fut. ξυμ-βλήσει]. (4.)
- Βάπτω** (βάφ-, *dip*, βάψω, ἐβαψα, βέβαμμαι, ἐβάφην and (poet.) ἐβάφθην; fut. m. βάψομαι. (3.)
- Βάσκω** (βά-, poetic form of βαίνω, *go*. (6.)
- Βαστάζω** (βαστάδ-, *carry*, βαστάσω, ἐβάστασα. Poetic. (4.)
- Βήσσω** (βηχ-, Att. βήττω, *cough*, βήξω, ἐβηξα. (4.)
- [Βιβημι** (βα-, *go*, pr. part. βιβάς. Epic.] (I.)
- Βιβρώσκω** (βρο-, *eat*, p. βέβρωκα, βέβρωμαι, [ἐβρώθην; 2 a. ἐβρων; fut. pf. βεβρώσομαι]; 2 p. part. (βεβρώς) pl. βεβρώτες (§ 125, 4). [Hom. pres. βεβρώθω.] (6.)
- Βίωω**, *live*, βιώσομαι, ἐβίωσα (rare), βεβίωκα, (βεβίωμαι) βεβιώται; 2 a. ἐβίω ( § 125, 2).
- Βιώσκομαι** (βιο-, *revive*, ἐβιωσάμην, *restored to life*. (6.)
- Βλάπτω** (βλάβ-, *injure*, βλάβω, ἐβλαψα, βέβλαψα, βέβλαμμαι, ἐβλάφθην; 2 a. p. ἐβλάβην, 2 f. βλαβήσομαι; fut. m. βλάβομαι; [fut. pf. βεβλάψομαι Icn.]. (3.)
- Βλαστάνω** (βλαστ-, *sprout*, (ε-) βλαστήσω, ἐβλάστησα, βεβλάστηκα (and ἐβλ-); 2 a. ἐβλαστον. (5.)
- Βλέπω**, *see*, βλέψομαι [Hdt. -βλέψω], ἐβλεψα.
- Βλίττω** or **βλίσσω** (μελίτ-, βλίτ-, § 14, N. 1), *take honey*, aor. ἐβλίσα. (4.)
- Βλώσκω** (μολ-, μλο-, βλο-, § 14, N. 1), *go*, f. μολοῦμαι, p. μέμβλωκα, 2 a. ἐμολον. Poetic. (6.)
- Βόάω**, *shout*, βοήσομαι, ἐβόησα. [Ion. (stem βο-); -βώσομαι, ἐβωσα, ἐβωσάμην, (βέβωμαι) βεβωμένος, ἐβώσθην. § 108, vii. N.]
- Βόσκει**, *feed*, (ε-) βοσκήσω.
- Βούλομαι**, *will*, *wish*, (augm. ἐβουλ- or ἡβουλ-); (ε-) βουλήσομαι, βεβούλημαι, ἐβουλήθην; [2 p. προ-βέβουλα, *prefer*.] § 100, N. 2.
- [(Βραῖχ-), stem, with only 2 aor. ἐβράχε and βράχε, *resounded*. Epic.]**
- Βρίθω**, *be heavy*, βρίσω, ἐβρίσα, βέβριθα. Rare in Attic prose.
- [(Βροχ-), stem, *swallow*, aor. ἐβροξα, 2 aor. p. ἀνα-βροχέις; 2 pf. (?) ἀναβέβροχεν (Hom.). Epic.]**
- Βρυῖσθαι** (βρῦχ-, *roar*, p. βέβρυχα; ἐβρυχησάμην; βρυχηθείς. § 108, vii. N. (7.)
- Βύνω** or **βύνω** (βυ-, *stop up*, βύσω, ἐβῦσα, βέβυσμαι. Chiefly poetic. (5.)

## Γ.

✓ **Γαμέω** (γαῦ-), *marry* (said of a man), f. γαμῶ [γαμέω], a. ἐγῆμα, p. γεγάμηκα, p. p. γεγάμημαι. Mid. *marry* (said of a woman), f. γαμοῦμαι [Epic γαμέσσομαι (?), *will provide a wife*], a. ἐγῆμάμην. (7.)

**Γάνυμαι** (γᾶ-), *rejoice*, [fut. (Epic) γανύσσομαι, pf. γεγάνυμαι (later).] Poetic. (II.)

**Γεγωνῶ** (γων-), *shout*, γεγωνήσω, (ἐγεγώνησα) γεγωνήσαι; 2 p. γέγωνα, subj. γεγώνω, imper. γέγωνε, [inf. γεγωνέμεν, part. γεγωνώς.] § 109, 7 (c). (7.) Pres. also γεγωνίσκω. (6.)

**Γείνομαι** (γεν-), *be born*; a. ἐγεγάμην, *begat*. (4.)

✓ **Γελῶ**, *laugh*, γελᾶσσομαι, ἐγέλᾶσα, ἐγέλᾶσθην. § 109, 1, N. 2.

[Γέντο, *seized*, Epic 2 aor.; once in Hom.]

**Γηθέω** (γηθ-), *rejoice*, [γηθήσω, ἐγήθησα;] 2 p. γέγηθα (as pres.). (7.)

**Γηράσκω** and **γηράω**, *grow old*, γηράσω and γηράσσομαι, ἐγήρᾶσα, γεγήρᾶκα (an old); 2 a. (ἐγήραν, § 125, 3) [ἐγήρα Hom.], inf. γηράναι, pt. γηράς. (6.)

✓ **Γίγνομαι** and **γίνομαι** (γεν-, γα-), *become*, γενήσομαι, γεγέννημαι, [ἐγενήθην Dor. and Ion.]; 2 a. ἐγενόμην [Ep. γέντο for ἐγένετο]; 2 p. γέγονα, am, poet. (γέγαα) and 2 plpf. (ἐγεγάειν), see § 125, 4. (8.)

✓ **Γινώσκω** (γνο-), *nosco*, κνoui, γνώσσομαι, [Ion. ἀν-έγνωσα,] ἔγνωκα, ἔγνωσμαι, ἐγνώσθην; 2 a. ἔγνωον, *perceived*. § 125, 3. (6.)

**Γνᾶμπτω** (γναμπ-), *bend*, γνάμψω, [ἔγναμψα, -ἐγνάμφθην.] Poetic, chiefly Epic.] (3.)

**Γοῶ**, *bewail*, 2 aor. (γο-), γόον; only Epic in active.] Mid. γοόομαι, poetic, impf. γοῶτο; [γοήσομαι (Epic), as active]. § 108, vii. N. (7.)

✓ **Γράφω**, *write*, γράψω, &c. regular; 2 a. p. ἐγράφην (ἐγράφθην is not classic); 2 f. γραφήσομαι; fut. pf. γεγράψομαι.

## Δ.

(δᾶ-), stem, *teach, learn*, no pres., [(ε-) δαήσομαι, δεδάηκα, δεδάημαι; 2 a. m. (?) inf. δεδάσθαι; 2 p. (δέδαα) § 125, 4; 2 a. δέδαον or ἔδαον,] 2 a. p. ἐδάην. Poetic, chiefly Epic.

[**Δαίξω** (δαίγ-), *rend*, δαίξω, ἐδάϊξα, δεδάϊγμαι, ἐδαίχθην. Epic and Lyric.] (4.)

**Δαίνυμι** (δαι-), *entertain*, δαίλω, ἔδαισα, (ἔδαισθην) δαισθεῖς. [Epic δαινῶ, impf. and pr. imperat.] Mid. δαινῶμαι, *feast*, δαίσομαι, ἔδαισάμην; [Ep. pr. opt. δαινῦτο for δαυνι-το, δαυνίαι for δαυνι-ντο. § 118, 1, N.] (II.)

**Δαίωμαι** (δᾶ-), *divide*, [Ep. f. δᾶσομαι,] ἐδᾶσάμην, pf. p. δέδασμαι [Ep. δέδαιμαι]. § 108, iv. 3, Note. (4.) Pres. also δατέομαι (δᾶτ-), *divide*, to which δάσομαι, ἐδᾶσάμην, and δέδασμαι can be referred. (7.)



**Δάω** (δᾶ-), *kindle*, [Ep. 2 p. δέδῃα, 2 plpf. δεδήεω; 2 a. (έδαμην) subj. δάηται.] Poetic. § 108, iv. 3, N. (4.)

**Δάκνω** (δάκ-, δηκ-), *bile*, δήξομαι, δέδηγμαί, έδήχθην, δηχθήσομαι; 2 a. έδακον. (2. 5.)

**Δαμνάω** and **δάμνημι** (δάμ-, δμα-), also pr. δαμάζω (δαμαδ-), *tame, subdue*, [Ep. f. δαμῶ (w. δαμάα, δαμῶσι) for δαμάσω, έδάμασα, [δέδμημαι,] έδαμάσθην (§ 16, 1) and έδμήθην; 2 a. p. έδάμην; [fut. pf. δεδμήσομαι; fut. m. δαμάσσομαι,] a. m. έδαμασάμην. See § 108, V. N. 1. (4. 5).]

**Δαρθάνω** (δαρθ-), *sleep*, 2 a. έδαρθον, poet. έδράθον; (ε-) p. κατα-δεδαρθήκως; κατ-εδάρθην (later). (5.)

**Δατέομαι**: see δαλομαι.

[**Δίαμαι**, *appear*, only in impf. δέατο. Hom.]

**Δέδια**, *fear*: see stem (δι-, δει-).

[**Δείδω**, *fear*: see (δι-, δει-).]

**Δείκνυμι** (δεικ-), *show*, δείξω, έδειξα, δέδειχα, δέδειγμαί, έδείχθην, δειχθήσομαι; δείξομαι, έδειξάμην. See § 123. (II.) [Ion. (δεκ-), -δέξω, -έδεξα, -δέδεγμαί (Ep. δειδεγμαί), -έδέχθην, έδεξάμην.]

**Δέμω** (δεμ-, δμε-), *build*, έδειμα, [δέδμημαι,] έδειμάμην. Chiefly Ionic.

**Δέρκομαι**, see, έδέρχθην; 2 a. έδράκον, (έδράκην) δράκεis; 2 p. δέδορκα, § 109, 3, 7 (α), and 4, N. 1.

**Δέρω**, *flay*, δερῶ, έδειρα, δέδαρμαι; 2 a. έδάρην. § 109, 4.

[**Δεύομαι**, Epic for δέομαι.] See δέω, *want*.

**Δέχομαι**, *receive*, δέξομαι, δέδεγμαί [Hom. δέχεται for δεδέχεται, § 106, 1, N.], έδέχθην, έδεξάμην; [2 a. m. chiefly Epic (έδέγγην) δέκτο, imper. δέξο, inf. δέχθαι, part. δέγγμενος (sometimes as pres.).]

**Δέω**, *bind*, δήσω, έδησα, δέδεκα (rarely δέδηκα), δέδεμαι, έδέθην, δεθήσομαι; fut. pf. δεδήσομαι.

**Δέω**, *want, need*, (ε-) δεήσω, έδέησα [Ep. έδησα,] δεδέηκα, δεδέημαι, έδεήθην. Mid. δέομαι, *ask*, δεήσομαι. From Epic stem δευ- (ε-) come [έδεύησα (once in Hom.), and δεύομαι, δηνήσομαι]. Impersonal δετ, debet, *there is need*, (one) *ought*, δεήσει, έδέησε.

[**Δηριῶω**, act. rare (δηρι-), *contend*, fut. δηρίσω (late), aor. έδήρῖσα (Theoc.), aor. p. δηρίσθην as middle (Hom.). Mid. δηριάομαι and δηρίομαι, as act., δηρίσομαι (Theoc.), έδηρίσάμην (Hom.).] § 108, vii. Note. (7).

[**Δήω**, Epic pres. with future meaning, *shall find*.] See (δα-).

(δι-, δει-), stem, *fear*; [Epic pres. δειδω, fut. δεισομαι,] aor. έδεια, pf. δέδοικα, § 109, 3, N. 2 [Ep. δειδοικα, § 101, 1, N.]. From stem δι-, [Ep. impf. διον,] 2 pf. δέδια, 2 plpf. έδεδειω [Ep. δειδια, &c.]. See § 125, 4. [Mid. δλομαι, *frighten*, *pursue*, δλωμαι, δλομην, δισθαι, διδμενος; also δειμαι, *fear*, *flee*; impf. act. έν-δισαν, *chased away*: poetic, chiefly Epic.]

**Διαιτάω**, *arbitrate*, w. double augment in perf. and plpf. and in compounds; διαιτήσω, διήτησα (ἀπ-εδιήτησα), δεδιήτηκα, δεδιήτημαι, διητήθην (ἐξ-εδιητήθην); διαιτήσομαι, κατ-εδιητήσάμην. § 105, 1, N. 2.

**Διακονέω**, *minister*, ἐδιακόνουν; διακονήσω (aor. inf. διακονῆσαι), δεδιακόνημαι, ἐδιακονήθην. Later and doubtful (poetic) earlier forms with augment διη- or δεδιη-. See § 105, 1, N. 2.

**Διδημι**, *bind*, chiefly poetic form for δέω. (I.)

✓ **Διδάσκω** (διδαχ-), for διδαχ-σκω (§ 108, vi. N. 3), *teach*, διδάξω, ἐδίδαξα [ἐδιδάσκησα], δεδίδαχα, δεδίδαγμαi, ἐδιδάχθην; διδάξομαι, ἐδιδαξάμην. (6.)

✓ **Διδράσκω** (δρα-), only in comp., *run away*, -δράσομαι, -δεδράκα; 2 a. -ἔδραν [Ion. -ἔδρην], -δρῶ, -δραίην, -δράναι, -δράς (§ 125, 3). (6.)

✓ **Δίδωμι** (δο-), *give*, δώσω, ἔδωκα, δέδωκα, &c.; see inflection and synopsis in § 123. [Ep. δόμεναι or δόμεν for δοῦναι, fut. διδώσω for δώσω.] (I.)

[Δίξηναι, *seek*, with η for ε; διξήσομαι. Ionic and poetic.] (I.)

**Διψάω**, *thirst*, διψήσω, ἐδίψησα. § 98, N. 2.

✓ **Δοκέω** (δοκ-), *seem*, *think*, δόξω, ἔδοξα, δέδογμαi, ἐδόχθην (rare). Poetic δοκήσω, ἐδόκησα, δεδόκηκα, δεδόκημαι, ἐδοκήθην. Impersonal, *δοκεῖ*, *it seems*, &c. (7.)

**Δουπέω** (δουπ-), *sound heavily*, ἐδούπησα [Ep. ἐγδούπησα; 2 pf. δέδουπα, δεδουπῶς, *fallen*.] Chiefly poetic. (7.)

**Δράω**, *do*, δράσω, ἔδρασα, δέδρακα, δέδραμαι, (rarely δέδρασμαι), (ἐδράσθην) δρασθεῖς. § 109, 2.

✓ **Δύναμαι**, *be able*, augm. ἔδυν- and ἡδυν- (§ 100, N. 2); pr. ind. 2 p. sing. poetic δύνα (Att. & Dor.) or δύνη (Ion.); δυνήσομαι, δεδύνημαι, ἐδυνήθην (rarely ἐδυνάσθην), [Ep. ἐδυνήσάμην.] (I.)

✓ **Δύω**, *enter* or *cause to enter*, and δύνω (δυ-), *enter*; δύσω (ῶ), ἔδυσα, δέδυκα, δέδύμαι, ἐδύθην (ῶ); 2 a. ἔδυν, inflected § 123, see also § 125, 3; a. m. ἐδυσάμην [Ep. ἐδυσόμην, inflected as 2 aor.]. (5.)

## E.

✓ **Εἶω** [Ep. εἰάω], *permit*, εἶσω, εἶασι [Ep. εἶσα], εἶακα, εἶαμαι, εἶάθην; εἶσομαι (as pass.). § 104.

**Ἐγγυάω**, *proffer*, *betroth*, augm. ἡγγυ- or ἐνεγγυ- (ἐγγεγγυ-).

✓ **Ἐγείρω** (ἐγερ-), *raise*, *rouse*, ἐγερῶ, ἡγείρω, ἐγέγερμαι, ἡγέρθην; 2 p. ἐγρήγορα, *am awake* [Hom. ἐγρηγόρθασι (for -βρασι), imper. ἐγρήγορθε (for -βρατε), inf. ἐγρήγορθαι or -βρθαι]; 2 a. m. ἡγρόμην [Ep. ἐγρόμην.] (4.)

**Ἔδω**, *eat*, see ἐσθίω.

**Ἔσομαι**, (ἐδ- for σεδ-; cf. σεδ-εο), *sit*, [fut. inf. ἐφ-έσσεσθαι (Hom.):] aor. ἐσάμην and ἔεσσ-, εἰσάμην. [Act. aor. εἶσα and ἔσσα (Hom.).] (4.) See ἔζω and καθέζομαι.

**Ἔθελω** and **Θέλω**, *wish*, imp. ἤθελον; (ε-) ἐθέλω, ἠθέλησα, ἠθέληκα.

**Ἐθίζω** (ἐθίζ-), *accustom*, ἐθίσω, ἐθίσα, εἰθικά, εἰθισμαι, εἰθίσθην. § 104. (4.)

**Ἐθω**, *be accustomed*, [only Ep. part. ἐθων;] 2 p. (ὦθ- for *Ῥωθ-*) εἴωθα [Ion. ἐῶθα], as present; 2 plpf. εἴωθειν. § 104; § 109, 3, N. 1. (8.)

**Εἶδον** (ιδ-, *Ῥιδ-*), *vid-i*, *αιω*, 2 aor., no present; ἴδω, ἴδοιμι, ἴδε or ἰδέ, ἰδεῖν, ἰδών. Mid. (chiefly poet.), εἶδομαι, *seem*, [Ep. εἰσάμην and εἰσο-;] 2 a. εἰδόμεν (in prose rare and only in comp.), *αιω*, = εἶδον. Οἶδα (2 pf. as pres.), *know*, plp. ἦδew, *κnew*, f. εἶσομαι; see § 125, 4; § 127. (8.)

**Εἰκάζω** (εἰκάδ-), *make like*, εἰκάσω, εἰκάσα or ἦκάσα, εἰκασμαι or ἦκασμαι, εἰκάσθην, εἰκασθήσομαι. (4.)

(**Εἶκω**) not used in pres. (*ικ-*), *resemble*, *appear*, imp. εἰκον, f. εἴξω (rare), 2 p. *ῖοικα* [Ion. οἶκα] (with *ῖοιμεν*, [ἔϊκτον], εἰξάσι, εἰκέναι, εἰκώς, chiefly poetic); 2 plp. ἐῖκειν [with *ἔϊκτην*]. Προσῆξαι, *art like* [and Ep. ἦικτο or ἔϊκτο], sometimes referred to εἶσκω. Impersonal *ῖοικε*, *it seems*, &c. For *ῖοικα* (*ικ-*), see § 109, 3; § 104. (2.)

[**Εἴλω** (ἐλ-, *ειλ-*), *press*, *roll*, aor. ἔλσα, pf. p. ἔελμαι, 2 aor. p. ἐδάην or ἀλῆν w. inf. ἀλήμεναι. Pres. pass. εἰλομαι. Epic. Hdt. has (in comp.) -εἰλησα, -εἰλημαι, -εἰλήθην. Pind. has plpf. ἐόλει.] The Attic has εἰλέομαι, and εἰλλω or εἰλλω. See Ὀλλω. (4. 7.)

**Εἶμι**, *be*, and **Εἶμι**, *go*. See § 127, I. and II.

**Εἶπον** (ἐπ- for *Ῥεπ-*, *εεπ-*), *said*, [Ep. *ῖειπον*,] 2 aor., no present; εἶπω, εἶποιμι, εἰπέ [Ep. imp. *ῖσπετε*], εἰπεῖν, εἰπών; 1 aor. εἶπα (opt. εἵπαιμι, imper. εἶπον or εἰπόν, inf. εἶπαι, pt. εἶπας), [Hdt. ἀπ-ειπάμην.] Other tenses are supplied by Hom. *εἶρω* (ἐρ-), and a stem *ρε-*: f. ἐρέω, ἐρῶ; p. *εἶρηκα*, *εἶρημαι*; a. p. ἐρρήθην, rarely ἐρρέθην [Ion. ἐρέθην]; fut. pass. ῤηθήσομαι; fut. pf. εἰρήσομαι. § 101, 1, N. See ἐνέπω. (8.)

**Εἴργνυμι** and **εἴργνύω**, also *εἴργω* (*εἶργ-*), *shut in*; εἶρξω, εἶρξα, εἴργμαι, εἴρχομαι, εἴρχομαι. Also *ῖργω*, *ῖρξω*, *ῖρξα*, [(*ῖργμαι*) 3 pl. *ῖρχαται* w. plpf. *ῖρχατο*; *ῖρχομαι*; Epic]. (II.)

**Εἴργω** (*εἶργ-*), *shut out*, εἶρξω, εἶρξα, εἴργμαι, εἴρχομαι; εἴρξομαι. Also [*ῖργω*, -ῖρξα, -ῖργμαι, Ionic]; *ῖρξομαι* (Soph.). [Epic 'also *εἴργω*.]

[**Εἴρομαι** (Ion.), *ask*, εἰρήσομαι. See *ῖρομαι*.]

**Εἶρω** (ἐρ-), *say*, Epic in present. See *εἶπον*.

**Εἶρω** (ἐρ-), *zero*, *join*, a. -εἶρα [Ion. -ῖρσα], p. -εἶρκα, εἶρμαι [Ep. *ῖερμαι*]. (4.)

[**Εἶσκα**, *liken*, *compare*; poetic, chiefly Epic: pres. also *ἴσκα*.] See *εἶκω*. (7.)

**Ἐκκλησιάζω**, *call an assembly* (ἐκκλησία); augm. ἡκκλη- and ἐξεκκλη- § 105, 1, N. 2.

**Ἐλαύνω**, for *ἐλα-νυ-ω* (§ 108, v. 4, N. 2), poet. *ἐλάω* (ἐλά-), *drive*, *march*, f. (ἐλάσω) ἐλῶ [Epic ἐλάσσω and ἐλῶ]; ἡλασα, ἐλήλακα, ἐλήλαμαι [Ion. and late -ασμαι, Hom. plup. ἐληλέδατο], ἡλάθην [-ἡλάσθην? Ion.]; ἡλασάμην. (5.)

- ✓ **Ἐλέγχω**, *confute*, ἐλέγξω, ἤλεγξα, ἐλήλεγμα (§ 97, 4), ἠλέγχθην, ἐλεγχθήσμαι.
- Ἐλίσσω** and **ἐίλισσω** (ἐλικ-), *roll*, ἐλίξω, εἴλιξα, εἰλιγμαι, εἰλίχθην; [Epic ἐλίξομαι, ἐλιξάμην] (4.)
- ✓ **Ἐλκω** (late ἐλκύω), *pull*, ἔλξω (rarely ἐλκύσω), ἐλκυσα, ἐλκυκα, ἐλκυσμαι, ἐλκύσθην. § 104.
- [**Ἐλπω**, *cause to hope*, 2 p. ἔολπα, *hope*; 2 plpf. ἐώλπειν. § 109, 3. Mid. ἔλπομαι, *hope*. Epic.]
- Ἐμέω**, *vomit*, fut. ἐμῶ (rare), ἐμοῦμαι; aor. ἤμεσα. § 109, 1, N. 2.
- Ἐμπολάω**, *traffic*, ἐμπολήσω, &c. regular. Augm. ἡμπ- or ἐνεμπ-. § 105, 1, N. 3.
- Ἐναιρῶ** (ἐνᾶρ-), *kill*, [Ep. a. m. ἐνηράμην,] 2 a. ἠνᾶρον. Poetic. (4.)
- Ἐνέπω** (ἐν and stem σεπ-) or **ἐννέπω**, *say, tell*, [Ep. f. ἐνι-σπῆσω and ἐνίψω,] 2 a. ἐνι-σπον, w. imper. ἐνισπε [Ep. ἐνισπες], inf. ἐνισπεῖν [Ep. -έμεν.] Poetic. See εἶπον. (8.)
- [**Ἐνήνοθε**, defect. 2 pf., *sil, lie on*, (also past). Epic.] See ἀνήνοθε.
- Ἐνίπτω** (ἐνιπ-), *hide*, [Ep. also ἐνίσσω, 2 a. ἐνένιπον and ἠνιπᾶπον, § 100, N. 4.] (3.)
- Ἐννῦμι** (ἐ- for *Fee-*), *ves-tio, clothe*, pres. act. only in comp. [f. ἔσσω, a. ἔσσα, p. ἔσμαι] or εἶμαι; [ἔσάμην or ἔεσσ-] In comp. -ἔσω, -ἔσα, -ἔσάμην. Chiefly Epic: ἀμφι-έννυμι is the common form in prose. (II.)
- Ἐνοχλέω**, *harass*, w. double augment; ἠνώχλουν, ἐνοχλήσω, ἠνώχλησα, ἠνώχλημαι. § 105, 1, N. 3.
- Ἐορτάζω** (ἐορταδ-), Ion. ὀρτάζω, *keep festival*; impf. ἐώρταζον. § 104, Note 1. (4.)
- Ἐπαυρέω** and **ἐπαυρίσκω** (αὐρ-), both rare, *enjoy*, [f. ἐπαυρήσομαι,] a. ἐπηυράμην, 2 a. ἐπηυρόμην, [Dor. and Ep. ἐπαύρον] Chiefly poetic. (6. 7.)
- ✓ **Ἐπίσταμαι**, *understand*, imp. ἠπιστάμην, f. ἐπιστήσομαι, a. ἠπιστήθην; pres. ind. 2 p. poetic ἐπίστα [Ion. ἐπίσται.] (Not to be confounded with forms of ἐπίστημι.) (I.)
- Ἐπω** (σεπ-), *be after or busy with*, imp. εἶπον, f. -ἔψω, 2 a. -ἔσπον (for ἐ-σεπ-ον), [a. p. περι-έφθην Hdt.,]—all chiefly in comp. Mid. ἔπομαι [and ἔσπομαι], *follow*, imp. εἰπόμεν and ἐπόμεν; ἔψομαι; 2 a. ἐσπόμεν and ἐσπόμεν, σπῶμαι, &c., w. imp. [σπεῖο (for σπεο),] σποῦ.
- Ἐραμαι**, *love*, (dep.) poetic for ἐράω; ἠράσθην, ἐρασθήσομαι, [ἠρασάμην Epic.] (I.)
- ✓ **Ἐργάζομαι**, *work, do*, augm. εἰρ- (§ 104), ἐργάσομαι, ἐργασμαι, ἐργάσθην, ἐργασάμην, ἐργασθήσομαι.
- Ἐρδω** and **ἔρδω** (*Fery-*), *work, do*, ἔρξω, ἔρξα, [Ion. 2 p. ἔοργα, 2 plpf. ἐώργειν]. Ionic and poetic. See ῥέζω. (8.)

\***Ἐρείδω**, *prop.*, ἐρείσω (later), *ἡρεῖσα*, [-*ἡρεῖκα*, ἐρήρευσμαι and ἡρη- with ἐρηρέδαται and -ατο,] *ἡρείσθην*; ἐρείσομαι, *ἡρεσάμην*.

\***Ἐρείκω** (ἐρίκ-), *tear, burst, ἡρεῖα*, ἐρήριγμαι, 2 a. *ἡρίκον*. Poetic. (2.)

\***Ἐρείπτω** (ἐρίπ-), *throw down, ἐρείψω, ἡρεῖψα*, [ἐρήριπα, *have fallen, ἐρήριμαι*], *ἡρείφθην*; [2 a. *ἡρίπον, ἡρίπην*; a. m. -*ἡρειψάμην*.] (2.)

\***Ἐρέσσω** (ἐρετ-), *strike, ροῖω*, [Ep. aor. *ἡρεσα*.] § 108, iv. 1, Note. (4.)

[\***Ἐριδαίνω**, *contend, for ἐρίζω*; aor. m. inf. ἐρίδῃσασθαι. Epic.]

\***Ἐρίζω** (ἐρίδ-), *contend, ἡρισα*, [*ἡρισάμην* Epic.] (4.)

\***Ἐρομαι** (rare or ?) [Ion. *εἰρομαι*, Ep. *ἐρέω* or *ἐρέομαι*], for ἐρωτάω, *ask*, fut. ἐρήσομαι [Ion. *εἰρήσομαι*], 2 a. *ἡρόμην*. See *εἰρομαι*.

\***Ἐρπω**, *creep, imp. εἰρπον*; fut. *ἐρψω*. Poetic. § 104, N. 2.

\***Ἐρρω**, *go to destruction, (-) ἐρρήσω, ἡρρησα, -ἡρρηκα*.

\***Ἐρυγγάνω** (ἐρύγ-), *eruct, 2 a ἡρύγον*. (5.) [Ion. *ἐρεύγομαι, ἐρεύξομαι*. (2.)]

\***Ἐρύκω**, *hold back, [Ep. f. ἐρύξω, ἡρυξα, [Ep. 2 a. ἡρύκακον.]*

[\***Ἐρῶ** and *εἰρῶ*, *draw, fut. ἐρῶ*, aor. *εἰρῶσα* and *ἐρῶσα*, pf. p. *εἰρῶμαι* and *εἰρυσμαι*. Mid. *ἐρύομαι* and *εἰρύομαι, take under one's protection, ἐρύσσομαι* and *εἰρ-, ἐρυσάμην* and *εἰρυσάμην*; with Hom. forms of pres. and impf. *εἰρύαται* (ῶ), *ἐρῶσο, ἐρῶτο* and *εἰρῶτο, εἰρυντο, ἐρυσθαι* and *εἰρυσθαι*, which are sometimes called perf. and plpf. Epic.] See *ρύομαι*.

\***Ἐρχομαι** (ἐλῦθ-, ἐλευθ-), *go, come, f. ἐλεύσομαι* (Ion. and poet.), 2 p. *ἐλήλυθα* [Ep. *ἐλήλουθα* and *εἰλήλουθα*], 2 a. *ἦλθον* (poet. *ἡλύθον*). In Attic prose, *εἰμι* is used for *ἐλεύσομαι* (§ 200, Note 3). (8.)

\***Ἐσθίω**, also *ἔσθω* and *ἔσω* (φάγ-), *edo, eat, fut. ἔδομαι, p. ἐδήδοκα, ἐδήδεσμαι* [Ep. *ἐδήδομαι*], *ἠδέσθην*; 2 a. *ἔφαγον*; [Epic pres. inf. *ἐδμεναι*; 2 perf. part. *ἐδηδώς*.] (8.)

\***Ἐστιάω**, *feast, augment εἰστι-* (§ 104).

\***Εὔδω**, *sleep, impf. εὔδον* or *ἠδδον* (§ 103, N.); (-) *εὔδῃσω, [-εὔδησα]*. Commonly in *καθ-εὔδω*. § 109, 8.

\***Εὐεργετέω**, *do good, εὐεργετήσω, &c. regular*: sometimes augmented *εὐηργ.* (§ 105, 2).

\***Εὐρίσκω** (εὐρ-), *find, (-) εὐρήσω, εὐρηκα, εὐρημαι, εὐρέθην, εὐρεθήσομαι*; 2 a. *εὐρον, εὐρόμην*. Sometimes augmented *ἡύρ-* (§ 103, Note). § 109, 1, N. 2 (b.) (6.)

\***Εὐφραίνω** (εὐφράν-), *cheer, f. εὐφράνῶ*; a. *εὐφράνα* (or *ἡφφρ-*), [Ion. also *εὐφρήνα*;] a. p. *εὐφρανέην* (or *ἡφφρ-*), f. p. *εὐφρανθήσομαι*; f. m. *εὐφρανοῦμαι*. § 103, Note. (4.)

\***Ἐχω** (σεχ-), *have, imp. εἶχον*; *ἔξω* or *σχήσω, ἔσχηκα, ἔσχημαι, ἐσχέθην* (chiefly Ion.); 2 a. *ἔσχον* (for *ἐ-σεχ-ον*), *σχῶ, σχολῖν (-σχοίμι), σχές, σχεῖν, σχών*; poet. *ἔσχεθον, &c.*; [Hom. pf. part. *συν-οχοκώς*, plpf. *ἐπ-ώχατο, were shut*.] Mid. *ἔχομαι, cling to, ἔξομαι* and *σχήσομαι, ἐσχόμην*. (8.)

\***Ἐψω**, *cook, (-) ἐψήσω* and *ἐψήσομαι, ἤψησα, ἤψημαι, ἤψθην*.]

## Z.

ζάω, *live*, w. ζῆς, ζῆ, &c. (§ 98, N. 2); impf. ζῶν and ζῆν; ζήσω, ζήσομαι, ζήσα, ζήκα. Ion. ζώω.

Ζεύννυμι (ζῦγ- cf. jug-um), *yoke*, ζεύξω, ζεύξα, ζεύγμαι, ἐζεύχθην; 2. a. p. ἐζύγην. (2. II.)

Ζέω, *boil*, poet. ζέω, ζέσω; ζεσα, [-ζεσμαι Ion.].

Ζώννυμι (ζω-), *gird*, ζώσα, ζώσμαι, ἐζωσάμην. (II.)

## H.

ἤδομαι, *be pleased*, ἡδόμεν; ἡσθην, ἡσθήσομαι, [aor. m. ἡσατο Epic]. The act. ἡδω, w. impf. ἡδον, aor. ἡσα, occurs rarely.

ἦμαι, *sit*: see § 127.

ἦμι, *say*, chiefly in imperf. ἦν δ' ἐγώ, *said I*, and ἦ δ' ἐς, *said he* (§ 151, Note 3). [Epic ἦ (alone), *he said*.] ἦμι, *I say*, colloquial. See φημί.

ἦμῶ, *boiv, sink*, aor. ἦμῶσα, [pf. ὑπ-εμνή-μῶκε (for -ἐμ-ημυκε, § 102) Hom.]. Poetic, chiefly Epic.

## Θ.

θάλλω (θαλ-), *bloom*, [2 perf. τέθηλα (as present), plpf. τεθήλειν.] (4.)

[θάομαι, *gaze at, admire*, Doric for θεάομαι, Ion. θηέομαι; θάσομαι, ἐθαῶσάμην (Hom. opt. θηαίαια).]

[θάομαι, *milk*, inf. θῆσθαι, aor. ἐθησάμην. Epic.]

(θαπ- or τᾶφ-, for θαφ-), *astonish*, stem with [2 perf. τέθηπα, *am astonished*, Epic plpf. ἐτεθήπεα; 2 a. ἔταπον, also intransitive.] § 17, 2, Note.

θάπτω (τᾶφ- for θαφ-), *bury*, θάψω, ἔθαψα, τέθαμμαι, [Ion. ἐθάφθην, rare;] 2 a. p. ἐτάφην; 2 fut. ταφήσομαι; fut. pf. τεθάψομαι. § 17, 2, Note. (3.)

θείνω (θεν-), *smile*, θενῶ, ἔθεινα; 2 a. ἔθενον. (4.)

θέλω, *wish*, (-) θελήσω, ἐθέλησα (not in indic.); see θέλω.

θέρομαι, *warm one's self*, [fut. θέρσομαι, 2 a. p. (ἐθέρην) subj. θερέω Chiefly Epic.]

θεῶ (θῦ-), *run*, fut. θεύσομαι. § 108, II. 2. (2.)

θιγγάνω (θίγ-), *touch*, θίξομαι or τεθίξομαι (?), 2 a. ἔθιγον. (5.)

[Θάλω, *traverse*, θαλάσω, ἔθαλασα, τέθλασμαι, ἐθλάσθην. Ionic and poetic.]

θλίβω (θλίβ-), *squeeze*, θλίψω, ἔθλιψα, [τέθλιφα late,] τέθλιμμαι, ἐθλίφθην; ἐθλίβην; [fut. m. θλίψομαι. Hom.]. (2.)

- ✕ **Θνήσκω** (θᾶν-, θνᾶ-), *die*, θανοῦμαι, τέθνηκα; fut. pf. τεθνήξω, § 110, iv. (c), N. 2, or τεθνήξομαι; 2 a. ἔθανον; 2 p. (τέθναα) § 125, 4, part. τεθνεώς [Hom. τεθνηώς:]. In Attic prose always ἀπο-θανοῦμαι and ἀπ-έθανον. (6.)
- Θράσσω** and **θράττω** (τράχ-, θράχ-), *disturb*, aor. θραξα, ἐθράχθην (rare); [p. τέτρηχα, *be disturbed*, plpf. τετρήχην, Hom.] See ταράσσω. (4.)
- Θραύω**, *bruise*, θραύσω, ἔθραυσα, τέθραυμαι and τέθραυμαι, ἐθραύσθην. § 109, 2. Chiefly poetic.
- Θρύπτω** (τρῦφ- for θρῦφ-), *crush*, θρυνψα, τέθρυμμαι, ἐθρύφθην [Ep. 2 a. p. -ἐτρύφην], θρύβομαι. § 17, 2, Note. (3.)
- Θρώσκω** (θορ-, θρο-), *leap*, fut. θοροῦμαι, 2 a. ἔθορον. Chiefly poetic. (6.)
- 11 **Θύω** (ϋ), *sacrifice*, imp. ἐθῦον; θύσω (ϋ), ἐθῦσα, τέθῦκα, τέθῦμαι, ἐτύθην (ϋ), θύσομαι, ἐθύσάμην. § 17, 2, Note.
- Θύω** or **θύνω** (ϋ), *rage, rush*. Poetic: classic only in present and imperfect.

## I.

- Ίάλλω** (ιαῖλ-), *send*, fut. -ιαλῶ, [Ep. aor. ἤλα.] Poetic. (4.)
- [**Ίάχω**, *shout*, ἰάχον; 2 pf. (ἰάχα) ἀμφιαχυῖα. Poetic, chiefly Epic.]
- Ίδρῶ**, *place*, ἰδρύσω, ἰδρύσα, ἰδρύκα, ἰδρύμαι, ἰδρύσθην [or ἰδρύνθην, chiefly Epic]; ἰδρύσομαι, ἰδρυσάμην.
- Ίζω** (ιδ-), *seat or sit*, mid. ἵζομαι, *sit*; used chiefly in καθ-ίζω, which see. See also ἦμαι. (4.)
- Ίημι** (έ-), *send*; see § 127. (I.)
1. **Ίκνέομαι** (ικ-), poet. ἴκω, *come*, ἵζομαι, ἵγμαι; 2 a. ἰκόμην. In prose usually ἀφ-ικνέομαι. From ἴκω, [Ep. imp. ἴκον, 2 a. ἴξον, § 119, 8.] (5.)
- Ίλάσκομαι** [Ep. ἰλάομαι] (ιλα-), *propitiate*, ἰλάσομαι, ἰλάσθην, ἰλασάμην. (6.)
- [**Ίλημι**, *be propitious*, pres. only imper. ἰληθι or ἰλᾶθι; pf. subj. and opt. ἰλήκω, ἰληκοίμι (Hom.). Poetic, chiefly Epic.] (I.)
- Ίλλω** and **ὀλλομαι**, *roll*, for εἰλλω. See εἰλέω.
- Ίμάσσω** (§ 108, iv. 1, N.), *lash*, aor. ἱμάσα. (4.)
- Ίπτᾶμαι** (πτᾶ-), *fly*, impf. ἱπτάμην; 2 a. m. ἐπτάμην. Active 2 a. ἔπτην w. pt. πτάς. See πέτομαι. (I.)
- [**Ίσᾶμι**, Doric for οἶδα, *know*.]
- [**Ίσχω**: for synopsis and inflection see ἔισχω.]
- Ίστημι** (στα-), *set, place*: see, for synopsis and inflection, § 123. (I.)
- Ίσχυαίνω** (ισχυᾶν-), *make lean or dry*, fut. ισχυᾶνῶ, aor. ισχυᾶνα [ισχυήνα Ion.], a. p. ισχυάνθην; fut. m. ισχυανοῦμαι. (4.)
- Ίσχω** (for σι-σεχω, ισχω), *have, hold*, redupl. for ἔχω (σεχ-ω). See ἔχω.

## Κ.

**Καθαίρω** (καθᾶρ-), *purify*, καθαρῶ, ἐκάθῃρα and ἐκάθᾱρα, κεκάθαρμαι, ἐκαθάρθην; καθαροῦμαι, ἐκαθηράμην. (4.)

**Καθ-έξομαι** (ἐδ-), *sit down*, imp. ἐκαθεξόμεν, f. καθεδοῦμαι. See ἔξομαι.

**Καθεύδω**, *sleep*, imp. ἐκάθευδον and καθηῦδον [Epic καθεῦδον], § 103, Note; fut. (ε-) καθευδήσω (§ 109, 8). See εὔδω.

**Καθίζω**, *set, sit*, f. καθιῶ (for καθίσω), καθιζήσομαι; a. ἐκάθισα or καθίσα, ἐκαθισάμην. See ἵζω. For κάθημαι, see ἤμαι.

**Καίνυμαι** for καθ-νυμαι (καδ-), *excel*, p. κέκασμαι [Dor. κεκαδ-μένος]. (II.)

**Καίνω** (κᾶν-), *kill*, f. κανῶ, 2 a. ἔκανον, 2 p. κέκονα. Chiefly poetic. (4.)

**Καίω** (καυ-), or κάω, *burn*; καύσω; ἔκαυσα, poet. ἔκαα [Epic ἔκηα]; -κέκαυκα, κέκαυμαι, ἐκαύθην, καυθήσομαι, [2 a. ἐκάην;] fut. mid. καύσομαι (rare). (4.)

Λ **Καλέω** (καλε-, κλε-), *call*, f. καλῶ (rarely καλέσω); ἐκάλεσα, κέκληκα, κέκλημαι (opt. κεκλήω, κεκλήμεθα), ἐκλήθην, κληθήσομαι; fut. m. καλοῦμαι, a. ἐκαλεσάμην; fut. pf. κεκλήσομαι. § 109, 1, N. 2; § 118, 1, N.

**Καλύπτω** (καλύβ-), *cover*, καλύψω, ἐκάλυψα, κεκάλυμμαι, ἐκαλύφθην, καλυφθήσομαι; aor. m. ἐκαλυψάμην. In prose chiefly in compounds. (3.)

**Κάμνω** (κᾶμ-), *labor*, καμοῦμαι, κέκμηκα [Ep. part. κεκμηώς]; 2 a. ἔκᾶμον, [Ep. ἐκαμόμην.] (5.)

**Κάμπτω** (καμπ-), *bend*, κάμψω, ἔκαμψα, κέκαμμαι (§ 16, 3, N.; § 97, N. 3), ἐκάμφθην. (3.)

**Κατηγορέω**, *accuse*, regular except in omission of the augment, κατηγοροῦν, &c. See § 105, 1, N. 2.

[(Καφ-), *rant*, stem with Hom. perf. part. κεκαφήως; cf. τεθνηώς.]

[Κεδάννυμι, Ep. for σκεδάννυμι, *scatter*, ἐκέδασσα, ἐκεδάσθην.] (II.)

**Κεῖμαι**, *lie*, κείσομαι; see § 127.

**Κεῖρω** (κερ-), *shear*, f. κερῶ, a. ἔκειρα [poet. ἔκερσα], κέκαρμαι, [(ἐκέρθην) κερθεῖς; 2 a. p. ἐκάρην;] f. m. κεροῦμαι, a. m. ἐκειράμην [w. poet. part. κερσάμενος.] (4.)

[Κέκαδον, *deprived of, caused to leave*, κεκαδόμην, *retired*, κεκαδήσω, *shall deprive*, reduplicated Hom. forms of χάζω.] § 100, N. 3. See χάζω.

ν **Κελεύω**, *command*, κελεύσω, ἐκέλευσα, κέκελευκα, κέκελευσμαι, ἐκελεύσθην. § 109, 2. Mid. chiefly in compounds.

**Κέλλω** (κελ-), *land*, κέλσω, ἔκελσα. Poetic. See δέλλω. (4.)

**Κέλομαι**, *order*, [Ep. (ε-) κελήσομαι, ἐκελησάμην; 2 a. m. κεκλόμην or ἐκεκλόμην (§ 100, N. 3).] See § 110, v. N. 2. Chiefly Epic.

**Κεντίω**, *prick*, κεντήσω, ἐκέντησα, [κεκέντημαι Ion., ἐκεντήθην later, συγκεντηθήσομαι Hdt.]. [Hom. aor. inf. κένσαι, from stem κεντ-.] (7.)

**Κεράννυμι** (κερά-, κρά-), *mix*, ἐκέρᾶσα [Ion. ἔκρησα], κέκράμμαι [Ion. -ημαι],



ἐκράθην [Ion. -θήην] and ἐκεράσθην; f. pass. κραθήσομαι; a. m. ἐκερασάμην. (II.)

**Κερδαίνω** (κερδᾶν-), *gain*, f. κερδανῶ [Ion. κερδανέω and κερδήσομαι], ἐκέρδαναι [Ion. -ηνα or -ησα], -κεκέρδηκα (κερδᾶ-, § 109, 6). (4.)

**Κεύθω** (κῦθ-), *hide*, κεύσω, [έκευσα;] 2 p. κέκευθα (as pres.); [Ep. 2 a. κύθον, subj. κεκύθω.] (2.)

**Κήδεω** (κάδ-), *wax*, (ε-) [κηδήσω, -έκηδησα; 2 p. κέκηδα]. Mid. κήδομαι, σορτοῦ, ἐκηδεσάμην, [Ep. fut. pf. κεκαδήσομαι.] (2.)

**Κηρύσσω** (κηρύκ-), *proclaim*, κηρύξω, ἐκήρυξα, κεκήρυχα, κεκήρυγμα, ἐκηρύχθην, κηρυχθήσομαι; κηρύξομαι, ἐκηρυξάμην. (4.)

**Κίδνημι**, *spread*, Ion. and poetic for σκεδάννυμι.] (I.)

**Κινῶμαι**, *move*, pres. and imp.; as mid. of κινέω. Epic.] (II.)

**Κιρνήμι** and **κιρνάω**: see κεράννυμι.

**Κιχάνω** (κῖχ-), *find*, (ε-) κιχήσομαι, [Ep. ἐκιχησάμην]; 2 a. ἐκίχον [and ἐκίχην like ἔσθην]. Poetic. (5.)

**Κίχρημι** (χρά-), *lend*, [χρήσω Hdt.], ἐχρησα, κέχρημαι; ἐχρησάμην. (I.)

**Κλάζω** (κλαγγ-, κλάγ-), *clang*, κλάγξω, ἐκλαγξα; 2 p. κέκλαγγα [Ep. κέκληγα, part. κεκλήγοντες;] 2 a. ἐκλαγον; fut. pf. κεκλάγξομαι. (4.)

**Κλαίω** and **κλάω** (κλαν-), *weep*, κλαύσομαι (rarely κλαυσοῦμαι, sometimes κλαιήσω or κλάήσω), ἐκλανσα and ἐκλανσάμην, κέκλανμαι; fut. pf. (impers.) κεκλαύσεται. (4.)

**Κλάω**, *break*, ἐκλάσα, κέκλασμαι, ἐκλάσθην; [2 a. pt. κλάς.] § 109, 2.

**Κλείω**, *shut*, κλείσω, ἐκλείσα, κέκλειμαι or κέκλεισμαι, ἐκλείσθην, κλεισθήσομαι; fut. pf. κεκλείσομαι; a. m. ἐκλεισάμην. [Ion. pres. Κληίω, ἐκλήισα, κεκλήϊμαι, ἐκλήισθην or ἐκλήϊθην.] Older Attic Κλήϊω, κλήϊσω, ἐκλήισα, -κέκληκα, κέκλημαι, -έκλήισθην.

**Κλέπτω** (κλεπ-), *steal*, κλέψω (rarely κλέψομαι), ἐκλεψα, κέκλοφα, κέκλεμμαι, (ἐκλέφθην) κλεφθεῖς; 2 a. p. ἐκλάπην. § 109, 3, N. 2. (3.)

**Κλίνω** (κλῖν-), *bend*, *inclined*, κλῖνῶ, ἐκλῖνα, [κέκλῖκα, later,] κέκλῖμαι, ἐκλίθην [Ep. ἐκλίνθην], κλῖθήσομαι; 2 a. p. ἐκλίνην, f. κλῖνθήσομαι; fut. m. κλινούμαι, a. ἐκλινάμην. § 109, 6. (4.)

**Κλύω**, *hear*, imp. ἐκλυον (as aor.); 2 a. imper. κλύθι, κλύτε [Ep. κέκλῦθι, κέκλῦτε]. Poetic.

**Κναίω**, *scrape* (in compos.), -κναίω, -ἐκναισα, -κέκναικα, -κέκναισμαι, -ἐκναίσθην, -κναισθήσομαι. Also κνάω, with αε, αη contracted to η, and αει, αη to η (§ 98, N. 2).

**Κόπτω** (κοπ-), *cut*, κόψω, ἔκοψα, -κέκοφα [2 p. κεκοπώς Epic], κέκομμαι; 2 aor. p. ἐκόπην, 2 fut. p. κοπήσομαι; fut. pf. -κεκόψομαι; aor. m. ἐκοψάμην. (3.)

**Κορέννυμι** (κορε-), *satisfy*, [f. κορέσω Hdt., κορέω Hom.,] ἐκόρεσα, κεκόρεσμαι [Ion. -ημαι], ἐκορέσθην; [Ep. 2 p. pt. κεκορηώς, a. m. ἐκορεσάμην.] (II.)

**Κορύσσω** (κορύθ-), *arm*, [aor. κόρυσσε and κορυσσάμενος (Hom.), pf. p. κορυθμένος.] Poetic, chiefly Epic. (4.)

[**Κοτώ**, *be angry*, aor. ἐκότρεσα, ἐκοτεσάμην, 2 pf. pt. κεκοτηώς, *angry*, Epic.]

**Κράζω** (κράγ-), *cry out*, fut. pf. κεκράξομαι (rare), 2 pf. κέκράγα (imper. κέκραχθι), 2 a. -έκραγον. (4.)

**Κραίνω** (κράν-), *accomplish*, κρανῶ, ἐκράνα [Ion. ἐκρηνα], ἐκράνθην, κρανθήσομαι; f. m. κρανούμαι; p. p. 3 sing. κέκρανται (cf. πέφανται, § 97, Note 3, d). Ionic and poetic. [Epic **κραιαίνω**, aor. ἐκρήνα, pf. and plp. κεκράνται and κεκράντο; ἐκράάνθην (Theoc.).] (4.)

**Κρέμαμαι**, *hang*, (intrans.), κρεμήσομαι. (I.)

**Κρεμάννυμι** (κρεμα-), *hang*, (trans.), κρεμῶ (for κρεμάσω), ἐκρέμασα, ἐκρεμάσθην; [ἐκρεμασάμην.] (II.)

**Κρήννυμι**, *suspend*, mid. κρήννυμαι; only in pres. and impf. Poetic. (I.)

**Κρίζω** (κρίγ-), *creak, squeak*, [2 a. (ἐκρίκον) 3 sing. κρίκε;] 2 p. (κέκρίγα) κεκρίγotes, *squeaking*. (4.)

✓ **Κρίνω** (κρίν-), *judge*, f. κρίνω, ἐκρίνα, κέκρικα, κέκριμαι, ἐκρίθην [Ep. ἐκρίνθην], κρίθήσομαι; fut. m. κρίνοῦμαι, a. m. [Ep. ἐκρίνώμην.] § 109, 6. (4.)

**Κρούω**, *beat*, κρούσω, ἐκρουσα, κέκρουκα, -κέκρουμαι and -κέκρουσαι, ἐκρούσθην; -κρούσομαι, ἐκρουσάμην.

^ **Κρύπτω**, (κρύβ-, κρύφ-), *conceal*, κρύψω, &c. regular; 2 a. p. ἐκρύφην (rare), 2 f. κρύφήσομαι or κρύβήσομαι. (3.)

( **Κτάομαι**, *acquire*, κτήσομαι, ἐκτησάμην, κέκτημαι or ἐκτημαι, *possess* (subj. κεκτώμαι, opt. κεκτῆμην or κεκτῶμην), ἐκτήθην (as pass.); κεκτῆσομαι (rarely ἐκτ-), *shall possess*. § 118, 1, Note.

✓ **Κτείνω** (κτεν-), *kill*, f. κτενῶ [Ion. κτενέω, Ep. also κτανέω], a. ἐκτεινα, (p. ἐκταγκα, rare), 2 p. ἐκτονα; [Ep. ἐκτάθην;] 2 a. ἐκτᾶνον (ἐκτᾶν poet. § 125, 3); 2 a. m. poet. ἐκτάμην (as pass.); [Ep. fut. m. -κτανέομαι.] § 109, 3, 4 (w. N. 1), 5. In Attic prose ἀποκτείνω is generally used. (4.)

**Κτίζω** (κτίδ-), *found*, κτίσω, ἐκτίσα, ἐκτισμαι, ἐκτίσθην; [aor. m. ἐκτισάμην (rare)]. (4.)

**Κτιννύμι** and **κτιννύω**, in compos., only pres. and impf. See **κτείνω**. (II.)

**Κτυπέω** (κτύπ-), *sound, cause to sound*, ἐκτύπησα, [2 a. ἐκτύπον.] (7.)

**Κυλίω**, more frequently **κυλίνδω** or **κυλινδέω**, *roll*, ἐκύλισα, κεκύλισμαι, ἐκυλίσθην, -κυλισθήσομαι.

**Κυνέω** (κύν-), *kiss*, ἐκῦσα. (5.) **Προσ-κυνέω** is generally regular.

**Κύπτω** (κύφ-), *sloop*, κύψω and κύψομαι, aor. ἐκῦψα, pf. κέκῦφα. (3.)

**Κύρω**, *meet, chance*, κύρσω, ἐκυρσα. **Κυρέω** is regular.

## A.

ι **Δαγγάνω** (λᾱχ-), *obtain by lot*, λήξομαι [Ion. λάξομαι], ἐληχα, [Ion. and poet. λέλογχα,] (ἐλληγμαί) ἐλληγμένος, ἐλήχθην; 2 a. ἐλᾶχον [Ep. λέλ-]. (5.)

✕ **Δαμβάνω** (λᾱβ-), *take*, λήψομαι, ἐληφα, ἐλημμαι (poet. ἐλημμαι), ἐλθ-φθην, ληφθήσομαι; 2 a. ἔλαβον, ἐλαβόμην [Ep. inf. λελαβέσθαι.] [Ion. λάμψομαι, λελάβηκα, ἐλαμμαι, ἐλάμφθην; Dor. fut. λᾱψούμαι.] (5.)

**Δάμπω**, *shine*, λάμψω, ἐλαμψα, 2 pf. ἐλαμπα; fut. m. -λάμψομαι Hdt.].

✕ **Δανθάνω** (λᾱθ-), poet. λήθω, *lie hid, escape the notice of* (some one), λήσω, [ἐλησα], 2 p. λέληθα [Dor. ἐλάθα,] 2 a. ἔλαθον [Ep. ἐλαθον.] Mid. forget, λήσομαι, λέλησμαι [Hom. -ασμαι], fut. pf. λελήσομαι, 2 a. ἐλαθόμην [Ep. λελαθόμην.] (5.)

**Δάσκω** for λακ-σκω (λᾱκ-), *speak*, (ε-) λακήσομαι, ἐδάκησα, 2 p. ἐελᾶκα [Ep. ἐέληκα w. fem. part. λελᾶκνῖα:] 2 a. ἐλάκον [λελακόμην]. Poetic. § 108, vi. N. 3. (6.)

[**Δᾶω**, λῶ, *wish*, λῆς, λῆ, &c.; Infin. λῆν. § 98, N. 2. Doric.]

✓ **Δέγω**, say, λέξω, ἔλεξα, λέλεγμαι (δι-ειλεγμαι), ἐλέχθην; fut. λεχθήσομαι, λέξομαι, λελέξομαι, all passive. For pf. act. εἰρηκα is used (see εἶπον).

✕ **Δέγω**, *gather, arrange, count* (Attic only in comp.), λέξω, ἔλεξα, ἐλοχα, εἰλεγμαι or λέλεγμαι, ἐλέχθην (rare); 2 a. p. ἐλέγγην, f. λεγήσομαι. [2 a. m. ἐλέγγην (λέκτο, imper. λέξο, inf. λέχθαι, pt. λέγμενος)]. [The Hom. forms λέξομαι, ἐλεξάμην, ἔλεξα, and ἐλέγγην, in the sense *put to rest, rest*, are generally referred to stem λεχ-, whence λέχος, &c.]

✕ **Δείπω** (λίπ-), *leave*, λείψω, λείψομαι, ἐλείφθην; 2 p. ἐλείπει; 2 a. ἐλειπον, ἐλειπόμην. See § 95 and § 96. (2.)

[**Δελίημαι**, part. λελιγμένος, *eager* (Hom.).]

**Δεύω**, *stole*, generally κατα-λεύω; -λεύσω, -ἐλευσα, ἐλεύσθην, -λευσθήσομαι. § 109, 2.

**Δήθω**, poetic: see λανθάνω.

**Δηΐζω** (ληϊδ-), *plunder*, act. rare, only impf. ἐλήϊζον. Mid. ληϊζομαι (as act.), [fut. ληϊσσομαι, aor. ἐληϊσάμην, Ion.]. Eurip. has ἐλησάμην, and pf. p. λελησμαι. (4.)

**Δίσσομαι** or (rare) λίτομαι (λίτ-), *supplicate*, [ἐλίσάμην, 2 a. ἐλιτόμην].

[**Δοέω**, Epic for λούω; λοέσσομαι, ἐλδεσσα, ἐλοεσσάμην.]

**Λούω** or λώω *wash*, regular. In Attic writers and Herod. the pres. and imperf. generally have contracted forms of λώω, as ἔλου, ἐλούμεν, λούμενος.

**Λύω**, *loose*, see § 95 and § 96; [Epic 2 a. m. ἐλύμην (as pass.), λύτο and λύτο; pf. opt. λελύτο or λελύντο, § 118, 1, Note.]



## M.

**Μαίνω** (μά-), *madden*, a. ξιμνω, 2 pf. μέμνω, *am mad*, 2 a. p. ἐμάμνω. Mid. **μαίνομαι**, *be mad*, [μανοῦμαι, ἐμηνάμην.] (4.)

**Μαίρομαι** (μά-), *seek*, μάσσομαι, ἐμασάμην. Chiefly Epic. See § 108, iv. 3, Note, and μάομαι. (4.)

✓ **Μανθάνω** (μάθ-), *learn*, (ε-) μαθήσομαι, μεμάθηκα; 2 a. ἐμαθον. (5.)

**Μάομαι**, only in contract form [μῶμαι (imper. μῶεο or μῶσο, inf. μῶσθαι,] pt. μῶμενος, *desire eagerly*; 2 p. (μέμαα) § 125, 4 [part. μεμαῶς (-ῶτος or -ῶτος).] A second p. μέμονα (μεν-) supplies the singular of (μέμαα).

**Μάρναμαι**, *fight* (subj. μάρνωμαι, imp. μάρναο); a. ἐμαρνάσθην. Poetic. (1.)

**Μάρπτω** (μαρπ-), *seize*, μάρψω, ἐμαρψα [2 pf. μέμαρπα Epic]. Poetic. (3.)

**Μάσσω** (μάγ-), *knead*, μάξω, &c. regular; 2 a. p. ἐμάγην. (4.)

✓ **Μάχομαι** [Ion. μαχέομαι], *fight*, f. μαχοῦμαι [Hdt. μαχέσομαι, Hom. μαχέομαι or μαχέσσομαι], p. μεμάχημαι, a. ἐμαχεσάμην [Ep. also ἐμαχησάμην; Ep. pres. part. μαχειόμενος or μαχεούμενος].

[Μέδομαι, *think of, plan*, (ε-) μεδήσομαι (rare). Epic.]

**Μεθ-ίημι**, *send away*; see ἵημι (§ 127). [Hdt. pf. pt. μεμετιμένος.]

**Μεθύσκω** (μεθύ-), *make drunk*, ἐμέθυσα, ἐμεθύσθην. See μεθύω. (6.)

**Μεθύω**, *be drunk*, only pres. and impf.

**Μείρομαι** (μερ-), *obtain*, [Ep. 2 pf. 3 sing. ἔμμορε;] impers. εἰμαρται, *it is fated*, εἰμαρμένη (as subst.), *Fate*. (4.)

**Μέλλω**, *intend*, augm. ἐμ- or ἡμ-; (ε-) μελλήσω, ἐμέλλησα.

**Μέλω**, *concern, care for*, (ε-) μελήσω [Ep. μελήσομαι, 2 p. μέμηλα]; μεμέλημαι [Ep. μέμβλεται, μέμβλετο, for μεμέληται, μεμέλητο]; (ἐμελήθην) μελήθεις. **Μόλει**, *it concerns*, impers.; μελήσει, ἐμέλησε, μεμέληκε.

**Μέμονα** (μεν-), *desire*, 2 perf. with no present. § 109, 3. Ionic and poetic. See μάομαι.

† **Μένω**, *remain*, f. μενῶ [Ion. μενέω], ξιμνω, (ε-) μεμένηκα.

**Μεμνηρίζω** (§ 108, iv. δ, N. 1), *ponder*, [μεμνηρίζω, ἐμεμνηρίζα] (Attic -ἐμεμνήρισα). Poetic. (4.)

**Μήδομαι**, *devise*, μήσομαι, ἐμησάμην. Poetic.

**Μηκόμαι** (μάκ-, μηκ-), *bleat*, [2 a. part. μάκων; 2 p. part. μεμηκώς, μεμάκνυα; 2 plp. ἐμέμηκον.] Chiefly Epic. § 108, vii. Note. (2. 7.)

**Μητιάω** (Epic -ῶ), *plan*. Mid. μητιάομαι and μητίομαι (Pind.), μητίσομαι, ἐμητίσάμην. Epic and Lyric.] § 108, vii. Note. (7.)

**Μιάνω** (μᾶν-), *stain*, μιάνω, ἐμίᾶνα [Ion. ἐμίλνα], μεμίαςμαι, ἐμίανθην, μιανθήσομαι. (4.)

**Μίγνυμι** (μίγ-), and **μίγω**, *mix*, *μίξω*, *ἐμίξα*, *μέμιγμαι*, *ἐμίχθην*, *μιχθήσομαι*; 2 a. p. *ἐμίγη*, [Ep. fut. *μιγήσομαι*; 2 a. m. *ἐμικτο* and *μικτο*; fut. pf. *μεμίξομαι*.] (II.)

X **Μιμνήσκω** (μνά-), *remind*; mid. *remember*; *μνήσω*, *ἐμνήσα*, *μέμνημαι*, *remember*, *ἐμνήσθην* (as mid.); *μνησθήσομαι*, *μνήσσομαι*, *μεμνήσομαι*; *ἐμνησάμην* (poet.). **Μέμνημαι** (*memini*) has subj. *μεμνώμαι*, opt. *μεμνώμην* or *μεμνήμην*, imp. *μέμνησο* [Hdt. *μέμνεο*], inf. *μεμνήσθαι*, pt. *μεμνημένος*. § 118, 1, Note. (6.)

[From Ep. *μνώομαι* come *ἐμνώοντο*, *μνώομενος*, &c.] § 120, 1 (b).

**Μίσγω**, *mix*, pres. and impf. See **μίγνυμι**.

**Μύζω**, *suck*, [Ion. *μυζέω*, aor. -*ἐμύζησα* (Hom.).]

**Μύζω** (μυγ-), *grumble*, *mutter*, aor. *ἐμύξα*. Poetic. (4.)

**Μυκάομαι** (μύκ-), *bellow*, [Ep. 2 pf. *μέμῳκα*; 2 a. *μύκων*;] *ἐμυχησάμην*. Chiefly poetic. § 108, vii. Note. (2. 7.)

**Μύω**, *shut* (*the lips or eyes*), aor. *ἐμύσα*, pf. *μέμῳκα*.

## N.

**Ναίω** (να-), *dwell*, [*ἐνασσα*, *ἐνασσάμην*,] *ἐνάσθην*. Poetic. § 108, iv. 3, Note. (4.)

**Νάσσω** (ναδ-, ναγ-), *stuff*, [*ἐναξα*,] *νένασμαι* or *νέναγμαι*. (4.)

[*Ναικέω* and *ναικέω*, *chide*, *ναικέω*, *ἐναικεσα*. Ionic, chiefly Epic.]

**Νέμω**, *distribute*, f. *νεμῶ*, *ἐνειμα*, (ε-) *νενέμηκα*, *νενέμημαι*, *ἐνεμήθην*; *νεμοῦμαι*, *ἐνειμάμην*.

**Νέομαι**, *go*, *come*, or (as future) *will go*. Chiefly poetic.

1. **Νέω** (νύ), *swim*, -*ἐνευσα*, -*νένευκα*; f. m. part. *νευσούμενος*. (2.)

2. **Νέω**, *heap up*, *ἐνησα*, *νένημαι* or *νένησμαι*. [From Ion. *νηέω*, *νήησα*, *νηήσαι*, &c.]

3. **Νέω** and *νήθω*, *spin*, *νήσω*, *ἐνησα*, *ἐνήθην*; [Ep. a. m. *νήσαντο*.]

**Νίζω** later *νίπτω* (νιβ-), *wash*, *νίψω*, *ἐνιψα*, *νένιμμαι*, [-*ἐνίφθην*;] *νίψομαι*, *ἐνιψάμην*. § 108, iv. (b), N. 2. (4.)

**Νίσσομαι** (νιτ-), *go*, fut. *νίσσομαι* (sometimes *νίσσομαι*). Poetic. (4.)

**Νόέω**, *think*, *perceive*, *νοήσω*, &c., regular in Attic. [Ion. *ἐνωσα*, -*νένωκα*, *νένωμαι*.] (7.)

**Νομίζω** (νομῖδ-), *believe*, fut. *νομιῶ* [*νομίσω* late], aor. *ἐνόμισα*, pf. *νενόμικα*, *νενόμισμαι*, aor. p. *ἐνομίσθην*, fut. p. *νομισθήσομαι*. (4.)

## Ξ.

**Ξέω**, *scrape*, [aor. *ἔξεσα* and *ἔεσσα*, chiefly Epic], *ἔξεσμαι*. § 109, 2.

**Ξηραίνω** (*ξηρᾶν-*), *dry*, *ξηρᾶνῶ*, *ἐξηράνα* [Ion. -*ηνα*], *ἐξηράσμαι* and *ἐξηράμμαι*, *ἐξηράνθην*. (4.)

**Ξύω**, *polish*, *ἐξύσα*, *ἐξύσμαι*, *ἐξύσθην*; aor. m. *ἐξύσάμην*. § 109, 2.

## Ο.

**Ὀδοποιέω**, *make a way*, regular; but pf. *ὠδοπεποίηκα* (*ὠδοπεποιημένη*). So sometimes *ὠδοιπορέω*, *travel*.

(**Ὀδῶ-**), *be angry*, stem with only [Hom. *ὠδυσάμην*, *ὠδῶδυσμαι*].

**Ὄζω** (*ὀδ-*), *smell*, (*ε-*) *ὀζήσω* [Ion. *ὀζέσω*], *ὠζησα* [Ion. *ὠζεσα*], 2 p. *ὠδωδα* (late), [plp. *ὠδῶδεω* Hom.] (4.)

**Οἰγνύμι** and **οἴγω**, *open*, *οἴξω*, *ῥῖξα* [Ep. also *ῶῖξα*], *-ῥίγωμαι*, a. p. part. *οἰχθεῖς*; fut. pf. *ἀν-εῷξεται*. See *ἀν-οἴγνυμι*. (II.)

**Οἰδέω** and **οἰδάνω**, *snell*, [*οἰδήσω* (Ion.)], *ῥῖθησα*, *ῥῖθηκα*.

**Οἰνοχοέω**, *pour wine*, *οἰνοχοήσω*, *οἰνοχόησα* (Epic and Lyric). Impf. 3 p. *οἰνοχόει*, *ῥινοχόει*, *ῥινοχόει*.

**Οἶομαι**, *think*, in prose generally *οἶμαι* and *ζῶμι* in 1 per. sing.; *οἴησομαι*, *ῥήθην*. [Ep. act. *οἶω* (only 1 sing.), often *ὄτω*; *ὀτομαι*, *δῶσάμην*, *ὠτόσθην*.]

**Οἴχομαι**, *be gone*, (*ε-*) *οἴχόσομαι*, *οἴχωκα* or *ῥίχωκα* (with irreg. *ω* for *η*), § 109, 8, Note; [Ion. *οἴχημαι* or *ῥίχημαι*, doubtful in Attic].

**Ὀκέλλω** (*ὀκελ-*), *run ashore*, aor. *ὠκειλα*. Prose form of *κέλλω*. (4.)

**Ὀλισθάω**, rarely *ὀλισθαίνω* (*ὀλισθ-*), *slip*, [Ion. *ὠλισθησα*, *ὠλισθηκα*]; 2 a. *ὠλισθον*. (5.)

✱ **Ὀλλύμι** (probably for *ὀλ-νυ-μι*) rarely *ὀλλῶω* (*ὀλ-*), *destroy*, *lose*, f. *ὀλώ* [*ὀλέσω*, *ὀλέω*], *ὠλεσα*, *-ὀλώλεκα*; 2 p. *ὀλωλα*, *perish*, 2 plpf. *ὀλώλειν* (§ 102, Note 2). Mid. *ὀλλυμαι*, *perish*, *ὀλοῦμαι*, 2 a. *ὠλόμην*. In prose generally *ἀπ-ὀλλυμι*. § 108, v. 4, Note 2. (II.)

✓ **Ὀμνύμι** and **ὀμνύω** (*ὀμ-*, *ὀμο-*), *swear*, f. *ὀμοῦμαι*, *ῥωμοσα*, *ὀμῶμοκα*, *ὀμῶμοσμαι* (with *ὀμῶμοσαι*), *ὠμῶσθην* and *ὠμῶσθην*; *ὀμοσθήσομαι*, a. m. *-ὠμοσάμην*. § 102, N. 2. (II.)

**Ὀμοργνύμι** (*ὀμοργ-*), *write*, *ὀμῶρξω*, *ὀμῶρξομαι*, *ῥμορξα*, *ὠμορξάμην*; *ἀπ-ομορρχεῖς*. Chiefly poetic. (II.)

✓ **Ὀνίγημι** (*ὀνᾶ-*), *benefit*, *ὀνήσω*, *ῥνησα*, *ὠνήθην*; *ὀνήσομαι*; 2 a. m. *ὠνάμην* or (rare) *ὠνήμην*. [Hom. imper. *ὀνησο*, pt. *ὀνήμενος*]. § 125, 2, N. 2. (I.)

[**Ὀνομαι**, *insult*, (inflected like *ἰδομαι*); *ὀνόσομαι*, *ῥνοσάμην* (Epic also *ὠνάμην*), *-ὠνόσθην*. Ionic and poetic.] (I.)

**Ὀξύω** (*ὀξύ-*), *sharpen*, *-ὀξύω*, *ῥξύνα*, *-ῥξύμμαι*, *-ῥξύθην*, [*ῥξύσθην*]. In prose only in compos. (4.)

**Ὀπύω** (*ὀπυ-*), *marry*, fut. *ὀπύσω*. § 108, iv. 3, N. Pres. *ὀπύω* (doubtful). (4.)

- Ὀράω (ὄρα-, ὄπ-), *see*, imperf. ἐώρων [Ion. ὠρων or ὠρεον;] ὄψομαι, ἐώρακα or ἐόρακα, ἐώραμαι or ὠμμαι, ὠφθην, ὠφθήσομαι; 2 p. ὤωπα (Ion. and poet.). For 2 a. εἶδον, &c., *see* εἶδον. [Hom. pres. mid. 2 sing. ὄρηαι.] (8.)
- Ὀργάνω (ὀργάν-), *be* angry, aor. ὠργάνα, *engaged*. Only in Tragedy. (4.)
- Ὀρέγω, *reach*, ὀρέξω, ὠρέξα, [Ion. ὠρεγμαι, Hom. p. p. 3 plur. ὠρωρέχεται, plp. ὠρωρέχατο,] ὠρέχθην; ὀρέξομαι, ὠρεξάμην.
- Ὀρνῦμι (ὀρ-), *raise, rouse*, ὄρσω, ὠρσα, 2 p. ὄρωρα (as mid.); [Ep. 2 a. ὠρορον.] Mid. *rise, rush*, [f. ὀρούμαι, p. ὠρώρεμαι,] 2 a. ὠρόμην [with ὠρτο, imperf. ὄρσο, ὄρσεο, ὄρσεν, inf. ὠρθαι, part. ὄρμενος]. Poetic. (II.)
- Ὀρύσσω or ὀρύττω (ὀρύγ-), *dig*, ὀρύξω, ὠρυξα, -ὀρύρυχα (rare), ὀρύρυνγμαι (rarely ὠρυγμαι), ὠρύχθην; f. p. -ὀρυχθήσομαι, 2 f. ὀρυχθήσομαι; [ὠρυξάμην, *caused to dig*, Hdt.] (4.)
- Ὀσφραίνομαι (ὀσφρ-), *smell*, (ε-) ὀσφρήσομαι, ὠσφράνθην (rare), 2 a. m. ὠσφρόμην. § 108, v. N. 1. (5. 4.)
- [Οὔτάξω, *would*, οὔτάσω, οὔτᾱσα, οὔτασμαι. Chiefly Epic.] (4.)
- [Οὔτάω, *would*, οὔτησα, οὔτήθην; 2 a. 3 sing. οὔτα, inf. οὔτάμεναι and οὔταμεν; 2 a. mid. οὔτάμενος as pass. Epic.]
- Ὀφείλω (ὀφελ-), § 108, iv. 2, N. 1 [Ep. reg. ὀφέλλω], οἶνε, *ought*, (ε-) ὀφείλῃσω, ὠφείλῃσα, (ὠφείλῃκα ?) a. p. pt. ὀφειληθεῖς; 2 a. ὠφελον, used in *wishes* (§ 251, 1, Note 1), *O that!* (4.)
- Ὀφέλλω (ὀφελ-), *increase*, [aor. opt. ὀφέλλειε Hom.] Poetic, especially Epic. (4.)
- Ὀφλισκάνω (ὀφλ-, ὀφλισκ-), *be* guilty, *incur* (a penalty), (ε-) ὀφλήσω, ὠφλήσα (rare), ὠφλήκα, ὠφλημαι; 2 a. ὠφλον (inf. and pt. sometimes ὀφλειω, ὀφλων). (6. 5.)

## II.

- Παίζω (παιδ-, παιγ-), *sport*, παιζοῦμαι, ἐπαισα, πέπαικα (πέπαιχα later), πέπαισμαι. § 108, iv. (b), N. 1. (4.)
- Παίω, *strike*, παίσω, poet. (ε-) παιήσω, ἐπαισα, πέπαικα, ἐπαίσθην.
- Παλαίω, *wrestle*, παλαίσω, ἐπάλαισα, ἐπαλαίσθην. § 109, 2.
- Πάλλω (πᾶλ-), *brandish*, ἐπηλα, πέπαλμαι; [Hom. 2 a. ἀμπεπᾶλῶν, as if from πέπαλον; 2 a. m. ἐπαλτο and πάλτο.] (4.)
- Παρανομέω, *transgress law*, augm. παρην- or παρεν-, παρανεν-. § 105, 1, Note 2.
- Παραινέω, *insult* (as a drunken man), imp. ἐπαρῶνουν; παρουνήσω, ἐπαρῶνῃσα, πεπαρῶνῃκα, ἐπαρῶνῃθην.
- Πάσσομαι, fut., *shall acquire* (no pres.), pf. πέπᾱμαι, ἐπάσάμην. Poetic. Not to be confounded with πᾶσσομαι, ἐπᾱσάμην, &c., of πατέομαι.

- Πάσσω** or **πάττω** (§ 108, iv. 1, N.), *sprinkle*, *πᾶσω*, *ἐπᾶσα*, *ἐπάσθην*. (4.)
- ✓ **Πάσχω** (*πᾶθ*-, *πενθ*-), *suffer*, *κείσομαι* (for *πενθ*-*σομαι*, § 16, 6, N. 1); 2 p. *πέπονθα* [Hom. *πέποσθε* and *πεπᾶθυια*]; 2 a. *ἐπᾶθον*. (8.)
- Πατόμαι** (*πᾶτ*-), *eat*, *πάσομαι* (*ᾶ*), *ἐπᾶσάμην*; [Ep. plp. *πεπάσμην*.] Ionic and poetic. See *πάσομαι*. (7.)
- ✓ **Πείθω** (*πιθ*-), *persuade*, *κείσω*, *ἐκείσα*, *πέπεικα*, *πέπεισμαι*, *ἐπέισθην* (§ 16), *πεισθήσομαι*; fut. m. *κείσομαι*; 2 p. *πέποιθα*, *trust*, [Ep. *ἐπέπιθμεν*, plp. for *ἐπεποίθειμην*;] poet. 2 a. *ἐπιθον* and *ἐπιθόμην* [Ep. *πέπιθον* and *πεπιθόμην*. [Epic (*ε*-) *πιθήσω*, *πεπιθήσω*, *πιθήσας*.] (2.)
- Πεινάω**, *hunger*, regular except in having *η* for *α* in contract forms, inf. *πεινῆν* [Epic *πεινήμεναι*], &c. See § 98, N. 2.
- Πέρω** (*περ*-), *pierce*, *περῶ* (*ι*), *ἐπειρα*, *πέπαρμαι*, [*ἐπάρην*]. Ionic and poetic. (4.)
- Πεκτέω** (*πεκ*-, *πεκτ*-), *comb*, Epic pres. *κείκω*; [Dor. fut. *κείζω*,] aor. *ἐπεξα*, *ἐπεξάμην*, *ἐτέχθην*. Poetic. (3. 7.)
- Πελάζω** (*πελαῖδ*-) and poet. *πελάω* (*πελα*-, *πλα*-), *bring near*, *approach*, pres. also *πελάθω*, *approach*; f. *κελῶ* (for *πελάσω*), *ἐπέλασα*, *πέπλημαι*, *ἐπελάσθην* and *ἐπλάθην*; *ἐπελασάμην*; [2 a. m. *ἐπλήμην*, *approached*.] (4.)
- Πέλω** and **πέλομαι**, *be*, imp. *ἐπελον*, *ἐπελόμην* [syncop. *ἐπλε*, *ἐπλεο* (*ἐπλεν*), *ἐπλετο*, for *ἐπελε*, &c.; so *ἐπι-πλόμενος* and *περι-πλόμενος*]. Poetic.
- ✓ **Πέμπω**, *send*, *πέμψω*, *ἐπεμψα*, *πέπομφα*, *πέπεμμαι* (§ 97, N. 3, α), *ἐπέμφθην*, *κεμφοθήσομαι*; *πέμψομαι*, *ἐπεμψάμην*. See pf. p. of *πέσσω*.
- Πεπαίνω** (*πεπαῖν*-), *make soft*, *ἐπέπαῖνα*, *ἐπεπᾶνθην*, *πεπανήσομαι*. (4.)
- Πέρδομαι**, Lat. *pedo*, 2 fut. (pass.?) *-παρδήσομαι*, 2 p. *πέπορδα*, 2 a. *-ἐπαρδον*.
- Πέρθω**, *destroy*, *sack*, *πέρσω* [*πέρσομαι* (as pass.) Hom.], *ἐπερσα*, [Ep. 2 a. (w. *πραθ*- for *περθ*-) *ἐπραθον*, *ἐπραθόμην* (as pass.) with inf. *πέρθαι*.] § 109, 7 (α). Poetic.
- Πέρνημι**, mid. *πέρνάμαι*: poetic for *πιπράσκω*. (I.)
- Πέσσω** or **πέττω** (*πεκ*-), *cook*, *πέψω*, *ἐπεψα*, *πέπεμμαι* (§ 97, N. 3, α; cf. *πέμπω*), *ἐπέφθην*. § 108, iv. 1, N. (4.)
- Πετάννυμι** (*πετᾶ*-), *expand*, *πετάσω* (*πετῶ*), *ἐπέτασα*, *πέπταμαι* (*πεπέτασμαι* late), *ἐπετάσθην*. (II.)
- Πέτομαι** (*πετ*-, *πτ*-), *fly*, (*ε*-) *πτήσομαι* (poet. *πετήσομαι*); 2 a. m. *ἐπτόμην*. To *ἵπταμαι* (rare) belong 2 a. *ἐπτην* (poet.) and *ἐπτάμην*. The forms *πεπότημαι* and *ἐποτήθην* (Dor. *-ᾶμαι*, *-ᾶθην*) belong to *ποτάομαι*.
- Πεύθομαι** (*πῦθ*-): see *πυνθάνομαι*. (2.)
- Πήγνυμι** (*πᾶγ*-), *fix*, *freeze*, *πήξω*, *ἐπηξα*, *ἐπήχθην* (rare and poet.); 2 a. p. *ἐπάγην*, 2 f. p. *πᾶγήσομαι*; 2 p. *πέπηγα*, *be fixed*; [Ep. 2 a. m. *κατέπηκτο*;] *πήγνυτο* (doubtful) pr. opt. for *πηγνύοιτο* (Plat.); [*πήξομαι*, *ἐπηξάμην*.] (II.)



[Πῶναι, *approach*, pres. and impf. Epic.] (I.)

Πίμπλημι (πλά-), *fill*, πλήσω, ἐπλησα, -πέπληκα, πέπλησμαι, ἐπλήσθην, πλησθήσομαι; a. m. ἐπλησάμην (trans.); [Ep. 2 a. m. ἐπλήμην.] § 125, 2. (I.)

Πίμπρημι (πρά-), *buy*, πρήσω, ἐπρησα, πέπρημαι and πέπρησμαι, ἐπρήσθην; [Ion. f. πρήσομαι, fut. pf. πεπρήσομαι.] § 125, 2. Cf. πρήθω, βλοῦ. (I.)

Πινύσκει (πινύ-), *make wise*, [Hom. aor. ἐπίνυσσα;] chiefly Epic. See πνέω. (6.)

Πίνω (πί-, πο-), *drink*, fut. πίομαι (πιούμαι rare); πέπωκα, πέπομαι, ἐπόθην, ποθήσομαι; 2 a. ἐπίον. (8.)

Πίσισκε (πι-), *give to drink*, πίσω, ἐπίσα. Ionic and poetic. See πίνω. (6.)

Πιπράσκω (περά-, πρα-), *sell*, [Ep. περάσω, ἐπέρασα,] πέπράκα, πέπράμαι [Hom. πεπερημένος], ἐπράθην [Ion. -ημαι, -ηθην]; fut. pf. πεπράσομαι. The Attic uses ἀποδώσομαι and ἀπεδόμην in fut. and aor. (6.)

Πίπτω (πετ-, πτο-) for πι-πετ-ω, *fall*, f. πεσοῦμαι [Ion. πεσέομαι]; p. πέπτωκα, part. πεπτώς [Ep. πεπτηώς or -εώς]; 2 a. ἐπεσον [Dor. ἐπετον]. (8.)

[Πίτνημι, *spread*, pres. and impf. act. and mid. Epic and Lyric. See πετάννυμι.] (I.)

Πλάζω (πλαγγ-), *cause to wander*, ἐπλαγα. Pass. and mid. πλάζομαι, wander, πλάξομαι, will wander, ἐπλάγχθην, wandered. Ionic and poetic. (4.)

Πλάσσω (πλατ-!), *form*, [πλάσω Ion.], ἐπλάσα, πέπλασμαι, ἐπλάσθην; ἐπλάσάμην. § 108, iv. 1, N. (4.)

Πλέκω, πλαίει, κνίει, πλέξω, ἐπλεξα, [πέπλεχα or πέπλοχα Ion. (rare)], πέπλεγμαι, ἐπλέχθην, πλεχθήσομαι; 2 a. p. -ἐπλάκην; a. m. ἐπλεξάμην.

Πλέω (πλύ-), *sail*, πλεύσομαι or πλευσοῦμαι, ἐπλευσα, πέπλευκα, πέπλευσμαι, ἐπλεύσθην (later). [Ion. and poet. πλώω, τλώσομαι, ἐπλωσα, πέπλωκα, Ep. 2 aor. ἐπλων.] (2.)

Πλήσσω or πλῆττω (πληγ-), *strike*, πλήξω, ἐπληξα, πέπληγμαι, ἐπλήχθην (rare); 2 p. πέπληγα (rare); 2 a. p. ἐπλήγην (in comp. -ἐπλάγην); 2 f. pass. πληθήσομαι and -πλάγθω; fut. pf. πεπλήξομαι; [Ep. 2 a. πέπληγον (or ἐπέπλ-), πεπληγόμεν; Ion. a. m. ἐπληξάμην.] § 110, vii. N. 2. (2. 4.)

Πλύνω (πλύν-), *wash*, πλύνω, ἐπλῦνα, πέπλῦμαι, ἐπλῦθην; [fut. m. (as pass.) πλυνούμαι, a. ἐπλυνάμην.] § 109, 6. (4.)

Πνέω (πνύ-), *blow*, *breathe*, πνεύσομαι and πνευσοῦμαι, ἐπνευσα, -πέπνευκα, [Ep. πέπνυμαι, be wise, pt. πεπνύμενος, wise, plpf. ἐπέννυο.] [Ep. 2 aor. ἀμ-πνύε, ἀμ-πνύτο, a. p. ἀμ-πνύνθην;] see ἀμπνυι. See πινύσκει. (2.)

Πνίγω (πνίγ-), *choke*, -πνίξω [later -πνίζομαι, Dor. πνιζοῦμαι], ἐπνίξα, πέπνιγμαι, ἐπνίγην, πνίγησομαι. (2.)

Ποθέω, *desire*, ποθήσω, ποθήσομαι, ἐπόθησα; and ποθέσομαι, ἐπόθεσα. § 109, 1, N. 2 (b).

(Πορ-, προ-), *give, allot*, stem whence 2 a. *ἔπορον* (poet.), p. p. *πέπωμαι*, chiefly impers., *πέπρωται*, *it is fated* (with *πεπωμένην*, *Fate*). See *μέρομαι*.

✓ *Πράσσω* or *πράττω* (πράγ-), *do*, *πράξω, ἔπραξα, πέπραχα, πέπραγμα, ἐπράχθην, πραχθήσομαι*; fut. pf. *πεπράξομαι*; 2 p. *πέπραγα*, *have fared* (*well or ill*); mid. f. *πράξομαι, ἀππραξάμην*. (4.)

[*Πρήσσω* (πρηγ-), *do*, *πρήξω, ἔπρηξα, ἐπρηχα, ἐπρηγμα, ἐπρήχθην; πέρρηγα; πρήξομαι, ἐπρηξάμην*.] Ionic for *πράσσω*. (4.)

(πριά-), *buy*, stem, with only 2 aor. *ἐπριάμην*, inflected throughout in § 123.

*Πρίω, σαιω, ἔπρισα, ἐπρισμαι, ἐπρίσθην*. § 109, 2.

*Πτάρνυμαι* (πτάρ-), *sneeze*; [f. *πταρῶ*]; 2 aor. *ἐπτάρον*, [*ἐπταρόμην*], (*ἐπτάρην*) *ptapeis*. (II.)

*Πτήσσω* (πτάκ-, πτηκ-), *cover, ἐπτηξα, ἐπτηχα*. From stem πτάκ-, poet. 2 a. (-*ἐπτακον*) *καταπτήκων*. [From stem πτά-, Ep. 2 a. *καταπτήτην*, dual; 2 pf. pt. *πεπτηώς*.] (4. 2.)

*Πτίσσω* (§ 108, iv. 1, N.), *round*, [*ἐπτίσα, ἐπτισμαι*]. (4.)

*Πτύσσω* (πτύγ-), *fold*, *πτύξω, ἐπτυξα, ἐπτυγμαι, -ἐπτύχθην; πτύξομαι, ἐπτυξάμην*. (4.)

✓ *Πυνθάνομαι* (πύθ-), *hear, enquire, πεύσομαι* [Dor. *πενσοῦμαι*], *πέπυσμαι*; 2 a. *ἐπυνθόμην*. (5.) Poetic *πύθομαι* (πύθ-). (2.)

## P.

*Πάινω* (πά-, πάν-), *sprinkle, πάνω, ἔπαυα, ἔπρασμαι, (ἐπράνθην) παρθείς*. [From stem πα- (cf. *βαίω*), Ep. aor. *ἔρασσα*, pf. p. *ἐπράδεται*, plpf. *ἐπράδατο*, § 119, 3.] See § 108, v. N. 1. Ionic and poetic. (5. 4.)

[*Πάω, strike, παλώ, ἔπραυα, ἐπραισθην*; [fut. m. (as pass.) -*παίσομαι*].] Poetic, chiefly Epic.

\**Πάπτω* (παφ-), *stitch, πάψω, ἔπραψα, ἔπραμμαι*; 2 a. p. *ἐπράφην*; a. m. *ἐπραψάμην*. (3.)

\**Πάσσω* or *πάττω* (πάγ-), *throw down, πάξω, ἔπραξα, -ἐπράχθην*. (4.)

\**Πέξω* (πεγ-), for *ἐρδω, do, πέξω, ἔρεξα* (rarely *ἔρρεξα*); [Ion. a. p. *πεχθεῖη, πεχθεῖς*]. (4.)

\**Πέω* (πύ-), *flow, πέυσομαι, ἔρρευσα, (ε-) ἐρρύηκα*; 2 a. p. *ἐρρύην*; *ρυήσομαι*. § 108, ii., Note. (2.)

(\**Πε-*), stem of *εἶρηκα, εἶρημαι, ἐπρήθην (ἐπρέθην), ῥηθήσομαι, εἰρήσομαι*. See *εἶπον*.)

✓ *Πήγνυμι* (πάγ-, ῥηγ-), poet. *ῥήσσω, break; ῥήξω, ἔρρηξα, [-ἐρρηγμαι rare, ἐρρήχθην rare]*; 2 a. p. *ἐπράγην*; *ῥάγῃσομαι*; 2 p. *ἔρρωγα, be broken* (§ 109, 3, N. 1); [*ῥήξομαι, ἐρρηξάμην*]. (2. II.)

**Ῥιγίω** (ῤιγ-), *shudder*, [ῤιγήσω,] ῤριγῆσα, [2 p. ῤριγῆα (as pres.)] Poetic, chiefly Epic. [7.]

**Ῥιγώω**, *shiver*, ῤιγώσω, ῤριγώσα; inf. ῤιγῶν or ῤιγούν, § 98, Note 3.

**Ῥίπτω** (ῤιφ-), *throw*, ῤίψω, ῤριψα (poet. ῤριψα), ῤρῖφα, ῤριμμαι [poet. ῤεριμμαι, Hom. plp. ῤέριπτο], ῤρίφθην, ῤιφθήσομαι; 2 a. p. ῤρίφην. Pres. also ῤιπτέω. (3.)

**Ῥύομαι** (ῥ), *defend*, ῤύσομαι, ῤρῡσάμην. [Epic, inf. ῤύσθαι for ῤύεσθαι; impf. 3 pers. ῤρῡτο and pl. ῤδατο. § 119, 3.] Poetic. See ῤρύω.

**ῤυπῶω**, *be foul*, [Epic ῤυπῶω; Ion. pf. pt. ῤερυπωμένος].

**ῤώννυμι** (ῤω-), *strengthen*, ῤρῶσα, ῤρῶμαι (imper. ῤρῶσο, *farewell*), ῤρῶσθην. (II.)

## Σ

**Σαίρω** (σᾶρ-), *swear*, aor. pt. σήρας; 2 p. σέσηρα, *grin*, esp. in part. σεσηῶς [Dor. σεσαῶς.] (4.)

**Σαλπίζω** (σαλπιγγ-), *sound a trumpet*, aor. ἐσάλπιγξα. (4.)

[Σαῶω, *save*, σαώσω, ἐσάωσα, ἐσαώθην, σαώσομαι; imperf. 3 sing. σάω (for ἐσάω) as if from Aeol. σώωμι; imperat. σάω (for σώου). Epic.]

**Σβέννυμι** (σβε-), *extinguish*, σβέσω, ἔσβεσα, -ἔσβηκα, ἔσβεσμαι, ἐσβέσθην; 2 a. ἔσβην; -σβήσομαι. (II.)

**Σέβω**, *revere*, [imp. ἔσεβον late], aor. p. ἐσέφθην, w. part. σεφθεῖς, *awe-struck*.

**Σείω**, *shake*, σείσω, ἔσεισα, σέσεικα, σέσεισμαι, ἐσεισθην; a. m. ἐσεισάμην; [Ep. imp. ἐσσεῖστω].

**Σεύω** (σῦ-), *move*, *urge*, [a. ἔσσεια, ἐσσειάμην;] ἔσσυμαι, ἐσσύθην or ἐσύθην; 2 a. m. ἐσσύμην (with ἔσυτο, σύτο, σύμενος). Poetic. (2.)

**Σημαίνω** (σημαῖν-), *show*, σημαῖνῶ, ἐσήμηνα (sometimes ἐσήμαῖνα), σεσήμασμαι, ἐσημάνθην, σημανθήσομαι; mid. σημανοῦμαι, ἐσημηνάμην. (4.)

**Σήπω** (σᾶπ-), *rot*, σήψω, 2 p. σέσηπα (as pres.); σέσημμαι; 2 a. p. ἐσάπην, f. σᾶπήσομαι. (2.)

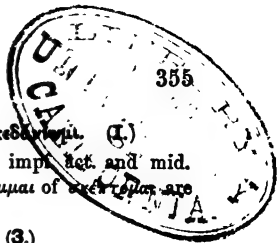
**Σκάπτω** (σκάφ-), *dig*, σκάψω, ἔσκαψα, ἔσκάφα, ἔσκαμμαι, 2 aor. p. ἐσκάφην. (3.)

**Σκεδάννυμι** (σκεδᾶ-), *scatter*, f. σκεδῶ [σκεδάσω,] ἐσκέδᾶσα, (ἐσκέδασμαι) ἐσκεδασμένος, ἐσκεδάσθην; ἐσκεδασάμην. (II.)

**Σκέλλω** (σκέλλ-, σκλέ-), *dry up*, [Ep. a. ἔσκληα,] ἔσκληκα; 2 a. ἔσκλην (ἀπο-σκληῖναι). (4.)

**Σκέπτομαι** (σκεπ-), *view*, σκέψομαι, ἐσκεψάμην, ἔσκεμμαι, fut. pf. ἐσκέψομαι, [ἐσκέφθην, Ion.]. For pres. and impf. the better Attic writers use σκοπῶ, σκοποῦμαι, &c. (see σκοπέω). (3.)

**Σκήπτω** (σκηπ-), *pror.*, -σκήψω, ἔσκηψα, -ἔσκημμαι, ἐσκήφθην; σκήψομαι, ἐσκηψάμην. (3.)



**Σκίδνῃμι**, mid. σκιδνάμαι, *scatter*, chiefly poetic for σκεδανύμι. (I.)

**Σκοπέω**, *view*, in better Attic writers only pres. and impf. aor. and mid.

For the other tenses σκέψομαι, ἐσκεψάμην, and ἔσκεμμαι of σκέπτομαι are used. See σκέπτομαι.

**Σκώπτω** (σκωπ-), *jeer*, σκώφομαι, ἔσκωφα, ἔσκώφθην. (3.)

**Σμάω**, *spear*, with η for ā in contracted forms (§ 98, N. 2), σμῆ for σμῆ, &c. [Ion. σμέω and σμήχω], aor. p. δια-σμηχθεῖς (Aristoph.).

**Σπᾶω**, *drag*, σπάω (ᾶ), ἔσπᾶσα, ἔσπᾶκα, ἔσπασμαι, ἔσπασθην, σπασθήσομαι; σπάσομαι, ἔσπασάμην. § 109, 1, N. 2; § 109, 2.

✓ **Σπείρω** (σπερ-), *sow*, σπερῶ, ἔσπειρα, ἔσπαρμαι; 2 a. p. ἔσπαρην. (4.)

✓ **Σπένδω**, *pour a libation*, σπείσω, ἔσπεισα, ἔσπεισμαι; σπείσομαι, ἔσπεισάμην. § 16, 3 and 6.

**Στείβω** (στιβ-), *tread*, -ἔστειψα, (-) ἐστίβημαι (§ 108, ii. Note). Poetic. (2.)

**Στείχω** (στίχ-), *go*, [-ἔστειξα, 2 a. ἐστῆχον.] Poetic and Ion. (2.)

✓ **Στείλλω** (σ텔-), *send*, στελῶ [στελέω], ἔστειλα, ἔσταλκα, ἔσταλμαι; 2 a. p. ἐστάλην; -σταλήσομαι; a. m. ἐστειλάμην. § 109, 4. (4.)

**Στενάζω** (στεναγ-), *groan*, στενάξω, ἐστέναξα. (4.)

**Στέργω**, *love*, στέρξω, ἔστερξα; 2 p. ἔστοργα. § 109, 3.

✓ **Στερῶ**, *deprive*, also στερεῶσκω; στερήσω, ἰστέρησα [Epic ἐστέρεσα], ἐστέρηκα, ἐστέρημαι, ἐστερήθην, στερηθήσομαι; 2 aor. p. ἐστέρην, 2 fut. (pass. or mid.) στερήσομαι.

[**Στεύμαι**, *pledge one's self*; 3 pers. pres. στεύται, impf. στεύτο. Poetic, chiefly Epic.]

**Στίξω** (στιγ-), *prick*, στιξῶ, ἐστιξα, ἔστιγμαι. (4.)

**Στορέννυμι** or **στορνύμι** (στορε-), στορῶ (for στορέσω), ἐστόρεσα, [ἐστορέσθην], ἐστορεσάμην. (II.)

✓ **Στρέφω**, *turn*, στρέψω, ἔστρεψα, ἔστραμμαι, ἐστρέφθην (rare in prose) [Ion. ἐστράφθην]; 2 pf. ἔστροφα (rare); 2 a. p. ἐστράφην, f. στράφῃσομαι; mid. στρέψομαι, ἐστρεψάμην. § 109, 4, N. 1.

**Στρώννυμι** (στρω-), same as στορέννυμι; στρώσω, ἔστρωσα, ἔστρωμαι, ἐστρώθην. (II.)

**Στυγέω** (στυγ-), *dread, hate*, ἐστύγησα [ἐστυξα], [ἐστύγηκα], ἔστυγῆθην; 2 f. p. στυγήσομαι; [Ep. 2 a. ἐστύγον.] Ionic and poetic. (7.)

[**Στυφέλλω** (στυφελγ-), *dash*, aor. ἐστυφέλιξα. Epic.] (4.)

**Σύρω** (σῦρ-), *drag*, [fut. συρῶ late,] aor. ἐσύρα, ἐσυράμην. (4.)

**Σφάζω** (σφᾶγ-), *slay*, Att. prose gen. σφάττω; σφάξω, ἔσφαξα, ἔσφαγμαι, [ἔσφαχθην (rare)]; 2 aor. p. ἐσφάγην, fut. σφάγῃσομαι; aor. mid. -ἐσφαξάμην. (4.)

✓ **Σφάλλω** (σφᾶλ-), *trip, deceive*, σφαλῶ, ἔσφηλα, ἔσφαλμαι; 2 a. p. ἐσφάλην, f. σφάλησομαι; fut. m. σφαλοῦμαι. (4.)

**Σώω** (σωδ-), *save*, [also Ep. σώω, w. subj. σῶη, σῆ, &c.]; σώσω, ἔσωσα, σέσωκα, σέσωσμαι (or -ωμαι), ἐσώθην, σωθήσομαι; σώσομαι, ἐσώσάμην. (4.)

## T.

(τα-), *take*, stem with Hom. imperat. τῇ.

[(τάγ-), *seize*, stem with Hom. 2 a. pt. τεταγών.] Cf. Lat. *lingo*.

[Τανύω, *stretch*, τανύσω, ἐτάνυσσα, τετάνυσμαι, ἐτανύσθην; aor. m. ἐτανυσσάμην. § 109, 2. Epic form of τεῖνω.]

✓ Ταραύω (ταράχ-), *disturb*; ταραύω, ἐτάραξα, τετάραγμαi, ἐταράχθην, τα-  
ραχθήσομαι; ταραξομαι; [Ep. pf. (τέτρηχα) τετρηχώς, *disturbed*; plp.  
τετρήχει.] (4.)

✓ Τάσσω (τάγ-), *arrange*, τάξω, ἔταξα, τέταχα, τέταγμαi, ἐτάχθην, ταχθή-  
σομαι; τάξομαι, ἐταξάμην; 2 a. p. ἐτάγην; fut. pf. τετάξομαι. (4.)

✓ Τείνω (τεν-), *stretch*, τενῶ, ἔτεινα, τέτακα, τέταμαι, ἐτάθην, τᾷθήσομαι; τε-  
νοῦμαι, ἐτεινάμην. § 109, 6. (4.)

✓ Τέλειω, *finish*, (τελέσω) τελῶ, ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτελέσθην; fut.  
m. [τελέομαι] τελούμαι, a. m. ἐτελεσάμην. § 109, 2.

Τέλλω (τελ-), *cause to rise, rise*, aor. ἔτειλα; [plpf. p. ἐτέταλτο.] In compos.  
-τέταλμαι, -ἐτειλάμην. § 109, 4. (4.)

[(Τεμ-), *find*, stem with only Hom. redupl. 2 a. τέτμον or ἔτετμον.]

✓ Τέμνω (τεμ-, τμε-) [Ion. τάμνω, Hom. once τέμω], *cut*, f. τεμῶ, τέτμηκα, τέ-  
τμημαι, ἐτμήθην, τμηθήσομαι; 2 a. ἔτεμον, ἐτεμόμην (or ἐτάμ-); fut. m.  
-τεμοῦμαι; fut. pf. τετμήσομαι. See τμήγω. (5.)

Τέρπω, *amuse*, τέρψω, ἔτερψα, ἐτέρφθην [Ep. ἐτάρφθην, 2 a. p. ἐτάρπη  
(with subj. τραπείω), 2 a. m. (τ)εταρπόμην]; fut. m. τέρψομαι (poet.),  
[a. ἐτερψάμην Epic.] § 109, 4, N. 1.

[Τέρσομαι, *become dry*, 2 a. p. ἐτέρσην. Chiefly Epic. Fut. act. τέρσω in  
Theoc.]

[Τετρίμαι, Hom. perf.; generally in part. τετιμένος, with τετιώς, both  
passive, *dejected, troubled*.]

[Τέτμον or ἔτετμον (Hom.), *found*, for τε-τεμ-ον.] See (τεμ-).

Τετραίνω (τετράν-), *bore*, late pres. τιτραίνω and τιτράω; [fut. -τετρανέω  
Ion., aor. ἐτέτρηνα,] -ἐτετρηνάμην. From stem (τρά-), aor. ἔτρησα,  
pf. p. τέτρημαι. § 108, v. N. 1; § 109, 7 (c). (5. 4.)

Τεύχω (τύχ-), *prepare, make*, τεύξω, ἔτευξα, [Ep. τέτευχα as pass.,] τέτυ-  
γμαi [Ep. τέτευγμαi, ἐτύχθην (Ion. ἐτεύχθην); fut. pf. τετεύξομαι;] f. m.  
τεύξομαι, [a. ἐτευξάμην.] [Epic 2 a. (τύκ-) τετυκεῖν, τετυκόμην.] Po-  
etic. (2.)

Τήκω (τάκ-), *melt*, [Dor. τάκω], τήξω, ἔτηξα, ἐτήχθην (rare); 2 a. p. ἐτά-  
κην; 2 p. τέτηκα (as mid.). (2.)

Τίθημι (θε-), *put*; for inflection and synopsis, see § 123. (I.)

Τίκτω (τεκ-), *beget, bring forth*, τέξομαι (poet. also τέξω, rarely τεκοῦμαι),  
ἔτεξα (rare), ἐτέχθην (rare); 2 p. τέτοκα; 2 a. ἔτεκον, ἐτεκόμην. See § 108,  
iii. (end). (3.)

- Τίνω** (τι-), with *?*, *pay*, τίσω, ἐτίσα, τέτικα, -τέτισμαι, -έτισθην. (5.)  
 [Τίταίνω (τίτάν-), *stretch*, aor. (ἐτίτηνα) τιτήνας. Epic for τείνω.] (4.)  
 [Τιτράω, *bore*, late present.] See τετραίνω.
- Τινρώσκω** (τρο-), *wound*, τρώσω, ἔτρωσα, τέτρωμαι, ἐτρώθην, τρωθήσομαι;  
 [fut. m. τρώσομαι Hom.] (6.)
- Τλάω**, *bear, dare*, syncop. for (ταλα-ω), pres. not classic; f. τλήσομαι, [Ep. a. ἐτάλασσα,] p. τέτληκα [with Epic μι-forms (§ 125, 4) τέτλαμεν, τετλαῖην, τέτλαθι, τετλάμεναι and τετλάμεν, τετληώς]; 2 a. ἐτλην [Dor. ἐτλᾶν.] Poetic.
- [Τμήγω (τμαῖ-), *cut*, poet. for τέμνω; τμήξω (rare), ἔτμηξα, 2 a. ἐτμάγων, ἐτμάγην (τμάγειν for ἐτμάγησαν).] (2.)
- Τορέω** (τορ-), *ripcarve*, pres. only in [Ep. ἀντι-τορεῖντα]; f. [τορήσω,] rarely τετορήσω, [a. ἐτόρησα, 2 a. ἔτορον.] (7.)
- Τρέπω** [Ion. τράπω], *turn*, τρέψω, ἔτρεψα, τέτροφα or τέτραφα, τέτραμμαι, ἐτρέφθην [Ion. ἐτράφθην]; f. m. τρέψομαι, a. m. ἐτρεψάμην; 2 a. [ἔτραπον Ep. and Lyr.], ἐτράπην, ἐτραπόμην. § 109, 3, N. 2, and 4 with Note 1. This verb has all the six aorists.
- Τρέφω** (τρεφ- for θρεφ-, § 17, 2, Note), *nourish*, θρέψω, ἔθρεψα, τέτροφα (late τέτραφα), τέθραμμαι (inf. τεθράφθαι), ἐθρέφθην (rare); 2 a. p. ἐτράφην; [Ep. 2 a. ἔτραφον as pass.]; f. m. θρέψομαι, a. m. ἐθρεψάμην. § 109, 3, N. 2; and 4 with N. 1.
- Τρέχω** (τρεχ- for θρεχ-, § 17, 2, Note; δρᾶμ-), *run*, f. δραμοῦμαι (-θρέξομαι only in comedy), ἔθρεξα (rare), -δεδράμηνκα, -δεδράμηναι; 2 p. -δέδρομα (poet.), 2 a. ἔδραμον. (8.)
- Τρέω** (*tremble*), aor. ἔτρεσα. Chiefly poetic.
- Τρίβω** (τρίβ-), *rub*, τρίψω, ἔτριψα, τέτριφα, τέτριμμαι, ἐτρίφθην; 2 a. p. ἐτρίβην, fut. p. τρίβήσομαι; fut. pf. τετρίψομαι; f. m. τρίψομαι, a. m. ἐτριψάμην. (2.)
- Τρίγω** (τριγ-), *squawk*, 2 p. τέτριγα as present. Ionic and poetic. (4.)
- Τρύχω**, *exhaust*, fut. [Ep. τρύξω] τρυχώσω (τρυχο-, § 109, 8, N.), a. ἐτρύχωσα, p. part. τετρυχωμένος, [a. p. ἐτρυχώθην Ion.].
- Τρώγω** (τράγ-), *gnaw*, τρώξομαι, [-ἔτρωξα,] -τέτρωγμαι; 2 a. ἔτραγον. § 108, ii. (end). (2.)
- Τυγχάνω** (τύχ-, τευχ-), *hit, happen*, τεύξομαι, [Ep. ἐτύχησα,] τετύχηκα or τέτευχα; 2 a. ἐτύχον (5. 2.)
- Τύπτω** (τύπ-), *strike*, (-) τυπτήσω, ἔτυψα [ετύπησα later], [τέτυμμαι Ion. and poet.]; 2 a. ἐτύπον (rare), ἐτύπην (poet.); τυπτήσομαι (as pass.); a. m. ετυψάμην. (3.)
- Τύφω** (τύφ- for θυφ-, § 17, 2, Note), *raise smoke, smoke*, τέθυμμαι, 2 a. p. -ἐτύφην, 2 f. p. -τύφήσομαι. (2.)

## Υ.

Υπισχύνομαι Ion. and poet. ὑπισχομαι (strengthened from ὑπέχομαι), promise, ὑποσχέσομαι, ὑπέσχημαι, (ὑπεσχήθην) once in ὑποσχέθητι (Plat.); 2 a. m. ὑπεσχύμην. See ὑσχω and ἔχω. (5.)

Υφαίνω (ὑφάν-), weave, ὑφάνω, ὕφνα, ὕφασμαι (109, 6, N.), ὑφάνθην; aor. m. ὑφηνάμην. (4.)

Υω, ραίν, ὕω, ὕσα, ὕσαι, ὕσθην. [Hdt. ὕσομαι as pass.]

## Φ.

Φαίνω (φᾶν-), show, f. φανῶ [φανέω], a. φήνα, πέφαγκα, πέφασμαι (§ 109, 6, N.), ἐφάνθην; 2 a. p. ἐφάνην, 2 f. φάνησομαι; 2 p. ἐφέφνα; f. m. φανοῦμαι, a. m. ἐφηνάμην (rare and poet.), showed, but ἀπ-εφηνάμην, declared; [Ep. iter. 2 aor. φάνεσκε, appeared.] For Epic πεφήσομαι, see φάω. See § 95; § 96; § 97, 4. (4.)

Φάσκω (φᾶ-), say, only pres. and impf. See φημί. (6.)

Φάω, shine (pres. late), [Hom. imperf. φάε, fut. pf. πεφήσεται.]

Φείδομαι (φῖδ-), spare, φείσομαι [Hom. πεφιδήσομαι], ἐφεισάμην, [Hom. 2 a. πεφιδόμην.] (2.)

(φεν-, φᾶ-), kill, stems whence [Hom. πέφᾶμαι, πεφήσομαι; 2 a. redupl. πέφρον or ἐπεφρον, with part. πέφρων].

Φέρω (οῖ-, ενεκ-, ἐνεγκ- for ἐν-ενεκ-), bear, f. ὀσω, a. ἤνεγκα, p. ἐνήνοχα, ἐνήνεγμαι, a. p. ἤνεχθην; f. p. ἐνεχθήσομαι and οἰσθήσομαι; 2 a. ἤνεγκον; f. m. ὀλοσμαι (sometimes as pass.); a. m. ἤνεγκάμην, 2 a. m. ἤνεγκόμην (very rare). [Ion. ἤνεικα and -αμην, ἤνεικον, ἐνήνεγμαι, ἤνειχθην; Hdt. ἀν-οῖσαι or ἀν-ῶσαι, inf. from aor. ῶσα (late); Hom. aor. imper. ὀσε for ὀσον, pres. imper. φέρετε for φέρετε.] (8.)

Φεύγω (φῦγ-) flee, φεύξομαι and φευξοῦμαι (§ 110, ii. N. 2), 2 p. πέφεινγα (§ 109, 3); 2 a. ἐφῦγον; [Hom. p. part. πεφυγμένος and πεφυζδotes.] (2.)

Φημί (φᾶ-), say, φῆσα, ἔφησα; p. p. imper. πεφάσθω, part. πεφασμένος. Mid. [Dor. f. φάσομαι]. For other forms and inflection, see § 127. (I.)

Φθάνώ (φθᾶ-), anticipate, φθάσω and φθήσομαι, ἐφθάσα, [ἐφθᾶκα late]; 2 a. act. ἐφθην (like ἔστην), [Ep. 2 a. m. φθάμενος.] (5.)

Φθέρω (φθερ-), corrupt, f. φθερῶ [Ion. -φθερέω, Ep. φθέρσω], a. ἐφθειρα, p. ἐφθαρκα, ἐφθαρμαι; 2 a. p. ἐφθάρην, 2 f. p. φθάρήσομαι; 2 p. δι-ἐφθορα; f. m. φθεροῦμαι [Hdt. φθαρέομαι]. (4.)

Φθίνω [Ep. also φθίω], waste, decay, φθίσω, ἐφθισα, ἐφθίμαι, [ἐφθίθην; fut. m. φθίσομαι;] 2 a. m. ἐφθίμην [subj. φθίωμαι, opt. φθίμην for φθι-ι-μην, imper. 3 sing. φθίσθω, inf. φθίσθαι], part. φθίμενος. Attic ῖ, Epiq ῖ; but always ῖ in ἐφθίμαι, ἐφθίθην, ἐφθίμην (except in contr. opt. φθίμην). Epic φθίω has generally ῖ. Chiefly poetic. The present is generally intransitive; the future and aorist active are transitive. (5.)

**Φιλέω** (φῖλ-), *love*, φιλήσω, &c. regular. [Ep. a. m. ἐφίλαμην; inf. pres. φιλήμεναι, from Aeolic φίλημι.] (7.)

**Φλάω**, *bruise*, [fut. φλάσω (Dor. φλασῶ), aor. ἐφλάσα, ἐφλασμαι, ἐφλάσθη.] See θλάω.

**Φράγνυμι** (φῤῥαγ-), *fence*, mid. φράγνυμαι; only in pres. and impf. See φράσσω. (II.)

**Φράζω** (φῤῥᾶδ-), *tell*, φράσω, ἔφρασα, πέφρακα, πέφρασμαι [Ep. pt. πεφραδμένος,] ἐφράσθην (as mid.); [φράσομαι Ep.], ἐφρασάμην (chiefly Epic). [Ep. 2 a. πέφραδον or ἐπέφραδον.] (4.)

**Φράσσω** (φῤῥαγ-), *fence*, φράξω, ἔφραξα, πέφραγμα, ἐφράχθη; ἐφραξάμην. See φράγνυμι. (4.)

**Φρίσσω** or **φρίττω** (φρίκ-), *shudder*, φρίξω (late), ἔφριξα, πέφρικα. (4.)

**Φρύγω** (φῤῥυγ-), *roast*, φρύξω, ἔφρυξα, πέφρυγμα, [ἐφρύγην.] (2.)

**Φυλάσσω** (φυλάκ-), *guard*, φυλάξω, ἐφύλαξα, πεφύλαχα, πεφύλαγμα, ἐφυλάχθη; φυλάξομαι, ἐφυλαξάμην. (4.)

**Φύρω**, *mix*, [ἐφυρσα,] πέφυρμαι, ἐφύρθην; [fut. pf. πεφύρσομαι Pind.]. Φυράω, *mix*, is regular, φυράσω, &c.

**Φύω**, (Ϝ), *produce*, φύσω, ἐφύσα, πέφυκα, *be* (by nature), with 2 p. (πέφου) § 125, 4 [Ep. πεφύασι, ἐμ-πεφύη, πεφύως]; 2 a. ἐφῶν, *be, be born*, (subj. φύω); 2 a. p. ἐφύη (subj. φυῶ); fut. m. φῶσομαι.

## X

**Χάζω** (χᾶδ-), *yield, retire* (pres. only in ἀνα-χάζω), [Ep. f. χάσομαι, a. -έχασσα (Pind.), a. m. έχασάμην (Epic, once in Xen. δια-χάσασθαι); 2 a. m. κεκαδόμεν; fut. κεκαδήσω, *will deprive* (§ 110, iv. c, N. 2, 2 a. κέκαδον, *deprived*.] (4.)

**Χαίρω** (χᾶρ-), *rejoice*, (ε-) χαιρήσω, κεχάρηκα, κεχάρημαι and ἐχαρμαι, 2 a. p. ἐχάρην, [Ep. a. m. χήρατο, 2 a. m. κεχαρόμην; 2 p. pt. κεχαρῶς; fut. pf. κεχαρήσω, κεχαρήσομαι (§ 110, iv. c, N. 2).] (4.)

**Χαλᾶω**, *loosen*, [χαλάσω Ion.,] ἐχάλασα [-αζα Pind.], ἐχαλάσθη. § 109, 2.

**Χανδάνω** (χᾶδ-), *hold*, 2 a. ἐχᾶδον. From stem (χενδ-), [Epic fut. χείσομαι (§ 16, 6, N. 1), 2 pf. κέχανδα.] (5.)

**Χάσκω**, later **χαίνω** (χᾶν-), *gape*, f. χᾶνούμαι, 2 p. κέχηνα (as pres.), 2 a. ἐχᾶνον. Ionic and poetic. (4.)

**Χέω** (χεδ-), fut. χεσοῦμαι (rarely -χέσομαι), ἔχεσα, 2 p. -κέχοδα; 2 a. ἔχεσον; a. m. ἐχεσάμην; p. part. κεχεσμένος. (4.)

**Χέω** (χῦ-), *pour*, f. χέω [Ep. χεύω], a. ἔχεα [Ep. ἐχευα], -κέχῦκα, κέχῡμαι, ἐχῡθη, χυθήσομαι; a. m. ἐχεάμην, 2 a. m. ἐχῡμην. § 108, ii. 2, N.; § 110, iii. 1, N. 2. (2.)

[**Χλαδ-**] stem of 2 pf. part. κεχλαδῶς, *swelling*, (Pind.).]



**Χάω**, *heap up*, χάσω, ἔχωσα, -κέχωκα, κέχωμαι, ἐχώσθην, χωσθήσομαι. § 109, 2.

**Χραισμέω** (χραισμ-), *avert, help*, late in present; [Hom. χραισμήσω, ἐχραισμήσα; 2 a. ἐχραισμον]. (7.)

**Χράομαι**, *use*, (perhaps mid. of χράω); χρήσομαι, ἐχρησάμην, κέχρημαι, ἐχρήσθην; [fut. pf. κεχρήσομαι Theoc.]. For χρήται [Hdt. χράται] &c. see § 98, Note 2.

**Χράω**, *give oracles*, χρήσω, ἔχρησα, κέχρηκα, κέχρημαι (-ημαι?), ἐχρήσθην. Mid. *consult an oracle*, [χρήσομαι, ἐχρησάμην.] § 98, Note 2. For χρής and χρή = χρήεις and χρήει, see χρήζω.

**Χρή** (impers.), irreg. pres. for χρη-σι, *there is need*, (one) *ought, must*, subj. χρή, opt. χρείη, inf. χρήναι, (poet. χρήν); imperf. χρήν or ἐχρήν. Ἀπὸ-χρη, *it suffices*, inf. ἀποχρήν, imperf. ἀπέχρη, [Ion. ἀποχρῆ, ἀποχρῆν, ἀπέχρη;] ἀποχρήσει, ἀπέχρησε. (I.)

**Χρήζω** (χρηδ-), Ion. χρηίζω, *want, ask*, χρήσω [Ion. χρηίσω], ἔχρησα, [Ion. ἐχρήισα]. Χρής and χρή (as if from χράω), occasionally have the meaning of χρήεις, χρήει. (4.)

**Χρίω**, *anoint, sting*, χρίσω, ἔχρισα, κέχριμαι (or -ισμαι), ἐχρίσθην.

**Χρώννυμι** (χρω-), *color*, also χρώζω; κέχρωμαι, ἐχρώσθην. (II.)

## Ψ.

**Ψάω**, *rub*, with η for α in contracted forms (§ 98, N. 2), ψῆ, ψῆν, ἔψη, &c.; gen. in compos., -ψήσω, -ἔψησα, -ψήσομαι, -ἔψησάμην.

**Ψεύδω**, *deceive*, ψεύσω, ἔψευσα, ἔψευσμαι, ἐψεύσθην, ψευσθήσομαι; ψεύσομαι, ἐψευσάμην. § 16, 1, 2, 3.

**Ψύχω** (ψύχ-), *cool*, ψύξω, ἔψυξα, ἔψυγμαι, ἐψύχθην, [ψυχθήσομαι Ion.]; 2 a. p. ἐψύχην or (generally later) ἐψύγην (stem ψύγ-). (2.)

## Ω.

**Ωθεώ** (ώθ-), *push*, impf. gen. ὠθουν (§ 104); ὠσω [poet. ὠθήσω], ἔωσα [Ion. ὠσα], ἔωσμαι [Ion. -ῶσμαι], ὠσθην; ὠσθήσομαι; f. m. ὠσομαι, a. m. ὠσάμην [Ion. ὠσάμην]. (7.)

**Ωνόμαι**, *buy*, imp. ἑωνούμην (§ 104) or ὠνούμην; ὠνήσομαι, ὠνήμαι, ὠνήσθην. Classic writers use ἐπριάμην (§ 123) for later ὠνησάμην (or ἑωνησάμην.)

# INDEXES.

N. B. In these Indexes the principal references are made to the *pages* of the Grammar. But a more precise reference to some part of the page, or to a section, sub-section, or note, is added in a parenthesis whenever it seemed necessary. For forms of verbs, see the Catalogue of Verbs. For forms of irregular nouns, see pp. 50-52.

# GREEK INDEX.

- A** 1; open vowel 6; in contraction (3, 4); becomes *η* in temp. augment 119 (end); *ᾶ* changed to *η* at end of vowel verb stems 131 (1); in vbs. in *μι* 156 (N. 1); changed to *η* in 2d perf. 132 (3); *ε* changed to *ᾶ* in liquid stems 133 (4); Doric *ᾶ* for *η* 25 (1); *ᾶ* as connect. vowel 144, 147 (1); as suffix 182 (1), 185 (11).
- α-** or **αν-** privative 188 (*a*); copulative 188 (N. 2).
- α,** improper diphth. 6; by contraction 9 (end).
- ἀγαθός** compared 65.
- ἀγγέλλω**, pf. and plpf. mid. 114 (*e*); w. partic. 304 (end).
- ἄγε** and **ἄγετε** w. imperat. 291 (top).
- ἀγευστος**, &c. w. gen. 228 (N. 1).
- ἄγῃρος** declined 54.
- ἄγνός**, adj. of one ending 57 (N. 4).
- ἄγχι** w. gen. 229 (2).
- ἄγω**, augm. of *ἡγαγον* 120 (N. 4).
- ἀδελφός**, voc. *ἀδελφε* 33 (top).
- ᾶδην**, adv. ending 186 (*b*).
- ἄδυνατά ἐστιν**, &c. 193 (2).
- ᾶζω**, denom. vbs. in 186.
- ἄηδών**, decl. of 47 (N. 2).
- ἄθροός**, decl. of 53 (2).
- ἄθως**, accus. of 33 (N. 1).
- αι**, diphthong 6; augmented 122; sometimes elided in poetry 12 (top); short in accentuation 19 (§ 22, N. 1).
- αι**, Doric for *ει* 263 (1).
- αἰδώς**, decl. of 47 (N. 1).
- αἰθε** or **αἰ γάρ** (for *εἴθε*, &c.) 289 (1).
- αἶνω**, denom. vbs. in 186.
- αἶρω**, 128 (top) 137 (2, N. 2); pf. and plpf. mid. 114 (*e*).
- αις**, **-αισα**, in aor. partic. (Aeol.) 153 (15).
- αἰσχροός** compared 64 (1).
- ἀκούω**, 2 perf. 122 (N. 2), 139 (*d* N. 1); *εἶθ* or *κακῶς ἀκούω* 217 (end).
- ἀκροόμαι**, future 132 (N. 1).
- ἄκρος** w. article 204 (N. 4).
- ἄλξω**, augment of *ἀλαλκον* 120 (N. 4).
- ἄληθής** declined 56.
- ἀλίσκομαι** 135 (N.)
- ἀλλάσσω**, pf. and plpf. mid. inflected 112, 113, 114 (top).
- ἀλλήλων** declined 74.
- ἄλλος**, decl. of 76; w. art. 202 (N. 3).
- ἄλλο τι ἤ**; or **ἄλλο τι**; 307 (3).
- ἄλυνκω**, formation 130 (N. 3).
- ἄλς** declined 41.
- ἄμα** w. dat. 233; w. partic. 301 (N. 1).
- ἄμεις**, **ἄμέ**, &c., Dor. for *ἡμεῖς*, &c. 73 (N. 7).
- ἄμός** and **ἄμός** for *ἡμέτερος* (or *ἐμός*) 74 (N. 1).
- ἀμπισχνόμαι** 129 (3).
- ἄμυνω** 128 (top); w. acc. and dat. (Hom.) 231 (N. 3); *ἀμυνάθω* 152 (11).
- ἀμφί** w. gen., dat., and accus. 239, 242.
- ἀμφιέννυμι**, augment 124 (N. 3).
- ἀμφισβητέω**, augment 124 (N. 3).
- ἀμφο** and **ἀμφότερος** 70; w. art. 204 (N. 2).
- ἄν** (Epic *κέ*), adv. 253-256: see Contents, p. xxiii. Two uses: in apodosis 253, in protasis and final cl. 254. In apodosis, w. secondary tenses of indic. 254 (3), 263 (2), 264 (2), 267 (2), 272 (*b*), 276 (2); w. optative 255 (§ 210), 263 (2), 265 (2), 269 (2), 272 (*b*), 276 (4); w. fut. indic. (Hom.) 254 (§ 208, 2); w. subj. used as fut

(Hom.) 255 (2), 291; w. infin. and partic. in apod. 255, 285, 273 (top). In protasis w. subj. 254 (end), 263 (2), 265 (1), 269 (1), 270; dropped when subj. becomes opt. 282 (3). In final clauses w. *ὥς*, *ὅπως*, and *ὅφρα* 260 (N. 2). Omitted in protasis (in poetry) 269 (N. 2), 271 (N. 2), 277; in apodosis 268 (N. 1), 270 (N. 1); not used w. *ἔδει*, *χρῆν*, &c. in apod. 268 (N. 2); repeated in long apod. 256 (2); ellipsis of vb. 256 (3); used only w. first of several vbs. 256 (4). See *ἐάν*, *ἥν*, *ἄν*(α), and *τάχα*.  
*ἄν* (α) for *ἐάν* (el ἄν) 263 (2).  
*ἄν* for *ἀνά* (Hom.) 12 (N. 3).  
*αν-* privative: see *α-* privative.  
*ἄν* (ἄ ἄν) by crasis 11, 275 (N.).  
*-ἄν* for *-ῶν* in gen. pl. 31 (4).  
*ἀνά* w. dat. and acc. 238, 239, 242; w. gen. 239 (3).  
*ἀνα*, *up!* 242 (N. 5).  
*ἀνάγκη* w. infin. 294 (1).  
*ἀναλίσκω* and *ἀναλίσσω* augment 120 (N. 1).  
*ἀνάξιος* w. gen. 227 (N.).  
*ἀνευ* w. gen. 237, 229 (N.).  
*ἀνέχω*, augment 124 (N. 3); w. partic. 308 (1).  
*ἀνῆρ* declined 48; *ἀνὴρ* 11.  
*ἀνοίγω*, augment 123 (§ 104, N. 1).  
*ἀντί* w. gen. 236.  
*ἄξιος* declined 53. *ἄξιος* and *ἄξιῶ* w. gen. 227 (N.).  
*ἄπαις*, adj. of one ending 57 (N. 4); w. gen. 228 (N. 2).  
*ἄπειρος* w. gen. 228 (N. 1).  
*ἄπιστός* w. dat. 230 (end).  
*ἄπλος*, *ἄπλοτος* declined 55, 56.  
*ἄπο* w. gen. 236; for *ἐν* w. dat. 242 (N. 6).  
*ἀποδίδωμι* and *ἀποδίδομαι* 245 (N. 3).  
*ἀπόλλυμι*, augm. of plpf. 122 (N. 2).  
*Ἀπόλλων*, accus. 37 (N. 1); voc. 21 (1, N.), 38 (N.).  
*ἀπολογίζομαι*, augment 124 (top).  
*ἄπτω* and *ἄπτομαι* 246 (top).  
*ἄρ* (Hom. for *ἄρα* 12 (N. 3).  
*ἄρα*, *ἄρα οὐ*, and *ἄρα μή*, interrog. 306 (end).

*ἀραρίσκω*, Att. redupl. 122, 129 (end), 134 (c).  
*ἀργύρεος*, *ἀργυροῦς*, declined 55; accent 34 (N. 2).  
*ἀρι-* intensive prefix 188 (N. 1).  
*-αριον*, dimin. in 184 (8).  
*ἄρσην* or *ἄρρην* 59 (N. 3).  
*ἄσσα* or *ἄττα* 76 (2).  
*ἄσσα* or *ἄττα* 77 (N. 1).  
*ἄστηρ*, decl. 48 (N. 1).  
*ἄστράπτε* without subj. 193 (c).  
*ἄστυ*, declined 44.  
*-αται*, *-ατο* (for *-νται*, *-ντο*) in 3 pers. plur. 151 (end).  
*ἄτε* w. partic. 301 (end).  
*ἄτερ* w. gen. 237, 229.  
*ἄτερος* 11 (N. 2).  
*-ατο* (for *-ντο*): see *-αται*.  
*ἄττα* or *ἄττα*: see *ἄσσα* and *ἄττα*.  
*αἰάλω*, augment 122 (end).  
*αὔταρκης*, *αὐταρκες*, accent 21 (1, N.).  
*αὐτίκα* w. partic. 301 (N. 1).  
*αὐτός* personal pron. 71 (1), 206 (2); intensive adj. pron. 72 (N. 1), 206 (1); w. subst. pron. omitted 206 (1, N.); position w. article 204 (N. 6); for reflexive 206 (2, N.); compared 66 (end). *ὁ αὐτός* 73 (2); *ταύτου*, &c. 73 (N.).  
*αὐτοῦ*, &c. for *ἐαυτοῦ* 73.  
*ἀφίημι*, augment 124 (N. 3); opt. forms 176 (N. 1).  
*ἄχθομένην* *τινὶ ἔστιν* 232 (N. 5).  
*ἄχρι* as prepos. w. gen. 237, 229 (N.); as conj. 279.  
*-ᾶω*, denom. vbs. in 186; contract forms infl. 115-118; dial. forms 154, 155.

**B**, middle mute, labial, and sonant 8; euph. changes before a lingual 14 (1), bef. *σ* 14 (2), bef. *μ* 14 (3); inserted between *μ* and *λ* or *ρ* 13 (N. 1); changed to *φ* in pf. act. 138 (b).  
*βαίνω*, formation 129 (4, N. 1).  
*βάκχος* (κχ) 13.  
*βασίλεια* 30, 182 (α, N.): *βασίλεια* 30, 183 (N. 2).  
*βασιλεύς* declined 45; compared 66 (3).

**βασιλεύς**, denom. 186 ; w. gen. 223 (3); aor. of 247 (N. 5).

**βλίστω** (μελιτ-) by syncope 13 (N. 1).

**Βορέας, Βορρᾶς**, declined 31 (N. 1).

**βούλομαι**, augment 120 (N. 2); βούλει in indic. (not βούλη) 146 (N. 2); βουλόμην *ἀν* and ἐβουλόμην *ἀν* 272 (b); βούλει or βούλεσθε w. interrog. subj. 291 (end); βουλομένῳ *τινὶ ἔστω*, &c. 232 (N. 5).

**βοῦς** declined 45, 46 ; stem in compos. 187 (N.).

**βροτός** (μορ-), by syncope 13 (N. 1).

**βυνέω** (βυ- νε-) 129 (3).

**Γ**, middle mute, palated, and sonant 8 ; w. sound of *ν* before *κ, γ, χ*, or *ξ* 8 (top); euph. changes before lingual 14 (1), bef. *σ* 14 (2); ch. to *χ* in pf. act. 138 (b).

**γαστήρ**, decl. of 48.

**γένονα** as pres. 247 (N. 6).

**γελασείω**, desider. vb. 186 (N. 1).

**γεννάδας**, adj. of one ending 57 (N. 4).

**γέρας** declined 47.

**γέω** w. acc. and gen. 223 (N. 3):

*γεύομαι* w. gen. 222 (2).

**γῆ** omitted after article 201 (N. 4).

**γίγας** declined 40.

**γίγνομαι** 130, 134 (c); copul. vb. 194 (Rem.); w. gen. 221 ; w. poss. dat. 232 (4).

**γιγνώσκω**, redupl. in pres. 129 (end); *ω* for *ο* 130 (top).

**γλυκός** declined 57, 58.

**γραῦς** declined 45, 46.

**γράφω** and **γράφομαι** 245 (N. 3); *ἐγράφη* 246 (top); *γράφωμαι* w. cogn. accus. 214, w. gen. 224 (2).

**Δ**, middle mute, lingual, and sonant 8 ; euph. changes before lingual 14 (1), bef. *μ* 14 (3), dropped bef. *σ* 14 (2); inserted in *ἀνδρός* (*ἀνῆρ*) 13 (N. 2), 48, before *-αται* and *-ατο* (in Hom.) 151 (end).

**δα-**, intens. prefix 188 (N. 1).

**δαίω** (δα-) 128 (3, N.).

**δαμνάω** (δαμ-) 129 (4, N. 1).

**δανείζω** and **δανείζομαι** 245 (N. 2).

**δάς**, accent 22 (3, N. 1).

**δέ**, in *ὁ μὲν . . . ὁ δέ* 204, 205 (N. 1 and 2); in apodosis 274 (2).

**-δε**, local ending 52 ; enclit. 23.

**δει**, impers.: see **δέω**, *want*.

**δεῖδοικα** and **δεῖδια** (Hom.) 121 (top).

**δεῖκνυμι**, synopsis 159, 165, 166 ; inflection of *μ*-forms 159-165 ; w. partic. 305 (top); partic. *δεικνύς* declined 60.

**δεῖνα**, pron., declined 77.

**δέομαι** w. gen. or w. gen. and acc. 223 (N. 1).

**δέρομαι** 133 (4, N. 1).

**δεσμός** (-σ-) 181 (N. 5) heterog. 50 (2).

**δεσπότης**, voc. of 30 (N. 2).

**δέχεται** (Hom.) as perf. 124.

**δέω**, *bind*, contraction 118 (N. 1).

**δέω**, *want*, contraction 118 (N. 1), in Hdt. 155 (2, a). Impers. **δεῖ** 193 (N. 2); w. gen. and dat. (rarely acc.) 223 and 224, 231 (top); *δεῖν* for *δολιγόν δεῖν*, *almost*, 298 ; *δέον* (acc. abs.) 302 ; *ένός*, &c. w. *δόντες* 70 (N. 2, b); *εἶδει* in apod. without *ἀν* 268 (N. 2). See **δέομαι**.

**δηλοῖ** without subj. 192 (c).

**δῆλός εἰμι** w. partic. 305 (N. 1).

**δῆλός**, inflect. of contract forms 115-118 ; infin. 10 (N. 2), 118 (N. 5); pres. partic. *δηλῶν* declined 62.

**Δημήτηρ** declined 48 (3); accent of voc. 21.

**-δην** or **-άδην**, adv. in 186 (18).

**-δης**, patronym. in 184 (9).

**διά** w. gen. and acc. 238, 242.

**διαίταις**, augm. 124 (top).

**διακονέω**, augm. 124.

**διαλέγομαι**, pf. 121 (top); w. dat. 233 (N. 1).

**διατέλλω** w. partic. 303 (1), 304 (N.).

**διδάσκω**, formation 130 (N. 3); w. two acc. 217 ; causative in mid. 245 (N. 2).

**δίδωμι**, synopsis 159, 165, 166 ; infl. of *μ*-forms 159-165 ; redupl. 157 (3), 168 (2); impf. 158 (top); conative 246 (N. 2); aor. in *κα* 187 (1, N. 1).

**δίκην**, adverbial accus. 215 (2).

**διорύσσω**, augm. of plpf. 122 (N. 2).

**διότι** 288 ; w. inf. (Hdt.) 294 (top).

**διπλάσιος**, &c. (as compar.) w. gen. 225 (N. 1).

**διψάω**, contraction 118 (N. 2).

**διωκάθω** 152 (11).

**δμῶς**, accent 22 (3, N. 1).

**δοιά, δοιοί** (Hom.) 69 (N. 1).

**-δόν** (-δά) or **-ηδόν**, adv. in 186 (18).

**δοκέω** (δοκ-) 130; impers. **δοκεῖ** 193 (N. 2); **έδοξε** or **δέδοκται** in decrees, &c. 298 (end); (**ὡς**) **έμοι δοκεῖν** 298.

**δρασεῖω**, desider. vb. 186 (N. 1).

**δράω** 131; 2 a. **έδρᾶν** 169 (N. 1).

**δύναμαι** 168 (1); accent of subj. and opt. 158 (N. 2); **έδύνω** 158 (N. 3). **δύο** declined 69; w. pl. noun 197 (N. 6).

**δυσ-**, inseparable prefix 188 (b); augm. of vbs. compounded with 124.

**Ει**, open short vowel 6; in contraction 9 (3, 4); as syll. augm. 119, 120, 121, before a vowel 123; becomes **η** in temp. augm. 119 (end), rarely **ει** 121; length. to **η** at end of vowel verb stems 131 (1), in vbs. in **μ** 156 (N. 1); length. to **ει** when cons. are dropped bef. **σ** 15 (6), in aor. of liq. stems 137 (2), in **θείναι** and **είναι** 156 (N. 1), in 2 a. p. subj. (Hom.) 153 (12, c) in 2 a. act. subj. of **μ**-forms (Hom.) 171 (b), **εω** to **είω** in pres. (Hom.) 155 (c); changed to **α** in liq. stems 133 (4); ch. to **ο** in 2 pf. 132 (3), rarely in 1 pf. 133 (3, N. 2), in nouns 181 (N. 5); fut. liquid stems in **ε** 136; **ε** added to stem in pres. 130, in other tenses 134; inserted for **σ** in fut. 136 (c); dropped by syncope 13, 47, 48; dropped in **έεο** (Hdt.) and dropped or contracted in **εαι** and **εο** (Hom.) 155 (2, b); as connecting vowel 144, 145, 152 (10, 11).

**ει**, pron. 71, 72; use in Attic 205.

**-εα** in plpf. act. (Ion.) 152 (4); contr. to **η** in Att. 146 (N. 4).

**-εαι**, for **εσαι** in verbal endings, contr. to **η** or **ει** 10 (N. 1), 145 (N. 1), 151 (2); see **-εο**.

**έάν**, for **ει άν** 254, 263, 269, 270.

**-εας**, in acc. pl. of 3 decl., contr. to **εις** 9 (3, N.), 42, 43, 44; seldom contr. in nouns in **εις** 45 (3, N. 2).

**εαντοῦ**, declined 73; synt. 206.

**έγγύς**, adv. w. gen. 229 (2).

**έγειρω** 128 (top); pf. and plpf. mid.

114 (c); Att. redupl. 122 (N. 1).

**έγχεύς**, decl. of 44 (end).

**έγώ**, declined 71, 72; generally omitted 192 (N. 1), 143 (foot-note).

**έδυν** (of **δύω**) 158 (end), 169 (3); synopsis 159; inflected 161, 162.

**έξ**, for **ξ**, Hom. pron. 72 (N. 2).

**έθεν**, for **οθ** 72 (N. 2).

**έθιζω**, pf. and plpf. mid. infl. 114 (c).

**ε**, length. from **ε**: see **ε**; from **ι** 123 (11.), 127 (d); as augm. (for **εε**) 123, for redupl. in pf. 121 (top).

**ει**, if, 263, 267, 269, 270; whether, 307; **ει**, **ειθε**, and **ει γάρ** in wishes 289, 290.

**είδον** w. partic. 303 (3).

**εικάθω, εικάθοιμι**, &c. 152 (11).

**εικών**, decl. of 47 (N. 2).

**είμαρται**, augm. 121 (top).

**εἰμί**, conjug. 172, 173; as copula and as subst. vb. 191 (N. 1); w. pred. nom. 194; w. poss. or part. gen. 221; w. poss. dat. 232 (4); **έστιν οἷ**, **έστιν οὐ**, **έστιν ἦ** or **δπως** 210 (N. 2); **έκων εἶναι**, **τὸ νῦν εἶναι**, **κατὰ τοῦτο εἶναι**, &c. 298; accent (enclitic) 23, 24; accent of **ὦν**, **ὄντος** 22 (3, N. 2).

**εἰμι**, conjug. 174; pres. as fut. 247 (top).

**είο** for **οὔ**, 72 (N. 2).

**είπον** w. **ὅτι** or **ὥς** 293 (end); **ὥς** (**έπος**) **εἰπεῖν** 298.

**είργω**, &c. w. gen. 225; w. infin. or infin. w. **τοῦ** and **μή** (6 forms), 295, 296.

**είρηκα**, augm. 121 (top).

**-εις, -εσσα, -εν**, adj. in, decl. 57, 58, 15 (N. 2); formation 185 (15).

**εις** w. accus. 237; for **ἐν** w. dat. 242 (N. 6).

**εις, μία, ἓν**, declined 69; compounds of 70.

**είσω**, adv. w. gen. 229 (2).

**είτε . . . είτε** (ἦ) 307 (5).

**είωθα**, 2 pf. 123, 130, 133 (3, N. 1).

ἐκ or ἐξ, form 12 (2); κ unchanged in comp. 14 (N. 1; 3, N.); ε long before liquid 18 (top); accent 24 (end); w. gen. 237, for ἐν w. dat. 242 (N. 6).

ἐκαστος, ἐκάτερος, &c. w. article 204 (N. 2).

ἐκαίος 75, 208: ἐκεινοσί 75 (N. 2).

ἐκαί and ἐκαίθεν 79.

ἐκίσσε 52, 79, 186.

ἐκτός, adv. w. gen. 229 (2).

ἐκὼν εἶναι 298.

ἐλάσσων 66 (5), 15 (a).

ἐλαύνω, form of pres. 129 (N. 2); fut. 136 (b); sense 243 (N. 2).

ἐλάχεια (Hom.), ἐλάχιστος 66 (5).

ἐλάω for ἐλάσω 136 (b): see ἐλάω.

ἐλέγχω, pf. and plpf. infl. 112, 113, 114 (top).

ἐλαχον, &c., (Hom.) for ἐλαχον, 120 (N. 5).

ἐλάω, Hom. fut. of ἐλαύνω, &c. 154 (end of b).

ἐλπίζω, &c. w. fut. infin. or pres. and aor. 251 (N. 2).

ἐλπίζ, declined 40; accus. sing. 37 (2).

ἐμάντω declined 73; synt. 206.

ἐμέθεν, ἐμεῖο, ἐμέο, ἐμεῦ 72 (N. 2).

ἐμεωντοῦ (Hdt.) 74 (top).

ἐμίν (Dor. for ἐμοί) 73 (N. 7).

ἐμμεν or ἐμμεναι, ἐμεν or ἐμεναι, for εἶναι 173, 172 (9).

ἐμός 74, 207.

ἐμπύπλημι and ἐμπύπρημι 168 (N. 1).

ἐμπροσθεν w. gen. 229 (2).

-εν for -ησαν (aor. p.) 152 (9).

ἐν, w. dat. 237; in comp. 233; in expr. of time 235 (N. 1); euph. ch. bef. liquid 15 (6), but not before σ, ζ, or ρ 15 (N. 3).

ἐναντίος w. gen. 228 (end); w. dat. 232 (end).

ἐνεκα w. gen. 237, 229 (N.).

ἐνεστι impers. 193 (N. 2).

ἐνθα, ἐνθεν 79.

ἐνι for ἐνεστι 242 (N. 5).

ἐνιοι and ἐνίοτε 218 (N. 2).

ἐνοχος w. gen. 220 (top).

ἐντός w. gen. 229 (2).

ἐξ: see ἐκ.

ἐξάφνης w. partic. 301 (N. 1).

ἐξοτι impers. 193 (N. 2); ἐξῆν in apod. without ἄν 268 (N. 2).

ἐξόν, acc. abs. 302 (2).

ἐξω w. gen. 229 (2).

εο and εου contr. to ου 9 (2), to ευ (Ion.) 25 (3).

-εο for -εσο 145 (N. 1.), 151 (2).

εο for οὐ 72 (N. 2).

εοί for οἱ 72 (N. 2).

εουκα (ικ-) 123, 132 (3).

έός for δς (poss.) 74 (N. 1).

εου: see εο.

ἐπάν and ἐπεάν (επει ἄν), 275 (N.).

ἐπει and ἐπειδή 275, 288; w. infin. in or. obl. 294 (top).

ἐπειδάν 254, 275, 276.

ἐπήν 254, 275, 276.

ἐπί w. gen., dat., and accus. 239; in comp. 233.

ἐπι for ἐπεστι 242 (N. 5).

ἐπιθυμέω w. gen. 222 (2), 218 (Rem.).

ἐπίσταμαι 168 (1); ἡπίστω 158 (N. 3); accent of subj. and opt. 158 (N. 2); w. partic. 80.

ἐπιδόμη-(-πρια-) 158 (end); synopsis 159; inflected 164, 165.

ἐρέσσω, stem ἐρετ- 127 (a, N.).

ἐρι-, intens. prefix 188 (N. 1.).

ἐριδαίνω 129 (4, N. 1).

ἐρίζω w. dat. 233 (N. 1).

ἐρις, accus. of 37 (2).

Ἐρμείας, Ἐρμῆς, declined 30.

ἐρωτάω w. two accus. 217.

ες, stems of 3 decl. in 42.

ἐς w. accus. 237: see ἐς.

-εσσι in dat. pl. (Hom.) 49.

έσσι (Hom.) 173 (N. 2), 142 (N.).

έσσων 65.

έσσε 65.

έστε, until 279.

-έστερος, -έστατος 64 (N. 4).

έστί, w. ending τι 142 (N.); accented έστι 24 (3, N. 1).

έστιν οί (οὐ, ἦ, ὅπως) 210 (N. 2).

έστώς (for έσταώς), έστώσα, έστός (Ion. έστεώς) 62 (N.), 139 (N. 3), 167.

έσχατος w. article 204 (N. 4).

έσω w. gen. 229 (2): see έσω.

έτέθην for έθεθην 16 (2, N.).

έτερος w. gen. 225 (N. 1).

έτέθην for έθυθην 16 (2, N.).

ευ contr. from εο or εου (Ion.) 25 (3).

ευ to ε (through εϛ) 45 (N. 1), 126 (2).



- οδ**, augm. of vbs. compounded w. 124 (2); w. *ποιέω*, *πάσχω*, *ἀκούω*, &c. 217 (end); w. *πράσσω* 218 (top).  
**οδ**, pron. for *οὗ* 72 (N. 2).  
**εὐδαίμων** declined 56, 57; accent 21 (1, N.).  
**εὐδαίμων**, 57 (N. 3), accus. 37 (2).  
**εὐεργετέω**, augm. 124 (2).  
**εὐθύ** w. gen. 229 (2).  
**εὐθύς** w. partic. 301 (N. 1).  
**εὐκλής**, 43 (N. 4).  
**εὐνοος**, **εὐνοος**, compared 64 (N. 3).  
**εὐρίσκω** w. partic. 303 (2).  
**εὐρος**, accus. of specif. 215 (1).  
**εὐρύς**, *wide*, Hom. acc. of 59 (N. 1).  
**-εως**, nouns in 45, 182 (2).  
**-εω**, denom. vbs. in 186.  
**ἐφοράω** w. partic. 303 (3).  
**ἐφ' ᾧ** or **ἐφ' ᾧτε** w. infin. 297 (end); w. fut. ind. 278 (N. 2).  
**ἐχρήν** or **χρήν** in apod. without *ἄν* 268 (N. 2).  
**ἔχω** w. partic. for perf. 303 (N. 2).  
*ἔχομαι* 246 (top); w. gen. 222 (1).  
**ἐχθρός** compared 64 (1).  
**-έω** for *-ᾶω* in vbs. (Hdt.) 155 (1, *α*).  
**-έω** in fut. of liquid stems 136 (2).  
**-έω** and **-έων**, Ion. gen. of 1st decl. 31.  
**-έως**, **-έων**, Att. 2d decl. in 33.  
**ἔως**, *dawn* 33 (N. 1).  
**ἔως**, conj. 274 (Rem.); *while* 276 (3); *until* 279, 280, expr. purpose 280 (N. 2), in indir. disc. 287 (3).  
**ἐαυτοῦ**, for *ἐαυτοῦ* (Hdt.) 74 (top).  
  
**Z**, double cons. 7; origin 7 (§ 5, 2); makes position 17; verb stems in 127 (*b*); syll. augment before 121 (2).  
**ζα-**, intens. prefix 188 (N. 1).  
**ζάω**, contr. form of 118 (N. 2).  
**-ζε**, adv. in 52, 186.  
**-ζω**, verbs in 127, 186; fut. of 136.  
  
**H**, open long vowel 6; in Ion. for Dor. *ᾱ* 25; *ᾱ* and *ε* length. to *η* 119, 131, *ᾱ* to *η* 132, 156 (N. 1 and *b*); conn. vowel in subj. 146; *-η* for *-εα* in plpf. act. 146 (N. 4), 152 (4).  
  
**-η** for *εσαι* or *ησαι* in 2 pers. sing. 10 (N. 1), 145, 146, 151 (2).  
**η**, *whether* (Hom.), or, interrog. 307; *than*, omitted 226 (N. 2).  
**ηγέομαι** w. gen. (or dat.) 223 (3).  
**ἡδομένη σοί ἐστιν**, &c. 232 (No. 5).  
**ἡδύς** compared 64 (1); *ἡδίων* declined 65.  
**ἡέ**, **ἡε**, interrog. (Hom.) 307.  
**ἡέδης**, &c. (*οἶδα*) 179.  
**ἦεν** (*εἰμι*) 174.  
**ἡκιστα** (superl.) 65.  
**ἡκω**, as perf. 246 (N. 3).  
**ἡλίκος** 78.  
**ἡμαι**, conjug. 177.  
**ἡμάς** or **ἡμας** 72 (N. 5).  
**ἡμέτερος** 74, 207; w. *αὐτῶν* 207 (N. 4).  
**ἡμι-**, insepar. particle 188 (*d*).  
**ἡμίν**, **ἡμιν** 72 (N. 5).  
**ἦν** for *εἶν* (*εἰ δὲν*) 263 (2).  
**ἦνκα**, rel. adv. 79.  
**ἦπαρ** declined 41.  
**Ἡρακλῆς** 43 (N. 3).  
**ἦρως** declined 47 (N. 1).  
**-ης**, comp. adj. in 185 (17); 189 (6).  
**-ης**, in nom. pl. of nouns in *-εύς* 45 (3, N. 2).  
**ἦσι** or **ἦς**, in dat. pl. 1 decl. (Ion.) 31.  
**ἦσσαν** (comp.) 65.  
**ἦν**, diphthong 6; augm. of *εἶν* 122 (end).  
**ἦχώ** decl. 46.  
**ἦώς** (Ion.) decl. 47 (N. 1).  
  
**Θ**, rough mute, lingual, and surd 8; euph. changes before lingual 14 (1), bef. *μ* 14 (3), dropped bef. *σ* 14 (2).  
**θάλασσα** decl. 29.  
**θαμίζω** w. partic. 304 (N.).  
**θάπτω** (*ταφ-*) 16 (2, N.).  
**θάρσος** and **θράσος** 13 (top).  
**θάσσαν** 16 (2, N.), 64 (1).  
**θάτερον** 11 (N. 2).  
**θαυμάζω** w. gen. 222 (2), 224 (1); *θαυμάζω εἰ* 274.  
**θάλας** or **θάλας** w. interrog. subj. 291 (end).  
**-θεν**, **-θε**, local end. 52, 186.  
**θεός**, vocative 33 (top).  
**θέρομαι**, fut. of 137 (N. 4).

θηρ declined 41.

θής declined 41.

-θη, local end. 52, 186. -θη in 1st aor. pass. imper. becomes τι after θη- 16 (3), 149 (3).

θνήσκω (θαν-), metath. 134 (a); η for α 130 (N. 2); fut. perf. act. 139 (c, N. 2); perf. as pres. 247 (N. 6).

θολμάτιον (by crasis) 11.

θρίξ, τριχός 16 (2, N.).

θυγάτηρ declined 48.

I, close vowel 6; contr. w. foll. vowel 10, 44 (N. 3); length. to ῑ 119 (end), 125 (II.), 128, 131, to ει 125 (II.); ῑ added to demonstr. 75 (N. 2); modal sign in opt. 146 (end); in redupl. of pres. stem 129 (end), 157 (3), 168 (2); representing j of ja 15 (7), 16.

ια for ια (Hom.) 69 (N. 1).

ιάομαι 131 (end).

-ιδης, patronym. in 184 (9).

-ιδιον, diminutives in 184 (8).

ιδρις declined 57 (N. 2).

ιδρώς, contraction 118 (N. 3).

ιδρύνθην (ιδρύω) 140 (VI. N. 2).

ι or ιη as modal sign in opt. 146 (end), 147 (3).

-ιζω, denominative verbs in 186.

ιημι conjug. 175, 176; aor. in κα 137 (1, N. 1).

ικνέομαι 129 (3).

-ικος, adj. in 185 (13).

ιλας adj. declined 54.

-iv in acc. sing. 37 (2).

iv, Doric for of 73 (N. 7).

iva final conj. 259, 260, 261.

-ιον, diminutives in 184 (8).

-ιος, adj. in 185 (12).

ιππότα, nom. (Hom.) 31 (2).

ἱσθμοί 52 (N. 2).

-ισκος, -ισκη, dimin. in 184 (8).

ισος w. dat. 233.

ιστημι, synopsis 159, 166, 167; inflect. of μι-forms 159-165; redupl. of pres. 157 (3), 168 (2); fut. perf. act. 139 (c, N. 2); partic. ιστάς declined 59.

ιχθός declined 44.

ἰά, accus. ἰοῦν (Hdt.) 47 (N. 3).

-ίων, patronym. in 184 (9, N.).

-ιον, -ιστος, comp. and superl. in 64.

K, smooth mute, palatal, surd 8; euph. ch. before lingual 14 (1), bef. μ 14 (3), w. σ forms ξ 14 (2); ch. to χ in pf. act. stem 138 (b).

κ in οὐκ 12 (2).

-κα in aor. of three vbs. 137 (1, N. 1).

κάββαλε (κατέβαλε) 12 (N. 3).

καθέζομαι and καθέδω, augment 124 (N. 3).

κάθημαι conjug. 177.

καθίζω, augment 124 (N. 3).

καθίστημι as copul. vb. 194 (Rem.).

καί τόν w. infin. 205.

καίπερ w. partic. 301 (N. 1).

καίω 128 (3).

κακός compared 65.

κάκτανε (κατέκτανε) 12 (N. 3).

καλέω, fut. in -έω, ω 136 (a); perf. opt. (poet.) 150 (1); perf. as pres. 247 (N. 6).

καλός compared 65.

καλύβη and καλύπτω 126 (III.).

κάμπτω, pf. mid. 14 (3, N.), 114 (a).

κάτ (Hom.) for κατά 12 (N. 3).

κατά, prep. w. gen. and accus. 238, 242; in comp. 224 (end).

κῆτα (καί εἰτα) 11.

κατηγορέω, augment 124 (top).

καταβαίνειν (καταβαίνειν) 12 (N. 3).

κέ or κέν 12 (1, N. 1), 253.

κείμαι conjug. 178.

κείνος (for ἐκείνος) 75 (end).

κελεύω w. accus. and inf. 231 (2, N. 2).

κίρας declined 47.

κερδαίνω 129 (4, N. 1), 133 (6).

Κέως, accus. of 33 (N. 1).

κηρύσσει without subj. 192 (d).

κίχρημι 168 (2).

κλαίω 128 (3).

κλαυσιδά, desider. vb. 186 (N. 1).

-κλής, proper nouns in, decl. 43.

κλέπτῃς, compared 66 (end).

κλίνω, drops ν 133 (6); 114 (d).

κλισίηφι 52 (N. 3).

κνάω, contraction 118 (N. 2).

κρείσσων, κράτιστος 65 (1).

**κρέμαμαι** 168 (1); accent of subj. and opt. 158 (N. 2).  
**κρίνω**, drops *v* 133 (6).  
**κρύφα** w. gen. 229 (2).  
**κτάομαι**, augm. of perf. 121 (N. 2); perf. subj. and opt. 150 (1).  
**κτείνω** 128 (top), 133 (4, N. 1), 134 (top).  
**κυδρός** compared 64 (end).  
**κύκλω** 236 (N. 2).  
**κυνέω** (κυ-) 129 (3).  
**κύων, κύντερος, κύντατος** 66 (3).  
**κωλύω**, accent of certain forms 110 (N. 3).  
**Ἔως**, accus. of, 33 (N. 1).

**Δ**, liquid 7, sonant 8; **λλ** after syll. augm. (Hom.) 120 (N. 5).  
**λαγχάνω** and **λαμβάνω**, augm. of perf. 121 (top).  
**λαμπάς** declined 40.  
**λανθάνω** (λαθ-) 129 (top); w. partic. 304 (4).  
**λάσκω** (λακ-), formation 130 (N. 3).  
**λέγω**, *collect*, augm. of perf. 121 (top).  
**λέγω**, *say*, constr. of 293 (end); **λέγουσι** 192 (N. 1, δ); **λέγεται** omitted 299 (§ 273).  
**λείπω** (λει-), synopsis 88, 89; meaning of tenses 92; 2d perf. plpf., and aor. inflected 104-106.  
**λέων** declined 39.  
**λοιδορέω** w. acc. and **λοιδορόμαι** w. dat. 231 (2, N. 2).  
**λύω**, synopsis 86, 87; meaning of tenses 92; conjug. 94-103; **λύων** and **λελυκώς** declined 59, 60; quantity of *v* 132 (N. 1).  
**λῶων**, **λῶστος** 65 (1).

**Μ**, liquid, nasal, and sonant 7, 8;  
**μβλ** and **μβρ** for **μλ** and **μρ** 13 (N. 1).  
**-μα**, neut. nouns in 183 (4).  
**μά**, in oaths, w. acc. 216.  
**μαίομαι** (μα-) 128 (3, N.).  
**μακρός**, decl. of 53; **μακρῶ** w. comp. 234 (2).  
**μάλα** compared (**μᾶλλον**, **μάλιστα**) 67 (end).  
**Μαραθῶνι**, &c., dat. of place 236 (N. 1).

**μάχομαι** w. dat. 233 (N. 1).  
**μέγας** declined 62, 63; compared 65.  
**μείζων** for **μείζων** 65, 15 (end).  
**-μεθον** in 1st pers. dual 146 (N. 3).  
**μείζων** 65, 15 (end).  
**μέρομαι**, augm. of perf. 121 (top).  
**μείων**, **μείστος** 66 (5).  
**μέλας** declined 58, 59.  
**μέλει** w. dat. and gen. 223 (top), 231 (top).  
**μέλλω** augment 120 (N. 2); w. infin. as periph. fut. 151 (6), 250 (N.).  
**μένημαι**, perf. subj. and opt. 150 (1); as pres. 247 (N. 6); w. partic. 304 (end).  
**μέν**, in *ὁ μὲν . . . ὁ δέ* 204, 205.  
**-μεναι, -μεν**, in infin. 153 (14), 172 (9).  
**Μενέλαος** and **Μενέλαος**, accent 33 (N. 2).  
**μεντάν** (by crasis), 11.  
**μεσημβρία** 13 (N. 1).  
**μέσος**, compar. 64 (N. 2); w. art. 204 (N. 4).  
**μετά**, prep. w. gen., dat., and acc. 239, 240, 242; **μέτα** (Hom.) for **μέτεστι** 242 (N. 5).  
**μεταμέλει** w. gen. and dat. 223 (top); 231 (top).  
**μεταξύ** w. gen. 237, 229 (N.); w. partic. 301 (N. 1).  
**μεταποιέομαι** w. gen. 221 (end).  
**μέτεστι** w. gen. and dat. 222 (top), 231 (top).  
**μετέχω** w. gen. 221 (end).  
**μέτοχος** w. gen. 228 (top).  
**μεῦ** 72 (N. 2).  
**μέχρι**, as prep. w. gen. 229 (N.) 237; as conj. 279, with subj. without *ἄν* 280 (N. 1).  
**μή**, adv., *not*, 307-309; w. *ἴνα*, *ὅπως*, &c. in final and object clauses 260 (N. 1); in protasis 263 (3); in rel. cond. sent. 275; in wishes 289 (1); w. imperat. and subj. in prohibitions 290, 291; w. dubitative subj. 291; w. infin. 308 (3); 282 (4); w. infin. and *ὥστε* 279 (Rem.), 297; w. infin. after negative verb 295, 296. See *οὐ μή* and *μή οὐ*.  
**μηδέ, μήτε**, &c. 307, 309; **μηδὲ** and **μηδὲ εἰς** 70 (top).  
**μηκέτι**, 12 (2).  
**μήτηρ**, decl. of 48 (N. 1).

**μήτις** (poet.) 76; accent 24 (N. 3).  
**μή οὐ** 309 (7), 295, 296; one syllable  
 in poetry, 11 (N. 3); **μή . . . οὐ** in  
 final cl. 260 (top).

**-μι** in 1st pers. sing. 85 (3, N.), 142,  
 147 (1), 156.

**μικρός** compared 66:

**μυμήσχω**, augment of perf. 121  
 (N. 2); **η** for **ᾱ** 130 (N. 2). See

**μέμνημαι**.

**μῖν** and **νῖν** 72 (N. 4).

**Μίνως**, accus. of 33 (N. 1).

**μισέω** w. accus. 231 (2, N. 2).

**μισθός**, middle of 245 (N. 2).

**μνάα**, **μνά**, declined 30.

**μολ-** in pf. of **βλώσχω** 13 (N. 1).

**μορ-** in **βροτός** 13 (N. 1).

**-μος**, nouns in 182 (3); adj. in 185  
 (17).

**μόνος** (**μόνος**) 25 (3).

**μύριοι** and **μυρία** 70 (2, N. 3).

**μυρίος**, **μυρία** 70 (2, N. 3).

**μών** (**μή οὐν**), interrog. 306 (end).

**N**, liquid, nasal, and sonant 7, 8;  
 euph. ch. before labial and palatal  
 15 (5), before liquid and **σ** 15 (6);  
 in **έν** and **σύν** 15 (N. 3); dropped  
 in some vbs. in **νω** 133 (6), or  
 changed to **σ** bef. **μαι** 15 (N. 4);  
 inserted in aor. pass. 140 (VI.  
 N. 2); in 5th class of verbs 128,  
 129.

**ν**, case-ending 35 (2, N.).

**-ναι**, infin. in 149 (1), 153 (14),  
 172 (9): see **-μεναι**.

**ναίχι**, accent 23 (4).

**ναίω** (**να-**) 128 (3, N.).

**νάός**, **νηός**, and **νεός** 33 (N. 2).

**ναῦς**, declined 46; compounds of  
 (**ναυμαχία**, **ναυστοπος**, **νεώσοικος**,  
 &c.) 187 (1, N.); **ναῦφι** 52 (N.  
 3).

**νέω** (**νν-**) 126 (2).

**νεός** declined 33.

**νή**, in oaths, w. accus. 216.

**νη-**, insep. neg. prefix 188 (c).

**νήσος** declined 32.

**νηῦς** (for **ναῦς**) 46 (N.).

**νίω** (**νῖβ-**) 127 (N. 2).

**νῖν** and **μῖν** 72 (N. 4).

**νίφα** (accus.) 50 (3).

**νομίζω** w. infin. 285, 293 (2); w.  
 dat. like **χράσμαι** 234 (N. 2).

**νόος**, **νοῦς**, declined 34.

**-νός**, adj. in 185 (14).

**νοσηνία** 235 (N. 2).

**-νσι** and **-ντι** in 3d pers. plur. 15  
 (6), 142, 144, 145, 146, 157 (d).

**-ντων** in 3d pers. pl. imp. 148.

**νυκτί** and **έν νυκτί** 235 (N. 1).

**νύν** or **νύ** (Ep.) 12 (1, N. 1); enclitic  
 23 (4).

**νῶϊ**, **νῶϊν** 72 (N. 2).

**νωίτερος** 74 (N. 1).

**Ξ**, double consonant 7; surd 8; syll.  
 augm. before 121 (2).

**ξένος** (Ion.) for **ἑένος** 25 (2).

**ξύν** for **σύν**, w. dat. 237.

**O**, open short vowel, 6; in contrac-  
 tion 9 (2), 10 (N. 2), 1; length. to **ω**  
 119 (end), 132 (3); to **ου** 15 (6),  
 in Ion. 25 (2); for **ε** in 2 pf. 132  
 (3), rarely in 1 pf. 133 (3, N. 2),  
 in nouns 181 (N. 5); as conn.  
 vowel 144, 145, 147; as suffix 182  
 (1), 185 (11); at end of first part  
 of compounds 187 (1).

**-ο**, case-ending in gen. sing. 35 (2,  
 N.); for **-οο** in 2nd pers. sing. 14  
 (end), 145 (N. 1).

**ο, ή, τό**, article, decl. of 71; syntax  
 199-205; in Hom. 199, 200, in  
 Attic 200, 201; **ο μέν . . . ο δέ** 204,  
 205; proclitic forms 24, when  
 accented 25 (N. 2). See *Article*.

**ο**, rel. (neut. of **ος**), for **οτι** (Hom.)  
 288 (2).

**ογδῶκοντα** (Ion.) 69 (N.).

**οδε**, **ηδε**, **τόδε**, demonstr. pronoun,  
 decl. 74, 75; syntax 208; w. arti-  
 cle 200 (c), 203 (4); **οδὲ** 75 (N. 2).

**οδούς**, **οδόντος** 37 (top).

**οε** and **οο** contracted to **ου** 9 (2).

**οε** contr. to **ου** 9 (4), to **οι** (in vbs.  
 in **ω**) 10 (N. 2).

**οζω** w. two gen. 223 (Rem.).

**οη** contr. to **ω** 9 (2), to **η** 9 (2, N.).

**οη** and **οε** contr. to **οι** (in vbs. in **όω**)  
 10 (N. 2).

**οθεν** 79; by assimilation 211 (N. 3).

- α, diphth. 6; in 2 pf. for ι 132 (3); augmented to ω 122; rarely elided 12 (top); short in accent. 19 (2, N. 1); α in voc. sing. 46, 47 (N. 2).
- οι, pron. 71, 72; use in Attic 205.
- οι, adv. (*whither*) 79.
- οια w. partic. 301 (end).
- οίδα, conjug. 178, 179; w. partic. 304, 305; οἶσθ' ὃ δρᾶσιν 290 (N.).
- Οἶδ(πους 49 (a)).
- οιην, &c. in opt. act. of contract vbs. 147 (4); in 2 perf. opt. 148 (N. 1).
- οιν (Ep.) for -οιν in dual 34, 49.
- οἰκαδε, οἰκοθεν, οἰκοι, οἰκονδε 52; οἰκοι 236 (N. 2).
- οιο in gen. sing. 34.
- οἶομαι, οἶαι in 2d pers. sing. indic. 146 (N. 2).
- οἶος 78; οἶω σοι 211 (N. 5); οἶός τε, *able*, in Attic 210 (top).
- οισα for -ουσα in partic. 153 (15).
- οισι in dat. plur. 34.
- οἴχομαι, perf. 135 (N.); in pres. as perf. 246 (end); w. partic. 304 (N.).
- ὀλίγος compared 66; ὀλίγου (δεῖν) 298 (§ 268).
- ὀλλυμι (ὀλ-), form of pres. 129 (N. 2), future 136 (a).
- ὀμνέω w. dat. 233.
- ὀμνυμι (ὀμ-, ὀμο-) 135 (N.); w. accus. 213 (N. 2).
- ὀμοιος w. dat. 233.
- ὀναρ 50 (3).
- ὀνίνημι (ὀνα-) 168 (N. 2).
- ὀνομα (*by name*) 215 (1).
- ὀνομάζω w. two accus. 218; in pass. w. pred. noun 194.
- ὀξύνω, pf. and plpf. pass. 114 (d).
- οο contracted to ου 9 (2).
- οος and -οον, nouns in 33, 34; adjective. in 54-56.
- ου for οὐ 78 (top).
- ὀπη, ὀπηγίκα, ὀπόθεν, ὀποι 79.
- ὀπισθεν w. gen. 229 (2).
- ὀποῖος, ὀπόσος 78.
- ὀπότε rel. 79, 275; causal 288; ὀπότεν 254, 275.
- ὀπότερος 78.
- ὀπου 79.
- ὀπυνώ (ὀπυ-) 128 (3, N.).
- ὀπως, rel. adv. 79; as indir. interrog. w. subj. or opt. 284; as final particle 259, 260, 261, sometimes w. ἄν 260 (1, N. 2); in obj. cl. w. fut. ind. 261, rarely w. ἄν 261 (N. 1); ὀπως μή w. fut. after vbs. of *fearing* 262 (N. 1), w. ellipsis of leading vb. 262 (N. 2). ὀπως for ὥς in ind. quot. 288.
- ὀράω, augm. of 123 (N. 1); w. partic. 303 (2), in ind. discourse 304 (end).
- ὀρνις declined 40; accus. sing. 37 (2); voc. sing. 38 (c).
- ὅς rel. pron. 77: see *Relative*.
- ὅς, *his*, poss. (poet.) 74.
- ὅς as demonstr. 209 (N. 3).
- ὅσσοι w. pl. adj. (Hom.) 197 (N. 6).
- ὅστίον, ὅστούν, declined 33, 34.
- ὅστις declined 77; Hom. forms 78; as indir. interrog. 306 (1); w. plur. antec. 209 (N. 2).
- ὀσφραίνομαι, formation 129 (4, N. 1); w. gen. 222 (2).
- ὅτ' for ὅτε (not ὅτι) 12 (N. 2).
- ὅτε, rel. 79, 275; causal 288; ὅταν 254, 275.
- ὅτεν or ὅττεν, ὅτεω, ὅτεων, ὀτέοισι 78 (N. 2).
- ὅτι, *that*, in ind. quot. 281, 282, 283; in direct quot. 281 (2, N.); *because*, causal 288, 289; not elided 12 (N. 2).
- ὅτις, ὀτινας, ὀττεο, ὀττι 78 (top).
- ου length. from ο 15 (6); for ο in Ion. 25 (2).
- ου in gen. sing. 28, 31, 32, 35 (2, N.); for -εσο in 2d pers. mid. 145.
- οὐ, οὐκ, οὐχ 12 (2); accent 24 (end); use 263 (3), 260 (top), 307-310; οὐκ ἔσθ' ὀπως, &c. w. opt. (without ἄν) 270 (N. 1). See οὐ μή and μή οὐ.
- οὐ, οἶ, ξ, &c. 71, 72; synt. 205.
- οὐ rel. adv. 79.
- οὐδέ 307; οὐδέ εις and οὐδεῖς 70 (top).
- οἶδ' ὥς 24 (end); οὐδέ πολλοῦ δεῖ 224 (top).
- οὐδεῖς 70 (top), 307; οὐδένες &c. 70 (top); οὐδεῖς ὅστις οὐ 211 (N. 4).
- οὐκ: see οὐ.
- οὐκέτι 12 (2).
- οὐκ (ὃ ἐκ) 11.
- οὐ μή w. fut. ind. or subj. 292.

-οὖν in acc. sing. (Hdt.) 47 (N. 3).  
 οὐνεκα for ἐνεκα 229 (N.).  
 οὐπί (ὁ ἐπί) 11.  
 οὐρανόθι 52.  
 οὖς, ear, accent 22 (3, N. 1).  
 οὕτε 307.  
 οὕτις (poet.) 76 (N. 1).  
 οὗτος declined 74, 75; use of 208;  
 disting. from ἐκείνους and ὅδε 208  
 (see N. 1); ταῦτα (dual) rare 197  
 (N. 5); w. article 200 (c), position  
 w. art. 203 (4); in exclam. 208  
 (N. 2); ref. to preceding rel. 210  
 (N. 3); w. μέν and δέ 208 (N. 4);  
 ταῦτα and τοῦτο as adv. accus. 215  
 (2); οὐτοσί 75 (N. 2).  
 οὗτως and οὕτω 12 (3).  
 οὗχ: see οὐ.  
 ὀφείλω (ὀφελ-), owe, 128 (N. 1);  
 ὀφελον in wishes 290 (N. 1, 2),  
 268 (N. 2).  
 ὀφέλλω, increase 128 (N. 1).  
 ὀφείλω, owe (Hom. = ὀφείλω), 128  
 (N. 1); impf. ὀφελον in wishes  
 290 (N. 1).  
 ὀφελος 50 (3).  
 ὀφρα, as final part. 260; until 279.  
 -ω denom. verbs in 186; infl. of  
 contr. forms 115-118.  
 -ω, &c. Hom. form of vbs. in αω 154  
 (b); Hom. fut. in ὦω (for ἄσω, ἄω,  
 ὦ) 154 (end of b).  
 Π, smooth mute, labial, surd 8; eu-  
 phonic ch. before lingual 14 (1),  
 bef. μ 14 (3); with σ becomes ψ 14  
 (2); ch. to φ in perf. act. 138 (b).  
 παίζω, double stem 127 (N. 1).  
 παῖς, accent 22 (3, N. 1); voc. sing.  
 38 (c).  
 πάλα w. pres. (incl. perf.) 247 (N.  
 4).  
 παρά for παρά (Hom.) 12 (N. 3).  
 παρά, w. gen., dat., and accus. 240,  
 242; in comp. 233.  
 πάρα for πάρεστι 242 (N. 5).  
 παρανομέω, augm. 124 (top).  
 παρασκευάζω, impers. παρασκευάσται  
 192 (d), 245 (top).  
 παῖς declined 58; w. art. 204 (N. 5).  
 πατήρ declined 48.  
 παύω and παύομαι w. partic. 303 (1).

παῖω, pf. and plpf. mid. infl. 111,  
 112, 113 (N. 2).  
 παῖομαι w. dat. 230 (2).  
 παῖνώ, contraction 118 (N. 2).  
 Παιραιεύς decl. 45 (N. 3).  
 πείρω, pf. and plpf. mid. 114 (c).  
 πῆλας w. gen. 229 (2).  
 πέμπω, pf. pass. 14 (3, N.), 114 (a);  
 πέμπειν πομπήν 214 (top).  
 πένης compar. 66 (7).  
 πέπτω, pf. pass. (cf. πέμπω) 114 (a).  
 πέπων declined 56, 57.  
 πέρ, enclit. 23 (4); w. partic. 301  
 (N. 1).  
 πέραν w. gen. 229 (2).  
 πέρας declined 41.  
 περί, w. gen., dat., and acc. 240,  
 242; in comp. 233; not elided in  
 Attic 12 (N. 2); περί 20 (§ 23,  
 2).  
 Περικλῆς, Περικλῆς, declined 43.  
 περιοράω w. partic. 303 (3).  
 περισσόμενον 19 (§ 21, 2).  
 πίσσω (πετ-) 127 (N.).  
 πῆ; 79.  
 πῆ, indef. 23 (2).  
 Πηλείδης (Hom. εἰδης) 184 (c).  
 πηλίκος; 78.  
 πηνίκα; 79.  
 πήχυς declined 43, 44.  
 πῆμπλημι and πῆμψημι, redupl. 168  
 (N. 1).  
 πλακοῖς, πλακοῦς, declined 59 (N.  
 2).  
 πλεῖν (for πλέω) 226 (N. 2).  
 πλείων or πλέων, πλείστος 66.  
 πλέω, pf. and plpf. mid. infl. 111,  
 112, 113 (N. 2).  
 πλέω (πλυ-) 126 (2); contr. 118 (N.  
 1); πλεῖν θάλασσαν 215 (N. 5).  
 πλῆν w. gen. 237, 229 (N.).  
 πλησίον w. gen. 229 (2).  
 πλῆσσω (πληγ-), ἐπλάγην (in comp.)  
 141 (N. 2).  
 πλύνω 133 (6).  
 πνέω (πνυ-) 126 (2).  
 ποθεν; ποθέν 79.  
 ποθί, enclitic 23 (2).  
 ποί; 79.  
 ποί, indef. 79; enclitic 23 (2).  
 ποιέω w. two accus. 217; w. partic.  
 303 (2); εὖ and κακῶς ποιῶ 217  
 (end).

**ποιός; ποιός** 78.  
**πολεμέω, πολεμίζω** w. dat. 233 (N. 1); disting. from *πολεμῶ* 187 (N. 3).  
**πόλις**, declined 43, 44; Ion. forms 44 (N. 3).  
**πολλός, Ion. = πολύς** 63 (N. 1).  
**πολύς**, declined 62, 63; Ion. forms 63 (N. 1); compared 66; w. art. 202 (end); *οἱ πολλοί* and *τὸ πολὺ* 202 (end) 220 (N. 1); *πολύ* and *πολλά* as adv. 67 (2); *πολλῶ* w. comp. 234 (2); *πολλοῦ δεῖ* and *οὐδὲ πολλοῦ δεῖ* 224 (top).  
**πομπήν πέμπειν** 214 (top).  
**πορρῶ** or **πρόσω** w. gen. 229 (2).  
**Ποσειδάων, Ποσειδῶν**, accus. 37 (2, N. 1); accent of voc. 21 (1, N.).  
**πόσος; ποσός** 78.  
**πότε; 79.**  
**ποτέ**, indef. 79; enclitic 23 (2).  
**πότερος; πότερος** (or *-ρός*) 78.  
**πότερον** or **πότερα**, interrog. 307 (5).  
**πού; 79; w. part. gen. 220 (N. 3).**  
**πού** indef. 79; enclitic 23 (2).  
**πούς**, nom. sing. 37 (top); acc. 37 (2).  
**πράος**, declined 63; two stems of 63 (N. 2).  
**πράσσω** (*πᾶγ-*), perf. 138 (b); 2nd perf. 133 (3, N. 1), 139 (d, N. 2); seldom w. two accus. 218 (top); *εὖ* and *κακῶς* *πράσσω* 218 (top).  
**πρέπει** impers. 193 (N. 2).  
**πρεσβευτής, πρεσβύτες, πρέσβυς** 51 (26).  
**πρεσβεύω**, denom. verb 186.  
**πρίν**, formation 281 (1st N.); w. finite moods 280; w. infin. 281, 299; *πρίν ἢ* 281 (1st N.).  
**πρό**, w. gen. 237; not elided 12 (N. 2); contracted w. augment 123 (N. 1), or w. foll. *ε* or *ο* 188 (3); *πρὸ τοῦ* or *προτοῦ* 205 (2).  
**προῖκα, gratis**, as adv. 215 (2).  
**πρός**, w. gen., dat., and acc. 240, 241, 242; in compos. 233; *πρός*, besides, as adv. 241 (N. 2).  
**προσδεχόμενός μοι ἔστιν** 232 (N. 5).  
**προστήκει** impers. 193 (N. 2); w. gen. and dat. 222 (top), 231 (top); *προστήκων* (acc. abs.) 302 (2).  
**πρόσθεν** w. gen. 229 (2); *πρόσθεν ἢ* (like *πρίν ἢ*) 281 (top), 299 (N.).

**προσταχθέν** (acc. abs.) 302 (2).  
**πρόσω** w. gen. 229 (2).  
**πρότερος** 66 (2); *πρότερον ἢ* (like *πρίν ἢ*) 281 (top), 299 (N.).  
**προὔργον** and **προὔχω** 188 (3).  
**πρώτιστος** 66 (2).  
**πρώτος** 66 (2); *τὸ πρῶτον* or *πρῶτον*, at first 215 (2).  
**πυνθάνομαι** w. gen. 222 (2); w. partic. 304 (end).  
**πῶ**, indef., enclitic 23 (2).  
**πῶς; 79.**  
**πῶς**, indef. 79; enclitic 23 (2).

**P**, liquid 7; sonant 8; *ρ* at beginning of word 7; *ρρ* after syll. augm. and in comp. after vowel 13 (§ 15, 2), 119; *μβρ* for *μρ* 13 (N. 1).

**ρά**, enclitic 23 (4).  
**ράδιος** compared 66.  
**ραίνω** 129 (4, N. 1).  
**ράων, ράστος** 66 (9).  
**ρέω** (*ρῦ-*) 126 (2).  
**ρήγνυμι** (*ράγ-*), 2 pf. *ἔρρωγα* 133 (3, N. 1).  
**ρή(δ)ιος, ρήτερος**, 66 (9).  
**ρίγγω**, infin. *ρίγων* 118 (N. 3).  
**ρίς**, nose, declined 41.  
**-roos**, adj. in, decl. of 53 (2).  
**-ros**, adj. in 185 (17).

**Σ**, two forms 6 (top); sibilant, semi-vowel, and surd 7, 8; after mutes, only in *ξ* and *ψ* 14 (2); *ν* before *σ* 15 (6); linguals changed to *σ* before a lingual 14 (1), before *μ* 14 (3); dropped between two consonants 14 (4); dropped in stems in *εσ* 42, in *σαι* and *σο* 145 (N. 1), 151 (2), 14 (end), 10 (N. 1); added to some vowel stems 132 (2); double, after syll. augm. 120 (N. 5), in fut. and aor. (Hom.) 152 (7); movable in *οὔτως* and *ἐξ* 12; dropped in *ἔχω* and *ἴσχω* 131.

**s** as ending of nom. sing. 35 (2, N.), 28, 32; of acc. pl. 35.  
**-σαι** and **-σο** in 2d pers. sing. 142, 145; drop *σ* 145 (N. 1), 14 (end).  
**σάλπιγξ** declined 39.

-σαν, 3d pers. plur. 142, 145, 147 (3).  
 σαυτοῦ 73, 206, 207.  
 σβίννυμι, 2d aor. ἔσβην 158 (N. 6).  
 σέ 71.  
 σεαυτοῦ 73.  
 σείει without subj. 193 (e).  
 σείω, σέθεν 72 (N. 2).  
 -σειώ, desideratives in 186 (N. 1).  
 σεμνός, compared 64.  
 σέο, σεῦ 72 (N. 2).  
 σεύω (σῦ) 126 (2).  
 σεωντοῦ (Hdt.) 74 (top).  
 -σθα (Hom.) in 2 pers. sing. subj. act. 153 (d), in ind. of vbs. in μι 171 (4).  
 -σθον and -σθην in 2 and 3 p. dual 142; -σθον for -σθην in 3 pers. 146 (N. 5).  
 -σι in 2 p. sing. (in ἔσσι) 142 (N.).  
 -σι in dat. pl. 35; Ion. ῶσι 31, 34, 35 (2, N.).  
 -σι as locative ending 52 (N. 2).  
 -σι (for -ντι, -νσι) in 3 p. pl. 142, 145, 146, 157 (d).  
 -σιμος, adject. in 185 (17).  
 σίτος and σίτα 50 (2).  
 σκεδάννυμι, fut. of 136 (b).  
 -σκον, -σκομην, Ion. iterative endings 152 (10); synt. 253 (N.).  
 σκοπέω w. ὅπως and fut. ind. 261; w. σκόπει or σκοπέιτε omitted 262 (N. 4).  
 σκότος, decl. of 49 (a).  
 σμάω, contraction 118 (N. 2).  
 -σο in 2 pers. sing. 142, 145, 14 (end): see -σαι.  
 σός, poss. pron. 74, 207.  
 σοφός declined 53.  
 σπένδω, στείσω, euph. ch. 15 (N. 1); pf. and plpf. mid. 114 (c).  
 στέβω, pf. mid. 126 (N.).  
 στέλλω, pf. mid. inflected 111, 112, 113 (N. 2), 114 (c).  
 στοχάζομαι w. gen. 222 (1).  
 στρατηγέω w. gen. 223 (3).  
 σὺ declined 71, 72; generally om. 192 (N. 1).  
 συγγινώσκω w. partic. (nom. or dat.) 305 (N. 2).  
 συμβαίνει impers. 193 (N. 2).  
 σύν or ξύν w. dat. 237; in compos. 233.

συνελόντι (or ὡς συνελόντι) εἰπεῖν 232 (5).  
 -σύνη, nouns in 183 (7).  
 σύνοιδα w. partic. (nom. or dat.) 305 (N. 2).  
 σφέ 72 (N. 1, 2, 3); σφέα 72 (top); σφέας, σφέας, σφέων, σφέων 72 (N. 2).  
 σφέτερος 74.  
 σφίν or σφί 72 (N. 2); σφίν (not σφί) in Trag. 72 (N. 1).  
 σφός for σφέτερος 74 (N. 1).  
 σφῶ, σφῶϊ, &c., σφῶϊ, σφῶϊν 72 (N. 2).  
 σφῶϊτερος 74 (N. 1).  
 σφῶν αὐτῶν, &c. 74 (N.).  
 σχοίην (of ἔχω) 148 (N. 1).  
 Σωκράτης, decl. of 43 (N. 1); acc. 49 (b); voc. 21 (1, N.).  
 σῶμα declined 41; nom. formed 36 (1); dat. pl. 14 (2), 39.  
 σωτήρ, σῶτερ 21 (1, N.).  
 σῶφρον compared 64 (N. 4).

Τ, smooth mute, lingual, surd 8; dropped before σ 14 (2); dropped or ch. to σ in nom. of 3 decl. 36 (1); ντ dropped before σ 15 (N. 1, 2), 37 (top).  
 -τᾶ (Hom.) for -της in nom. of 1st decl. 31.  
 τὰ and ταῖν (dual of ὁ), rare 71 (N. 2), 197 (N. 5).  
 -ται in 3 pers. sing. 142, 145.  
 τάλαι adj., decl. of 57 (1).  
 τᾶλλα (τὰ ἄλλα) 11, 20 (§ 24, 2).  
 ταῦτά, ταῦτό, ταῦτόν, ταῦτοῦ 73 (N.).  
 ταύτη adv. 79.  
 ταφ- for θαφ- (θάπτω) 16 (2, N.).  
 τάχα w. ἄν (τάχ' ἄν) 256 (§ 212, N.).  
 ταχύς compared 64 (1), 16 (2, N.); τὴν ταχίστην 215 (2).  
 τᾶων (= τῶν) 71 (N. 2).  
 τέ, enclitic 23 (4); w. relatives 209 (N. 4); w. οὐς 210 (top).  
 τεθνεώς 62 (N.), 139 (N. 3).  
 τεῖν (Ion. = σοί) 72 (N. 2).  
 τεῖνω, drops ν 133 (6).  
 -τερα, fem. nouns in 182 (b).  
 τελέω, future in ᾧ οὔμαι 136 (a); pf. and plpf. mid. infl. 112, 113 (N. 2).



**τέλος**, *finally*, adv. acc. 215 (2).  
**τέο, τεῷ, τεός, τεοῦ** (= σοῦ) 73 (N. 7).  
**τέο, τεῷ** (= τοῦ for *τινός* or *τινός*),  
**τέω, τέων, τέοισι** 76 (N. 2).  
**-τέον**, verbal adj. in 150 (3); impera.,  
 with subj. in dat. or acc. 306;  
 sometimes plural 306 (top).  
**-τέος**, verbal adj. in 150 (3); passive  
 305 (1).  
**τέος** Doric (= *σός*) 74 (N. 1).  
**τέρην** decl. of 59 (N. 3).  
**-τερος**, comparative in 64.  
**τέρπω**, 2 aor. w. stem *ταρπ-* 133 (4,  
 N. 1).  
**τέσσαρες** (or *τεττ-*), Ion. *τέσσερες*,  
 &c., declined 69.  
**τετραῖνω** 129 (4, N. 1).  
**τέτράσι** (dat.) 69 (end).  
**τεῷ, τεῷ, τέω, τέων** 76 (N. 2): see  
**τέο**.  
**Τέως**, accus. of 33 (N. 1).  
**τῇ, τῇδε** 79.  
**τηλίκος, τηλικούτος** &c. 78.  
**-την** in 3 pers. dual 142; for **-τον** in  
 2 pers. 146 (N. 5): see **-σθον** and  
**-σθην**.  
**τηνίκα, τηνικαῦτα**, &c. 79.  
**-τήρ**, masc. nouns in 182 (b); syncop.  
 47, 48.  
**-τήριον**, nouns of *place* in 183 (6).  
**-της**, masc. nouns in 182 (b).  
**τῇσι** and **τῇς** (= *ταῖς*) 71 (N. 2).  
**τῷ** for *θῷ* 13.  
**-τι**, adv. in 186 (18).  
**-τι**, ending of 3 pers. sing. (Doric)  
 142; in *ἐστί* 142 (N.).  
**τίθημι**, synopsis 159, 165, 166; in-  
 flection of *μ*-forms 159-165; re-  
 dupl. 157 (3), 168 (2); aor. in *κα*  
 and *κάμην* 137 (1, N. 1); partic.  
*τιθείς* declined 60.  
**τίκτω** (*τεκ-*) 126 (end of III.).  
**τιμάω**, denom. verb 186 (1); stem  
 and root of 26 (N.); inflec. of  
 contr. forms 115-118; w. gen. of  
*value* 227; partic. *τιμάων, τιμῶν*,  
 declined 61.  
**τιμήας, τιμῆς**, decl. of 59 (N. 2).  
**τιμαίρω** and **τιμαρόμαι** 245 (N. 3).  
**τίν**, Doric (= *σοί*) 73 (N. 7).  
**τίς** interrog., declined 76; accent 22  
 (3, N. 2); subst. or adj. 208 (1);  
 in direct and ind. questions 208 (2).

**τις** indef., declined 76; subst. or adj.  
 209; like *πᾶς τις* 209 (N.).  
**τίω**, stem and root of 26 (N.).  
**-το** in 3 pers. sing. 142, 145.  
**τόθεν** 79.  
**τοί, ταί**, art. = *οί, αἱ* 71 (N. 2).  
**τοί**, Ion. (= *σοί*) 72 (N. 2).  
**τοῖος, τοιόσδε, τοιοῦτος** 78, 200 (d).  
**τοισδασσι** or **τοισδеси** (= *τοισδε*) 75  
 (N. 3).  
**τὸν καὶ τόν**, &c. 205 (2).  
**-τον**, in 2 and 3 p. dual 142; for  
**-την** in 3 pers. (Hom.) 146 (N. 5):  
 see **-την**.  
**-τος**, verb. adj. in 150 (3).  
**τόσος, τοσούδε, τοσούτος** 78; **το-**  
**σούτω** w. compar. 234 (2).  
**τότε** 79; w. art. 201 (top).  
**τοῦ** for *τινός*, and **του** for *τινός* 76.  
**τοῖναντιον** (by crasis) 11.  
**-τρά**, fem. nouns in 183 (5, N.).  
**τρεῖς, τρία**, declined 69.  
**τρέπω**, ch. *ε* to *α* 133 (4, N. 1); six  
 aorists of 141 (N. 3).  
**τρέφω, τρέχω**, &c. 16 (2, N.).  
**-τριά**, fem. nouns in 182 (b).  
**τρίβω**, perf. act. 126 (N.); pf. and  
 plpf. mid. infl. 111, 112, 113  
 (N. 2).  
**τρίηρης**, declined 42, 43; accent 43  
 (N. 1).  
**τριπλάσιος** w. gen. 226 (top).  
**-τρίς**, fem. nouns in 182 (b).  
**τριχ-ός**, gen. of *θρίξ* 16 (2, N.).  
**-τρον**, neut. nouns in 183 (5).  
**τρόπον**, adv. accus. 215 (2).  
**τρύχω, τρυχώσω** 135 (N.).  
**τρώγω** (*τράγ-*) 126 (top), 133 (top).  
**Τρώς**, accent 22 (3, N. 1).  
**τύ**, Dor. (= *σύ*) 73 (N. 7).  
**τυγχάνω** (*τυχ-*) 129 (top); w. gen. 222  
 (1); w. partic. 304 (4); *τυχῶν*  
 (acc. abs.) 302 (2).  
**τύνη**, Ion. (= *σύ*) 72 (N. 2).  
**τύπτω** w. cogn. accus. 214 (top).  
**τῷ** for *τινι*, and **τω** for *τινι* 76.  
**τῷ, therefore**, Hom. 205 (2).  
**-τωρ**, masc. nouns in 182 (b).  
**τάς** 79.

**Υ**, close vowel 6; contr. w. foll.  
 vowel 10 (5), 44; length. to *υ* 119

(end); 125 (II.) 128, 131, to *ευ* 125 (II.)  
*-ῶδιον*, diminutives in 184 (8).  
*ῶδω* decl. of 52 (29).  
*ῶα*, impers. 193 (top); *δοντος* (gen. abs.) 302 (1, N.).  
*υ* diphthong 6 (3).  
*-υία* in pf. part. fem. 59-61, 149 (end).  
*υίος* decl. 52 (30); om. after art. 201 (N. 4).  
*ὑμέ*, *ὑμέσ* (Dor.) 73 (N. 7).  
*ὑμέτερος* 74, 207; *ὑμέτερος αὐτῶν*, &c. 207 (N. 4).  
*ὑμίν*, *ὑμιν*, *ὑμεις*, *ὑμμι*, *ὑμμε*, &c. 72.  
*-ῦνω*, denom. verbs in 186, 128 (top).  
*ὑπέρ*, w. gen. and accus. 238, 242.  
*ὑπισχνέομαι* 129 (3).  
*ὑπό*, w. gen., dat., and accus. 241, 242; in comp. 233.  
*ὑποπτεύω*, augment 124 (top).  
*ὑποχος* w. dative 232 (end).  
*ὑστερον ἢ* w. infin. 299 (N.).  
*ὑστερος* w. gen. 225 (N. 1); *ὑστέρω χρόνῳ* 235 (N. 2).  
*ὑφαίνω*, pf. and plpf. mid. 114 (d).  
*Φ*, rough mute, labial, and surd 8; not doubled 13; euph. changes before lingual 14 (1), bef. *σ* 14 (2), bef. *μ* 14 (3); *ν* before *φ* 15 (5).  
*φαίνω*, synopsis of 90, 91; meaning of tenses 93; fut. and aor. inflected 106-110; pf. mid. 112, 113, (N. 2), 114 (d), 15 (N. 4); formation of pres. 127 (d), of fut. 136 (2), of aor. 137 (2), of perf. act. 134 (N.), of aor. pass. 140 (vi. N. 2); synt., w. partic. 304, 305.  
*φανερὸς εἰμι* w. partic. 305 (N. 1).  
*φαιδομαι* w. gen. 222 (2).  
*φείροτος*, *φείρτατος*, *φείριστος* 65.  
*φέρω* 131; aor. in *α* 137 (1, N. 2).  
*φημί*, conjug. 176, 177; w. infin. in indir. disc. 293 (end).  
*φθάνω* w. partic. 304 (4).  
*φιλέω*, *φιλῶ*, inflect. of contract forms 115-118; partic. *φιλέων*, *φιλῶν*, declined 62.  
*φίλος* compared 66.  
*φλέψ* declined 39.  
*φλεγέω* 152 (11).

*φονάω*, desid. verb 186 (N. 1).  
*φράζω*, pf. and plpf. mid. 114 (c).  
*φρήν*, gender 49 (1); accent of compounds 21 (1, N.).  
*φροντίζω* w. *δπως* and fut. ind. 261; w. *μή* and subj. or opt. 262.  
*φροντιστής* w. accus. 213 (N. 3).  
*φρούδος* (*πρό*, *δδοῦ*) 188 (3).  
*φύλαξ* declined 39.  
*φωνήας*, not contracted 59 (N. 2).  
*φῶς* (*φῶς*), *light*, accent 22 (3, N. 1).

*Χ*, rough mute, palatal, and surd 8; not doubled 13; euph. ch. before a lingual 14 (1), bef. *σ* (*ξ*) 14 (2), bef. *μ* 14 (3); *ν* before *χ* 15 (5).  
*χαί* (*καί αἰ*) and *χοί* (*καί οἰ*) 11.  
*χαρίεις* declined 58; compared 64 (N. 5); *ντ* dropped in dat. plur. 15 (N. 2).  
*χάριν* as adv. accus. 215 (2).  
*χέρ* declined 52.  
*χείρων* (*χερῶν*), *χείριστος* 65.  
*χέω* (*χῦ-*), pres. 126 (2); fut. 136 (N. 3); aor. 137 (1, N. 2).  
*χοί* (*καί οἰ*) and *χαί* (*καί αἰ*) 11.  
*χράομαι* w. dat. 234 (N. 2); w. dat. and cogn. acc. 214 (N. 2).  
*χράω*, contraction 118 (N. 2).  
*χρή* 168 (1); w. infin. 193 (N. 2).  
*χρῆν* or *έχρῆν*, contraction 118 (N. 4); in apod. (without *ἄν*) 268 (N. 2).  
*χώρα* declined 29; gen. sing. 29 (2).  
*χωρίς* w. gen. 229 (2).

*Ψ*, double consonant 7; surd 8; syll. augm. before 121 (2).  
*ψάω*, contracted 118 (N. 2).  
*ψήφισμα νικᾶν* 214 (Rem.).

*Ω*, open long vowel 6; length. from *ο* 119 (end), 132(3); for *ο* in stem of Att. 2d decl. 33 (2); nouns in *ω* of 3d decl. 46, 47, voc. sing. 38 (3).

*φ*, diphthong *δ*; by augment for *ο* 122.

*δ*, interjection, w. voc. 213 (2).

*δδ* 79, 208 (N. 1).

- ων, masc. denom. in 183 (6).  
 -ων in gen. plur. 35 (2, N.), 32; -ῶν  
 (for -δων) in 1st decl. 28, 21 (2).  
 ὧν, partic. of εἶμι, 172; accent 22 (3,  
 N. 2).  
 ὧν w. gen., as dat. of time 235 (N.  
 2).  
 -ως, nouns in (Attic decl.) 33 (2);  
 adj. in *ως*, *ων* 54; pf. partic. in *ως*  
 59-61; adverbs 67 (1).  
 ὥς, rel. adv. 79; in rel. sent. 275;  
 w. partic. 301 (N. 2), 305 (N. 4);  
 in wishes w. opt. 289 (N. 2); in  
 indir. quot. 281-283; causal 288,  
 289; as final particle 260, 261 (N.  
 1 and 3); like ὥστε w. infin. 297  
 (N. 1); w. absol. infin. 298.  
 ὡς, prepos. w. accus. 237, 242 (3).  
 ὡς, *thus* 79; accent 24 (end).  
 ὥσπερ, w. conditional partic. 302  
 (N. 3); w. accus. abs. 302 (2, N.);  
 ὥσπερ *ἂν* *εἰ* 256 (3); accent 24 (N.  
 3).  
 ὥστε, w. infin. 297; w. indic. 279;  
 ind. disting. from inf. 279 (Rem.);  
 accent 24 (N. 3).  
 ων, Ion. diphthong 6.  
 οὗτός, οὗτός, ταῦτό (Ion.) 72 (N. 6).

# ENGLISH INDEX.

[N. B. See Note on p. 362.]

- Abandon, vbs. signif. to, w. gen. 225.  
 Ability or fitness, verbal adj. denot. 185 (13).  
 Ablative, functions of in Greek 212 (Rem.)  
 Absolute case: gen. 229, 302 (1); accus. 302 (2).  
 Abstract nouns, in compos. 189 (6); w. art. 200 (b); neut. adj. w. art. for 199 (2).  
 Abuse, vbs. expr., w. dat. 230 (2).  
 Acatalectic verses 316 (3).  
 Accent, general principles of 18-20; of nouns and adj. 21, 22; in gen. and dat., of oxytones 21 (2), of Attic 2d decl. 21 (end), of 3d decl. 22 (3); of verbs 22, 23; of participles 22 (N. 2); of opt. in *αι* and *οι* 23 (N. 4), 19 (§ 22, N. 1); of contracted syllables (incl. crasis and elision) 20, 21; enclitics 23, 24; proclitics 24. Accent and ictus in verse 312 (N.).  
 Accompaniment, dat. of 235 (5); w. *αὐτοῖς* 235 (5, N.).  
 Accusative case 27; sing. of 3d decl. 37; contract. acc. and nom. pl. alike in 3d decl. 42, 45 (N. 1); subj. of infin. 192 (2), 298 (§ 269, N.) 299; after prepos. 238-242, in compos. 242 (end); acc. absol. 302 (2), rarely w. partic. of personal verb 302 (2, N.); in appos. w. sentence 196 (N. 3); infin. as accus. 292, 293, 294 (2), 296 (2); retained w. passive 244 (n. 2). Other syntax of accus. 213-218: see Contents, p. xx.  
 Accusing, vbs. of, w. gen. 224 (2).  
 Acknowledge, vbs. signif. to, w. partic. 304.  
 Action, suffixes denot. 182 (3).  
 Active voice 79 (1), meaning of tenses 92, 93; person. endings 142; use of 243; form of, incl. most intrans. vbs. 243 (N. 1); object of, as subj. of pass. 244.  
 Acute accent 18; of oxytone changed to grave 20.  
 Addressing, voc. in 213 (2); nom. in 213 (N.).  
 Adjectives, formation 185; inflection 53-63: see Contents, p. xvi.; comparison 64-66; agreement w. nouns 196, 197; attributive and pred. 196 (Rem.); pred. adj. w. copulative vb. 194; referring to omitted subj. of infin. of copul. verb 194 (N. 3), 195, of other verbs 198 (N. 8); used as noun 198, 199; verbal, w. gen. 227, 228, w. accus. 213 (N. 3); verbal in *τος* 150 (3), in *τέος* and *τέον* 150 (3), 305, 306, 235 (4).  
 Admire, vbs. signif. to, w. gen. 222 (2).  
 Adonic verse 324 (1).  
 Advantage or disadv., dat. of 231 (3).  
 Adverbial accus. 215 (2).  
 Adverbs, how formed from adj. 67, 186; from partic. 67 (N.); comparison 67; rel. 79; local, from nouns or pron. 52; numeral 68, 69; syntax 243; w. gen. 220, 229 (2); w. dat. 232 (end), 233 (top); assim. of rel. adv. to antec. 211 (n. 3); w. article for adj. 200 (end), 201 (top).  
 Advising, vbs. of, w. dat. 230 (2).  
 Aeolic dialect 2; forms of aor. opt. in Attic 153 (13); form of infin. and partic. 153 (14, 15); forms in *μι* 170 (2).  
 Age, pronom. adj. denot. 78.

- Agent**, nouns denoting 182 (2); expr. after pass. by gen. w. prep. 244 (1), by dat. (esp. after pf. pass.) 234 (3), 244 (2); w. verbals in *τέος* by dat., w. verbal in *τέον* by dat. or accus. 235 (4), 244 (2), 305, 306.
- Agreement**, of verb w. subj. nom. 193 (1); of adj. &c. w. noun 196; of adj. w. nouns of diff. gend. or numb. 197 (N. 1-3).
- Aim at**, vbs. signif. to, w. gen. 222 (1).
- Alcaics and Alcaic stanza** 324 (5).
- Alexandrian period** 2.
- Alexandrine verse** (Engl.) 320 (end).
- Alpha**: see α; privative 188 (α); copulative 188 (N. 2).
- Alphabet** 5; obsolete letters 6 (N. 2).
- Anacalasis in Ion. verse** 325 (2).
- Anacrusis** 314 (4).
- Anapaest** 313; cyclic 315 (4); in trochaic verse 318; in iambic verse 319, 320.
- Anapaestic rhythms** 322, 323; systems 323.
- Anastrophe** 20 (§ 23, 2).
- Anceps, syllaba** 315 (5).
- Anger**, vbs. expr. w. gen. 224 (1); w. dat. 230 (2).
- Antecedent of rel.** 209-211; agreement w. 209; omitted 210; assimil. of rel. to 210, of antec. to rel. 211 (N. 4); attraction 211, w. assimil. 211 (end). Definite and indef. antec. 274, 275.
- Antepenult** 17 (top).
- Antibacchius** 313.
- Antistrophe** 318 (4).
- Aorist** (first) 80; secondary tense 80; tense stem 83 (III.), 137 (III.), 141; aor. in κα in three vbs. 137 (1, N. 1); person. endings 142 (2); conn. vowel 144 (1), 145, w. endings 146; augment 84 (c), 119; iterat. end. σκον and σκόμεν (Hom.) 152 (10); Hom. ε and ο (for η, ω) in subj. 153 (12); accent of infin. act. 22 (1). Second Aorist 80 (N. 1); tense stem 83 (V.), 140 (V.), 141; secondary 80; pers. endings 142 (2); conn. vow. 144 (1), 145, w. endings 145; augm. 84 (c), 119; redupl. (Hom.) 120 (N. 3); Att. redupl. 122 (N. 1); iter. endings (Ion.) 152 (10); Hom. in σ 152 (8); Ion. forms in subj. act. of μ-forms 171 (7); accent of infin. and partic. 22 and 23 (§ 26, N. 3). Aorist Passive (first and second), w. act. endings 143 (1); tense stems 83 (VI., VII.), 140 and 141 (VI., VII.), 141; conn. vowel: none in indic. 143 (3), in subj. and opt. 146 (N. 1), 147 (3), none in imperat. 149 (3) and infin. 149 (1); accent of infin. and partic. 22 and 23 (N. 3). Syntax of Aorist: indic. 246, disting. from impf. 247 (N. 5), gnomic 252 (2), iterative 253; in dependent moods 248-251; when not in indir. disc., how disting. from pres. 248 (end), 249 (1), opt. and infin. in indir. disc. 250, 251; infin. w. vbs. of hoping, &c. 251 (N. 2); in partic. 252, aor. not past in certain cases 252 (N. 2), 304 (4). Indic., in apod. w. α 254 (3), 267, 268, iterative w. α 253; in protasis 264, 265, 267, 268; in rel. cond. sent. 276 (2); in wishes 290 (2); in final cl. 261 (3). Opt. w. α 255, 269 (2), 276 (4). Infin. or partic. w. α 255.
- Aphaeresis** 11 (N. 4).
- Apodosis** 263 (1); negative of (οὐ) 263 (3); in past tenses of indic. w. α 253 (end), 254 (3), 263 (2), 264 (2), 267 (2); various forms in cond. sent. 264-266, 267-270; w. protasis omitted 271 (2); repres. by infin. or partic. 272 (3), 273 (4); implied in context 273 (N. 1); suppressed for effect 273 (N. 2); introd. by δέ 274 (2).
- Apostrophe** (in elision) 11 (1).
- Appear**, vbs. signif. to, w. partic. 304.
- Appoint**, vbs. signif. to, w. two acc. 218; w. acc. and part. gen. 221 (2).
- Apposition** 195; gen. in app. w. possessive 195 (N. 1); nom. or acc. in app. w. sentence 196 (N. 3); partitive appos. 196 (N. 2).
- Approach**, vbs. implying, w. dat. 233.
- Arsis and thesis**, used in sense opp. to the Greek 311 (foot-note).

- Article, definite, declined 71; *τὸ* and *τὴν* as fem. 71 (N. 2); *τοῖ* and *ταῖ* (Epic and Doric) 71 (N. 2); proclitic in some forms 24; in crasis 11 (N. 1); *ὁ αὐτός* 73 (2). Homeric art. as pronoun 199, w. adj. and partic. 199 (N. 1). - Art. in Herod. 200 (N. 4); in Lyric and Attic poets 200 (N. 5); Attic prose use 200, 201; position w. attrib. adj. 201 (end), 202 (2), w. pred. adj. 203 (3), w. demonstr. 203 (4); as pronoun in Attic 204 (1), 205.
- Ashamed, vbs. signif. to be, w. partic. 303 (1).
- Asking, vbs. of, w. two accus. 217.
- Aspirate, w. vowels 6 (end); w. mutes 8 (2), 16 (1); avoided in redupl. 16 (2); transferred in *τρέφω*, *θρέψω*, &c. 16 (2, N.).
- Assimilation of rel. to case of antec. 210 (end), w. antec. omitted 211 (N. 1); in rel. adv. 211 (N. 3); antec. rarely assim. to rel. 211 (N. 4). See Attraction. Assim. of cond. rel. cl. to mood of antec. clause 277, 278. Assim. (Hom.) in vbs. in *ἄω* 154 (b).
- Assist, vbs. signif. to, w. dat. 230 (2).
- Attain, vbs. signif. to, w. gen. 222 (1).
- Attic dialect 2; why basis of Grammar 2. Attic 2d decl. 33 (2); redupl. 122, 120 (N. 4); future 136 (N. 1).
- Attraction in rel. sent. 211; joined w. assim. 211 (end), 212 (top).
- Attributive adjective (opp. to predicate) 196 (Rem.); position of article w. 201-203. Attrib. compounds 190 (3).
- Augment 84 (c), 119-124: see Contents, p. xviii.
- Bacchius 313; Bacchic rhythms 326. Barytones 19.
- Basis in logaoedic verse 324.
- Be or belong, vbs. signif. to, w. gen. 221 (top).
- Become, vbs. signif. to, w. gen. 221 (top).
- Begin, vbs. signif. to, w. gen. 222 (1); w. partic. 303 (1).
- Belong, vbs. signif. to w. gen. 221 (top).
- Benefit, vbs. signif. to, w. dat. 230 (2).
- Boeotia, Aeolians in 1.
- Breathings 6, 7; form 7 (N. 2).
- Bucolic diaeresis in Heroic hexam. 321 (4).
- Caesura 316 (1).
- Call: see Name.
- Cardinal numbers 68-70; decl. of 69.
- Care for, vbs. signif. to, w. gen. 222 (2).
- Cases 27 (3); meaning 27 (3, N. 1); oblique 27 (end): endings 35; syntax of 212-242: see Contents, pp. xx.-xxii.
- Catalexis and catalectic verses 316 (3).
- Causal sentences, w. conj. and indic. 288, 289; w. opt. (ind. disc.) 289 (N.), 288 (4); w. relat. 279.
- Cause, expr. by gen. 224; by dat. 234; by partic. 300, 301 (N. 2).
- Caution or danger, vbs. of, w. *μή* 262.
- Cease or cause to cease, vbs. signif. to, w. partic. 303 (1).
- Choosing, vbs. of, w. two acc. 218; w. acc. and part. gen. 221 (2).
- Choriambus 313; choriambic rhythms 325 (1).
- Circumflex accent 18; origin 18 (Rem.); on contr. syll. 20.
- Circumstances, partic. denot. 300, 301.
- Claim, vbs. signif. to, w. gen. 221 (end), 222 (1).
- Classes of verbs: eight of vbs. in *ω* 125-131, two of vbs. in *μ* 157.
- Close vowels 6 (N.), 10 (5); stems ending in 35 (top).
- Clothing, vbs. of, w. two accus. 217.
- Cognate mutes 8 (2, N.). Cognate accus. 213-215.
- Collective noun, w. plur. verb 193 (3); w. pl. partic. 197 (N. 3); foll. by pl. relat. 209 (N. 2).
- Collision of vowels, how avoided 8 (§ 8).

- Command or exhortation 290, 289 (N. 3), 262 (N. 4), 272 (N. 1), 247 (N. 8); verbs of commanding w. gen. 223 (3).
- Common Dialect 2.
- Comparative degree 64-67; w. gen. 225 (1); w. dat. 234 (2).
- Comparison of adjectives 64, irreg. 65, 66; of adverbs 67; of some nouns and pronouns 66 (3).
- Comparison, verbs denot. w. gen. 226 (2).
- Composition of words: see Formation.
- Compound words 180, 187-190; first part of 187, second part 188; meaning of (three classes) 189, 190. Compound verbs 189; augment 123, 124; accent 22 (§ 26 N. 1); w. gen., dat., or acc. 242 (end), 226, 233. Compound negatives, 307; repetition of 309, 310.
- Concealing, vbs. of, w. two accus. 217; w. infin. and  $\mu\eta$  308 (6), 295, 296.
- Concession 272 (b), 289 (N. 3).
- Conclusion: see Apodosis and Condition.
- Condition and conclusion 263 (1); conditional sentences 263-274; see Contents, pp. xxiii. and xxiv.; classification of cond. sent. 263-267; general and particular cond. disting. 265, 266; comparison of Latin gen. cond. 266 (Rem. 1); cond. expr. by partic. 301 (4), 271 (1). See Protasis. Relative cond. sent. 275-278: see Relative.
- Conjugation 84; of verbs in  $\omega$  85-155; of verbs in  $\mu$  156-179.
- Connecting vowel 143 (4), 144 (foot-note), 82 (foot-note); of indic. 144, 145; of subj. 146; of opt. 147; of imperat. 148; of infin. and partic. 149; in iterative forms 152 (10); in forms in  $\theta\omega$  152 (11); omitted in perf. mid., aor. pass., and  $\mu$ -forms 143.
- Consider, vbs. signif. to, w. two acc. 218; w. acc. and gen. 221; in pass. w. gen. 221 (N.).
- Consonants, divisions of 7, 8; euphonic changes in 13-16; double 7 (2); movable 12; consonant stems 82 (3), 35. Consonant declension (Third) 35.
- Constructio praeognans 242 (N. 6).
- Continue, vbs. signif. to, w. partic. 303 (1).
- Continued action, tenses of 246.
- Contraction 8; rules of, 8-10; quantity of contr. syll. 18 (§ 20, 1); accent 20; of nouns: 1st decl. 30, 2d decl. 33, 3d decl. 42-47; of adj. 54-58; of partic. 61, 62; of verbs in  $\alpha\omega$ ,  $\epsilon\omega$ , and  $\omicron\omega$  115-118; in gen. pl. of 1st decl. 29 (N.), of 2d decl. 32 (top); in redupl. ( $\epsilon\epsilon$  to  $\epsilon\iota$ ) 123 (top); in formation of words 181 (N. 3), 188 (3). See Crasis and Synizesis.
- Convicting, vbs. of, w. gen. 224 (2).
- Co-ordinate and cognate mutes 8 (2, N.).
- Copula 191 (N. 1).
- Copulative verbs 194 (Rem.); case of pred. adj. or noun with infin. of 194 (N. 3), 195 (N. 4, 5).
- Coronis 10 (1).
- Correlative pronominal adj. 78; adv. 79.
- Crasis 10, 11; examples 11; quantity 18 (§ 20, 1); accent 20 (2).
- Cretic 313; rhythms 326.
- Cyclic anapaests and dactyls 315 (4).
- Dactyl 313; cyclic 315; in anapaestic verse 322, 314 (N. 1); in iambic verse (apparent) 319, 320; in trochaic verse (cyclic) 318; in logaedic verse (cyclic) 323, 324.
- Dactylic rhythms 321, 322.
- Danger, vbs. of, w.  $\mu\eta$  262.
- Dative case 27 (3); endings of 35, 28, 32; in 3d decl. 39; syntax of 230-236: see Contents, p. xxi. Prepositions w. dative 242 (2).
- Declension 28; of Nouns 28-52: first 28-31, second 31-34, third 34-49, of irreg. nouns 49-52; of Adjectives 53-63, first and second decl. 53-56; third 56, 57, first and third 57-59; of partic. 59-62; of irreg. adj. 62, 63; of the Article 71; of Pronouns 71-78. See Contents, pp. xvi., xvii.

- Defend, vbs. signif. to, w. dat. 230 (2).  
 Degree of difference, dat. of 234 (2).  
 Demanding, vbs. of, w. two acc. 217.  
 Demes, names of Attic, in dat. 236 (N. 1).  
 Demonstrative pronouns 74, 75; synt. 208; w. article 200 (c), position 203 (4); article as demonstr. (Hom.) 199, (Att.) 204, 205; rel. as dem. 209 (N. 3).  
 Denominatives 180 (b); denom. verbs 186.  
 Denying, vbs. of, w. infin. and  $\mu\eta$  308 (6), 295, 296.  
 Dependent clauses, moods in 248.  
 Dependent moods 80 (§ 89, N.); tenses of 248-251.  
 Deponent verbs 80 (top); principal parts of 84 (6); pass. and mid. depon. 80 (2, N.).  
 Deprive, vbs. signif. to, w. gen. 225; w. two acc. 217.  
 Derivatives 180 (b).  
 Desiderative verbs 186 (N. 1).  
 Desire, vbs. expr. w. gen. 222 (2).  
 Despise, vbs. signif. to, w. gen. 222 (2).  
 Determinative compounds 190 (2).  
 Diaeresis in verse 316, 317, 319 (end), 321 (4), 322 (top), 323 (4).  
 Dialects 2; dialectic changes 25; dial. forms of nouns and adj. 31, 34, 43 (N. 4), 44 (N. 3), 45 (N. 4), 46 (N.), 47 (N. 3); of numerals 69; of the article 71 (N. 2); of pronouns 72, 73, 74, 75, 76, 77, 78; of verbs in  $\omega$  151-153, of contract vbs. 154, 155, of vbs. in  $\mu$  170-172, 173, 174, 176, 177, 178, 179.  
 Digamma 6 (N. 2), 45 (N. 1), 46 (N.), 123 (N. 2), 126 (2), 139 (d, N. 1); seen in metre 322 (1st note).  
 Diliambus 313.  
 Dimeter 317 (2); anapaestic 323, dactylic 321 (1), iambic 319 (2), trochaic 318 (1).  
 Diminutives, suffixes of 184 (8).  
 Diphthongs 6; improper 6 (3 and N.); in contraction 9 (1, 4); in crasis 10 (a), 11 (b); elision of (poet.) 12 (top); augment 122.  
 Dipody 317 (2).  
 Direct object 191 (2), 213 (Rem.); of act. verb 213, 244. Direct discourse, question, and quotations 281.  
 Disadvantage, dat. of 231 (3).  
 Disobey, vbs. signif. to, w. dat. 230 (2).  
 Displease, vbs. signif. to, w. dat. 230 (2).  
 Displeased, vbs. signif. to be, w. partic. 303 (1).  
 Dispraise, vbs. expr., w. gen. 224 (1); Disputing, vbs. of, w. gen. 224 (N. 2).  
 Distich 318 (4); elegiac 321 (5).  
 Distrusting, vbs. of, w. dat. 230 (2); w. infin. and  $\mu\eta$  308 (6), 295, 296.  
 Ditrochee 313; in Ionic rhythms 325 (2).  
 Divide, vbs. signif. to, w. two acc. 217.  
 Dochmius 313; dochmiac verses 326.  
 Doing, vbs. of, w. two acc. 217.  
 Doric dialect 2; future 152 (6), in Attic 136 (N. 2).  
 Double consonants 7, 14 (2), 17 (§ 19, 2).  
 Double negatives 309, 310, 292, 295, 296. See  $\mu\eta$   $\alpha\upsilon$  and  $\alpha\upsilon$   $\mu\eta$ .  
 Doubtful vowels 6.  
 Dual 26 (end).  
 Effect, accus. of 214 (N. 3).  
 Elegiac pentameter and distich 321 (5).  
 Elision 11, 12; of diphthongs 12 (top);  $\pi\epsilon\pi\iota$ ,  $\pi\rho\acute{o}$ ,  $\theta\tau\epsilon$ , and dat. in  $\epsilon$  not elided 12; accent of elided word 20 (3).  
 Ellipsis of verb w.  $\delta\upsilon$  256 (3); of  $\sigma\kappa\acute{o}\pi\epsilon\iota$  w.  $\theta\omega\varsigma$  and fut. ind. 262 (N. 4); of vb. of fearing w.  $\mu\eta$  and subj. 262 (N. 2); of protasis 271 (2); of apodosis 273 (N. 2).  
 Emotions, vbs. expr., w. gen. 224 (1).  
 Enclitics 23, 24; w. accent if emphatic 24 (3, N. 1); at end of compounds 24 (N. 3); successive encl. 24 (N. 2).  
 Endings 26 (2); case-endings of nouns, 28, 32, 35; local 52; personal endings of verbs 142-150: see Contents, p. xviii.



- Endure, vbs. signif. to, w. partic. 303 (1).
- Enjoy, vbs. signif. to, w. gen. 221 (end).
- Envy, vbs. expr., w. gen. 224 (1); w. dat. 230 (2).
- Epic dialect 2.
- Epicene nouns 27 (2, N. 2).
- Ethical dative 232 (N. 6).
- Euphony of vowels 8-12; of consonants 13-16.
- Eupolidean verse 317 (1st N.), 325 (7).
- Exclamations, nom. in 213 (N.), voc. 213 (2), gen. 225 (3); relat. in 212; mark of 25.
- Exhorting, vbs. of, w. dat. 230 (2).
- Exhortations: see Commands.
- Expecting, &c., vbs. of, w. fut. pres. or aor. infin. 251 (n. 2).
- Extent, accus. of 216; adnom. gen. denoting 219 (5).
- Falling rhythms, 317 (3).
- Fearing, verbs of, w.  $\mu\eta$  and subj. or opt. 259, 262, sometimes w. fut. ind. 262 (N. 1), w. pres. or past tense of indic. 262 (N. 3); ellipsis of 262 (N. 2).
- Feet (in verse) 311, 312, 313; ictus of, 311; arsis and thesis, 311.
- Feminine nouns 27 (N. 3); form in participles 149 (end), in 2 pf. partic. (Hom.) 139 (N. 4). Feminine caesura 321 (4).
- Festivals, names of, in dat. of time 235.
- Fill, vbs. signif. to, w. acc. and gen. 223 (2).
- Final clauses 259-261, w. subj. and opt. 260 (1), w. subj. after past tenses 260 (2), rarely w. fut. ind. 260 (1, N. 1); w.  $\delta\upsilon$  or  $\kappa\epsilon$  260 (1, N. 2); w. past tenses of indic. 261 (3); neg.  $\mu\eta$  260 (top). Final disting. from object clauses 259.
- Find, vbs. signif. to, w. partic. 303 (2).
- Finite moods, 80 (N.).
- First aorist stem, 83, 137.
- First passive stem, 83, 140.
- Fitness, &c., verbal adj. denot., formation of, 185 (13).
- Forbidding, vbs. of, w.  $\mu\eta$  and infin. 308 (6), 295, 296.
- Forgetting, vbs. of, w. gen. 222 (2); w. partic. 304 (end).
- Formation of words 180-190; see Contents, p. xix.
- Friendliness, vbs. expr.; w. dat. 230 (2).
- Fulness and want, vbs. expr., w. gen. 223; adj. 228 (top). Fullness, formation of adj. expr. 185 (15).
- Future 80, 82; tense stem formed 82, 135 (11.); of liquid verbs 136 (2); Attic fut. in  $\omega$  and  $-οῦμαι$  136 (N. 1); Doric fut. 152 (6), in Attic 136 (N. 2); second fut. pass. 141; fut. mid. as pass. 246 (N. 4). Fut. indic. expressing permission or command 247 (N. 8); rarely in final clauses 260 (N. 1); regularly in object clauses with  $\sigma\pi\omega\varsigma$  261; rarely with  $\mu\eta$  after verbs of fearing 262 (N. 1); in protasis 265, 269 (N. 1), 267 (N.); in rel. clauses expressing purpose 278; with  $\epsilon\phi'$   $\phi$  or  $\epsilon\phi'$   $\phi\tau\epsilon$  278 (N. 2); with  $\sigma\upsilon$   $\mu\eta$  292; with  $\delta\upsilon$  (Hom.) 254; periphrastic fut. with  $\mu\epsilon\lambda\lambda\omega$  151 (6), 250 (N.); optative 250 (4), 251 (N. 3), 261 (§ 217), never w.  $\delta\upsilon$  255 (N.); infin. 250 (3 and N.), 251 (N. 2), 285; partic. 252, 285, 300 (3).
- Future perfect 80, 83; tense stem formed 83, 139 (c); active form in 2 vbs. 139 (c, N. 2), gen. periphrastic 151 (3); meaning of 246, as emph. fut. 247 (N. 9).
- Gender, natural and grammatical 27 (2, N. 1); grammat. design. by article 27 (2, N. 1); common and epicene 27 (2, N. 2); general rules 27 (N. 3); gen. of 1st decl. 28, of 2d 31, of 3d 49; gen. of adjectives 197.
- General disting. from particular suppositions 265, 266; forms of 270, 276; w. indic. 270 (N. 2), 277 (N. 1); in Latin 266 (Rem. 1).
- Genitive case 27 (3); accent 21, 22; of 1st decl. 28-31; of 2d decl. 32-34; of 3d decl. 35, 42 (1, N.), 44

- (N. 2); syntax 218 (Rem.), 219-229: see Contents p. xx., xxi.; gen. absol. 229, 302; gen. of infin. w. *τοῦ* 295; pred. gen. w. infin. 194 (end) 195, 198 (N. 8).
- Gentile nouns, suffixes of 184 (10), 185 (top).
- Glyconic verse 324 (4).
- Gnomic tenses 252, 253; present 252 (1); aorist 252 (2), 253, 248 (Rem.), in infin., opt., and partic. 253 (N. 3); perfect 253 (3).
- Grave accent 18, 19; for acute in oxytones 20 (top).
- Hear, vbs. signif. to, w. gen. 222 (2); w. partic. 304.
- Hellenes 1.
- Hellenistic Greek 2 (end).
- Herodotus, dialect of 2.
- Heroic hexameter 321 (4).
- Heteroclitics 49 (end).
- Heterogeneous nouns 50 (2).
- Hexameter 317 (2); Heroic 321 (4).
- Hiatus, how avoided 8 (§ 8); allowed at end of verse 316 (c).
- Hindrance, vbs. of, w. *μή* and infin. 308 (6), 295, 296.
- Hippocrates, dialect of 2.
- Historic present 246 (N. 1), 248 (Rem.).
- Historical (or secondary) tenses: see Secondary.
- Hold, vbs. signif. to, w. gen. 222 (1).
- Hold, vbs. signif. to take hold of, w. gen. 222 (1).
- Homer, dialect of 2; verse of 321 (4); Hellenes of 1 (end).
- Hoping, &c., vbs. of, w. fut., pres., or aor. infin. 251 (n. 2).
- Hostility, vbs. expr., w. dat. 230 (2).
- Hypothetical: see Conditional.
- Iambus 313. Iambic rhythms 319, 320; tragic and comic iambic trimeter 320; iambic systems 323 (N.).
- Imperative 80; pers. endings and conn. vowels 148, 149; of verbs in *μ* 156 (end); syntax 258; in commands 290; in prohib. w. *μή* (pres.) 291; w. *ἀγε*, *φέρε*, *θι*, 291 (top); after *οἷσθ' ὅ* 290 (N.); perfect 249 (N. 1), 85 (end).
- Imperfect tense 80; secondary 80; from present stem 82 (1.), 135 (1.); augment 84 (c), 119; person. endings 142 (2); conn. vowel 144 (1), 145, w. endings 145; *μ*-forms 156, 157 (end); iterat. endings *σκον* and *σκομην* (Ion.) 152 (10), 253 (N.). Syntax 246; how disting. from aor. 247 (N. 5); denoting attempted action 246 (N. 2); how expr. in infin. and partic. 251 (N. 1), 252 (N. 1), 285, in opt. (rarely) 283 (N. 1); w. *δν* 254 (3), 267, 268, iterative w. *δν* 253; in conditions 264, 267, in Homer 268 (N. 3); in rel. cond. sentences 276 (2); in wishes 290 (2); in final clauses 261 (3).
- Impersonal verbs 192 (c, d), 193 (N. 2); partic. of, in accus. abs. 302 (2); impers. verbal in *-τέον* 306 (top).
- Improper diphthongs 6.
- Inceptive class of verbs (VI.) 129, 130 (N. 4).
- Inclination, formation of adj. denoting 185 (16).
- Indeclinable nouns 50 (4).
- Indefinite pronouns 76, 209; pronominal adj. 78, adverbs 79.
- Indicative 80; personal endings and formation 142-145; connect. vowels 144, 145; tenses of 246, 247, primary and secondary (or historical) 248. General use of 256, 257; in final clauses: rarely fut. 260 (N. 1), second. tenses 261 (3); in object cl. w. *ὅπως* (fut.) 261; after verbs of fearing w. *μή*: rarely fut. 262 (N. 1), pres. and past tenses 262 (end); in protasis: pres. and past tenses 264 (1), 267 (1), in gen. suppos. for subj. 270 (end); future 265 (1), 269 (N. 1), 267 (N.); second. tenses in supp. contr. to fact 264 (2), 267; in cond. rel. and temp. clauses 276, 277, by assimilation 278 (2); in apodosis 267, 269, second. tenses w. *δν* 254 (3), 264 (2), 267,

- 268; potential indic. w.  $\delta\upsilon$  272; in wishes (second. tenses) 290; in causal sent. 288; in rel. sent. of purpose (fut.) 278; fut. w.  $\epsilon\phi'$   $\phi$  or  $\epsilon\phi'$   $\phi\tau\epsilon$  278 (N. 2); w.  $\xi\omega\varsigma$ , &c. 279; w.  $\pi\rho\iota\nu$  280; in indirect quotations and questions 281-283; future w.  $\omicron\upsilon$   $\mu\eta$  292. See Present, Future, Aorist, &c.
- Indirect compounds (verbs) 189 (7), 124. Indir. object of verb 191 (end), 213 (Rem.), 230. Indirect Discourse 250 (Rem.), 281-288: see Contents, p. xxv. Indir. quotations and questions 281, 306, 307. Indir. reflexives 205, 206.
- Inferiority, vbs. expr., w. gen. 226 (2).
- Infinitive 80; endings 149;  $\mu$ -forms 157 (e); syntax 292-299: see Contents, p. xxvi. Tenses of, not in indir. disc. 248, 249, in indir. disc. 250, 251, distinction of the two uses 285 (N.); impf. and plpf. suppl. by pres. and pf. 251 (N. 1); w.  $\delta\upsilon$  255; gnomic aor. in 253 (N. 3), perf. 253 (3); w.  $\mu\epsilon\lambda\lambda\omega$  151 (6), 250 (N.); w.  $\omega\phi\epsilon\lambda\omicron\nu$  in wishes (poet.) 290 (N. 1, 2); negative of 308 (3),  $\mu\eta$   $\omicron\upsilon$  with 309 (7), 295 (N.), 296 (N.). Rel. w. infin. 294 (top).
- Inflection 26.
- Instrument, dat. of 234; suffixes denoting 183 (5).
- Intensive pronoun 72 (N. 1), 206 (1); w. dat. of accompaniment 235 (5, N.).
- Intention, partic. expr. 300.
- Interchange of quantity 33 (N. 2), 45 (N. 1).
- Interest, dative of 231, 232.
- Interrogative pronoun 76, 208; pron. adj. 78; adverbs 79; sentences 306, 307; subjunctive 291, 284.
- Intransitive verbs 192 (top); cognate object of 213; verbs both trans. and intrans. 243 (Notes).
- Inverted assimilation of relatives 211 (N. 4).
- Ionic race and dialect 1, 2. Ionic feet 313, rhythms 325.
- Iota class of verbs (IV.) 126-128.
- Iota subscript 6 (§ 3, N.).
- Irregular nouns 49-52; adjectives 62, 63, comparison 65, 66; verbs 130, 131 (Rem.).
- Italy, Dorians of 1.
- Iterative imperf. and aorist w.  $\delta\upsilon$  253; origin of 253 (Rem.). Iterative forms in  $\sigma\kappa\omicron\nu$ ,  $\sigma\kappa\omicron\mu\eta\nu$  (Ion.) 152 (10); w.  $\delta\upsilon$  253 (N.).
- Ithyphallic verse 319 (top).
- Know, vbs. signif. to, w. partic. 304.
- Koppa, as numeral 6, 68.
- Labials 7; labial mutes 8; euphonic changes of 14 (1, 2, 3); euph. ch. of  $\nu$  before 15 (5); labial verb stems 82 (3); 126 (III.), 127, in perf. act. 138 (b).
- Learn, vbs. signif. to, w. partic. 304.
- Letters 5; used for numbers 70 (N. 4).
- Likeness, dat. of 233; abridged expr. w. adjunct. of 233 (N. 2).
- Linguals 7; lingual mutes 8; euphonic changes of 14 (1, 2, 3),  $\nu$  w. ling. dropped bef.  $\sigma$  15 (N. 1); ling. verb stems 82 (3), 127 (b).
- Liquids 7, 8;  $\nu$  before 15 (6); w.  $\epsilon$  in stems 16 (top); vowel bef. mute and liquid 17 (3); liquid verb stems 82 (3), 127 (2), 128, future of 136 (2), aorist of 137 (2), 133 (5), change of  $\epsilon$  to  $\alpha$  in monosyll. 133 (4).
- Local endings 52.
- Locative case 52 (N. 2), 212 (Rem.), 230 (Rem.).
- Logaoedic rhythms 323-325.
- Long vowels, 17, 18; how augmented 120 (N. 1).
- Make, vbs. signif. to, w. two acc. 218; w. acc. and gen. 221; in pass. w. gen. 221 (N.).
- Manner, dative of 234 (1), w. compar. 234 (2); partic. of 300.
- Masculine nouns 27 (N. 3): see Gender.
- Material, adj. denoting 185 (14); gen. of 219 (4).

- Means**, dative of 234; partic. of 300; suffixes denoting 183 (5).
- Measure**, gen. of 219 (5).
- Metathesis** 13, 134 (a), 138 (5).
- Metre** 312 (top); related to rhythm 312 (N.)
- M<sub>1</sub>-forms** 156 (Rem.); enumeration of 168-170. See Contents, p. xviii.
- Middle mutes** 8 (2), 17 (end).
- Middle voice** 79 (end) endings 142; conn. vowels 144, w. endings 145; three uses 245; in causative sense 245 (N. 2); peculiar meaning of 245 (N. 3); fut. in pass. sense 246 (N. 4).
- Miss**, vbs. signif. to, w. gen. 222 (1).
- Mixed class of verbs** (VIII.) 130, 131; mixed forms of conditional sentence 273.
- Modern Greek** 3.
- Molossus** 313.
- Monometer** 317.
- Moods** 80; finite 80 (N.); dependent 80 (N.); general uses of 256-258; constructions of (i.-viii.) 259-292; see Contents, pp. xxiii.-xxvi.
- Movable consonants** 12.
- Mutes** 8; co-ordinate and cognate 8 (2); euphonic changes of 14, 15; vowel before mute and liquid 17 (3); mute verb stems 82 (3), 125 (II.), 126, 127, fut. of 135 (1), aor. of 137 (1), perf. act. of 138 (b).
- Name or call**, vbs. signif. to, w. two acc. 218; w. acc. and gen. 221; in pass. w. gen. 221 (N.).
- Nasals** 7, 8 (top).
- Nature**, vowel long or short by 17.
- Negatives** 307-310: see *Où* and *Mh*.
- Neglect**, vbs. signif., w. gen. 222 (2).
- Neuter gender** 27 (2): see Gender.
- Neuter plur.** w. sing. verb 193 (2); neut. pred. adj. 197 (N. 2, c); neut. sing. of adj. w. art. 199 (2); neut. adj. as cognate accus. 214 (N. 2), 244 (end); neut. accus. of adj. as adverb 67; neut. partic. of impers. vbs. in accus. absol. 302 (2); verbal in *τερον* 306.
- Nominative case** 26; singular of 81 decl. formed 36, 37; subj. nom. 193, 212; pred. nom. 194, w. infin. 194 (end), 195 (N. 4), 198 (N. 8); in exclam. like voc. 213 (N.); in appos. w. sentence 196 (N. 3); infin. as nom. 293, 193 (N. 2). Plur. nom., gener. neut., w. sing. verb 193 (2), rarely masc. or fem. 194 (N. 5), 210 (N. 2). Sing. nom. w. plur. verb: of collect. noun 193 (3), of relative 209 (N. 2).
- Nouns** 28-52: see Contents, p. xvi.
- Number** 26; of adjunct., peculiarities in agreement 197.
- Numerals** 68-70.
- Obey**, vbs. signif. to, w. dat. 230 (2).
- Object**, defined 191 (end); direct and indirect 191, 213 (Rem.); direct obj. (accus.) 213, as subj. of pass. 244; indirect obj. (dat.) 230-232; gen. as object of verb 218, of noun 219 (3), of adjunct. 227, 228; double obj. acc. 217. Object of motion, by accus. w. prepos. 230 (Rem.), 241 (N. 1), by accus. alone (poetic) 216.
- Objective genitive** 219 (3). Objective compounds 189 (1).
- Oblique cases** 27 (end).
- Omission of augment** 124; of subj. nom. 192 (N. 1); of subj. of infin. 192 (3), 194 (end), 198 (N. 8); of antecedent of rel. 210; of *μδ* in oaths 216 (end); of *δν* in apod. w. indic. 268 (N. 1), w. opt. 270 (N. 1); of protasis 271 (2); of apodosis 273 (N. 2). See Ellipsis.
- Open vowels** 6 (§ 2, N.); in contraction 9 (top).
- Optative** 80; pers. endings and formation 146-148; Aeolic forms in aor. act. (Attic) 153 (13); Ionic -*aro* for -*ro* 151 (end); peculiar *μ*-forms 158 (top); in verbs in *ννμ* 158 (N. 5); periphr. forms of perf. 150 (1, 2), 85 (end). Tenses: not in indir. discourse, pres. and aor. 248 (end), 249 (1), perf. 249 (2), never fut. 250 (4); in indir.

- disc. 250, 251, future 251 (N. 3), 261; how far disting. as primary and secondary 248 (N. 2). General uses of opt. 258 (3); in final clauses 260 (1); in obj. cl. w. *ὅπως* (sometimes fut.) 261; w. *μή* after vbs. of fearing 262; in protasis 265 (2), 269 (2), in gen. suppos. 266 (b), 270; in apod. w. *ἄν* 255, 269 (2), rarely without *ἄν* 270 (N. 1), w. *ἄν* without protasis expressed 271 (2), potential opt. 272 (b); in cond. rel. sent. (as in protasis) 276 (4), in gen. suppos. 276 (end), by assimilation 277 (1); w. *ἔως*, &c., until 279, w. *πρίν* 280; indirect discourse: w. *οἷτι* or *ὥς* 282, 283, w. *ἄν* (retained) 284 (end); in dependent clauses of 285, 286; in any dependent clause expr. past thought 287; in causal sentences 289 (N.); in wishes, alone or w. *εἴθε* or *εἰ γάρ* 289 (1), w. *εἰ* alone 289 (N. 1), w. *ὥς* (poetic) 289 (N. 2), expr. concession, &c. (Hom.) 289 (N. 3). Future only in indir. discourse 251 (N. 3), or in obj. cl. w. *ὅπως* (involving ind. disc.) 261, rare in rel. cl. of purpose 278 (N. 3); never w. *ἄν* 255 (N.).
- Oratio obliqua: see Indirect Discourse.
- Ordinal numerals 68.
- Overlook, vbs. signif. to, w. partic. 303 (3).
- Oxytones 19.
- Paeons 313 (c); in Cretic rhythms 326 (3).
- Palatals 7; as mutes 8 (2); euphonic changes of 14 (1, 2, 3); *ν* before 15 (5); pal. verb stems 82 (3), 126 (a), 127 (N. 1), in perf. act. 138 (b).
- Paroemic verse 323 (3).
- Paroxytone 19.
- Participle 80; formation 149; declension 53 (end), 59-62; Doric and Aeol. forms 153 (15); of *μ*-form 157 (f), 167 (1), 172 (10), 2 perf. in *αὖς* or *εὖς* 62 (N.), 139 (N. 2, 3); accent 22 (end), 23 (top). Tenses 252; pres. as imperf. 252 (N. 1); aor. w. *λαμβάνω*, *τυγχάνω*, *φθάνω*, not past 304 (4), 252 (N. 2); partic. w. *ἄμα*, *μεταξύ*, *εὐθὺς*, &c. 301 (N. 1, a), w. *καίπερ* or *καί* 301 (N. 1, b), w. *ὥς* 301 (N. 2, a), 305 (N. 4), w. *ἅτε*, *οἶον*, *οἶα*, 301 (N. 2, b), w. *ὥσπερ* 302 (N. 3); fut. of purpose 300 (3); conditional 301 (4), 271 (1); as apodosis 272 (3), w. *ἄν* 273 (top), 255, 256; perf. w. *ἔχω* forming periphr. perf. 303 (N. 2), w. *εἶμι* forming periphr. perf. subj. and opt. 150 (1, 2) or indic. 151 (4); in gen. absol. 229, 302 (1), accus. abs. 302 (2); partic. alone in gen. abs. 302 (1, N.); plur. w. sing. collective noun 197 (N. 3). Three uses of partic. 299; for details of these, in pp. 300-305, see Contents, p. xxvii.
- Particular and general suppositions distinguished 265, 266.
- Partitive genitive 219 (6), 220, 221, 222. Partitive apposition 196 (N. 2.)
- Passive voice 79 (1); personal endings 142; conn. vowels 144, w. endings 145; aor. pass. formed like active 142 (1); use of 243-245; subject of 244; retains one object from active constr. 244 (N. 2); impersonal pass. constr. 244 (end), 245 (top), 192 (end).
- Patronymics, suffixes of 184 (9).
- Pause in verse: caesura 316 (1), diaeresis 316 (end), 317.
- Pentameter, elegiac 321 (end), 322.
- Penthemim (2½ feet) 322 (top).
- Penult 17 (top).
- Perceive, vbs. signif. to, w. gen. 222 (2); w. partic. 303 (2 and N.), 304 (end).
- Perfect tense 80; primary 80 (2); tense stem 83, 137-139; personal ending 142; connect. vowel 144, 145, w. endings 145 (2); changes in vowel of stem 131-134; augment 120, 121; Att. reduplic. 122; second perf. 80 (N. 1), 83, 132 (3), 139 (d), of the *μ*-form 167, 169,

- 170; perf. mid. w.  $\sigma$  inserted 132 (2); perf. in Homer 139 (top). Perf. indic. 246; as pres. 247 (N. 6); w. fut. meaning 247 (N. 7); never w.  $\delta\nu$  254 (1); gnomic 253 (3); compound form 151 (4); 3 pers. pl. mid. in  $\alpha\tau\alpha\iota$  (for  $\nu\tau\alpha\iota$ ) 151 (end); compound form 151 (4, 5), 111 (2). In dependent moods: not in indir. disc. 249 (2), imperat. 249 (N. 1), infin. 249 (N. 2); opt., infin., and partic. in indirect disc. 250, 251, 281; infin. includes plpf. 251 (N. 1), w.  $\delta\nu$  255 (end); compound form of pf. subj. and opt. 150 (1, 2), 85 (end).
- Perfect active stem 83, 138 (b).  
Perfect middle stem 83, 137 (end), 138.
- Periphrastic forms, of perf. 150 (1, 2), 151 (4, 5); of fut. w.  $\mu\epsilon\lambda\lambda\omega$  151 (6), 250 (N.); of fut. perf. 151 (3).
- Peripomena 19.
- Persevere, vbs. signif. to, w. partic. 303 (1).
- Person of verb 81 (top); agreement w. subj. in 193 (1); subj. of first or second pers. omitted 192 (N. 1), third person 192 (N. 1); p. of rel. pron. 209 (N. 1). See Personal Endings. Personal endings of verb 142-151: see Contents, p. xviii.
- Personal pronoun 71-73, 205, 206; omitted 192 (N. 1); of third pers. in Attic 205 (a), in Hom. and Hdt. 205 (b); substituted for rel. 212 (§ 156).
- Pherecratic verses 324.
- Pity, vbs. expr. w. gen. 224 (1).
- Place, suffixes denoting 183 (6); adverbs of 79, 52, w. gen. 229 (2); accus. of (whither?) 216; gen. of (within which) 227 (2); dat. of (where?) 236.
- Please, vbs. signif. to, w. dat. 230 (2).
- Pleased, vbs. signif. to be, w. partic. 303 (1).
- Pluperfect 80; formation from perf. stem 83 (IV.), 137-139: see Perfect; endings 142; conn. vowel 145 (top), w. endings 145 (2); in - $\eta$  for - $\epsilon\iota\nu$  146 (N. 4); Ion. form in - $\epsilon\alpha$  152 (4); augment 121 (4); Att. redupl. 122 (N. 2); second plpf. 80 (N. 1), 83, 132 (3), 139 (d), of the  $\mu$ -form 167, 169, 170; secondary tense 80 (§ 90, 2), 248; as impf. 247 (N. 6), in protasis 256, 257 (top), 267 (1), w. suppos. contr. to fact 267 (2), how disting. from impf. and aor. 268 (top); w.  $\delta\nu$  254 (3), 267 (2); expr. in infin. by perf. 251 (N. 1), inf. w.  $\delta\nu$  255 (end); compound form w.  $\epsilon\iota\mu$  151 (4).
- Plural 26 (end); neut. w. sing. verb 193 (2); verb w. sing. collect. noun 193 (3); adj. or relat. w. several sing. nouns 197, 209 (N. 2, a); plur. antec. of  $\delta\sigma\tau\iota\varsigma$  209 (N. 2, b).
- Position, vowels long by 17.
- Possession, gen. of 219 (1), 221 (top); dat. of 232 (4).
- Possessive pronouns 74, 207; w. article 200 (c), 202 (top). Possessive compounds 190 (3). *Our own, your own, &c.* 207 (N. 4).
- Potential opt. and indic. w.  $\delta\nu$  272 (b).
- Praise, vbs. expr., w. gen. 224 (1).
- Predicate 191 (1); pred. noun and adj. w. verbs 194, 195, 198 (N. 8); noun without article 201 (N. 8); pred. adj. 196 (Rem.), 197 (N. 2, 7), 198 (N. 8), position of w. art. 203 (3); pred. accus. w. obj. acc. 218; infin. as pred. 292.
- Prepositions, w. gen., dat., and accus. 236-242; accent when elided 20 (end); anastrophe 20 (§ 23, 2), 242; tmesis 241 (N. 3); augment of comp. verbs 123, 124; prep. as adv. 236, 241 (N. 2), 242 (N. 5); in comp. w. gen., dat., or acc. 242 (end), 226, 233; w. rel. by assimil. 211 (N. 1); w. infin. 295 (top).
- Present stem 82 (I.), 85, 156, 157; formation 125-131.
- Present tense 80 (1); primary, 80, 248; formation 125-131; endings 142; connect. vowel 144 (1), w. endings 145 (2); of  $\mu$ -form 156, 157. Pres. indic. 246; historic (for aor.) 246 (N. 1), 248 (Rem.);

- gnomic 252 (1); expr. attempt 246 (N. 2); of *ἤκω* and *ὀλχόμαι* as perf. 246 (end); of *εἰμι* as fut. 247 (top); w. *πάλαι*, &c. 247 (N. 4); never w. *δύ* 254. Pres. in dependent moods: not in indirect disc. how disting. from aor. 249 (1), from perf. 249 (2); in indir. disc., opt. and infin. 250 (end), pres. for impf. in opt., infin., and partic. 283 (N. 1), 251 (N. 1), 252 (N. 1), 285.
- Price, genitive of 227.
- Primary or principal tenses 80 (2), 248; how far recogn. in dependent moods 248 (N. 2).
- Primitive word 180 (2).
- Principal parts of verbs 83 (5), of deponents 84 (6).
- Proclitics 24.
- Prohibitions w. *μή* 291; w. *οὐ μή* 292 (N.).
- Promising, verbs of, w. fut., pres., or aor. infin. 251 (N. 2).
- Pronominal adj. and adv. 78, 79.
- Pronouns 71-79, 205-212: see Contents, pp. xvii., xix.; some enclitic 23 (1, 2), accent retained after accented prepos. 24 (N. 1). See Personal, Relative, &c.
- Pronunciation: see Preface, pp. x.-xii.
- Proparoxytones 19.
- Prosecute, vbs. signif. to, w. gen. 224 (2).
- Protasis 263; forms of 263-267; expr. in partic., adv., &c. 271 (1); omitted 271 (2). In cond. rel. and tempor. sentences 275; forms 275-277.
- Prove, vbs. signif. to, w. partic. 304 (end).
- Punctuation marks 25.
- Pure syllables 17 (§ 18, 2); verbs 82 (N.).
- Purpose: expr. by final clause 259; by rel. cl. w. fut. indic. 278, in Hom. by subj. 278 (N. 1); implied in cl. w. *ἔως*, *πρίν*, &c. 280 (N. 2); by infin. 296 (end); by *ἐφ' ᾧ* or *ἐφ' ᾧ* w. infin. 297 (end); by fut. partic. 300 (3); sometimes by gen. 224 (N. 1), by gen. of infin. 295 (2).
- Quality, nouns denot. 183 (7).
- Quantity of syllables 17; relation to rhythm 312 (N.).
- Questions, direct and indirect disting. 281; direct 306, 307, of doubt, w. subj. 291; indirect, w. indic. or opt. 281, 282, 283, w. subj. or opt. 284.
- Recessive accent 19 (3).
- Reciprocal pronoun 74; reflexive used for 207 (N. 3).
- Reduplication, of perf. stem 84 (c), 119 (c), 120, 121; of 2 aor. 120 (N. 3), 134 (c); of present 134 (c), 129 (end), in verbs in *μι* 157 (3), 168 (2); in plpf. 121 (4). Attic redupl. in perf. 122, in 2 aor. 120 (N. 4), in pres. (of *δραρίσκω*) 129 (end).
- Reflexive pronouns 73, 206; used for reciprocal 207 (N. 3); 3d pers. for 1st or 2nd 207 (N. 2). Indirect reflexives 205 (a), 206 (end).
- Relation, adjunct. denoting 185 (12).
- Relative pronouns 77, Homer. forms 78 (top); pronom. adj. 78, adverbs 79; relation to antecedent 209; antec. om. 210; assimilation of rel. to case of antec. 210, 211, of antec. to case of rel. 211 (N. 4); assim. in rel. adv. 211 (N. 3); attraction of antec. 211, joined w. assim. 211 (N.); rel. not repeated 212; rel. as demonstr. 209 (N. 3); in exclam. 212. Relative and temporal sentences 274-281: see Contents, pp. xxiv., xxv.
- Release, vbs. signif. to, w. gen. 225.
- Remember, vbs. signif. to, w. gen. 222 (2); w. partic. 304.
- Reminding, vbs. of, w. two acc. 217; w. acc. and gen. 223 (N. 3).
- Remove, vbs. signif. to, w. gen. 225.
- Repent, vbs. signif. to, w. partic. 303 (1).
- Represent, vbs. signif. to, w. partic. 303 (2).
- Reproach, vbs. expr., w. dat. 230 (2).
- Resemblance, vbs. implying, w. dat. 233.
- Respect, dative of 232 (5).

- Restrain**, vbs. signif. to, w. gen. 225.  
**Result**, nouns denot. 183 (4); expr. by *ῥοι* w. infin. 297 (1), w. indic. 279.  
**Revenge**, vbs. expr. w. gen. 224 (1).  
**Rhythm and metre**, how related 311, 312; rising and falling rhythms 317 (3). See *Anapaestic*, *Dactylic*, *Iambic*, &c.  
**Rhythmical series** 315 (1), 316.  
**Rising rhythms** 317 (3).  
**Romaic language** 3.  
**Root and stem** defined 26 (2).  
**Rough breathing** 6.  
**Rough mutes** 8.  
**Rule**, vbs. signif. to, w. gen. 223 (3).
- San** 6 (N. 2); as numeral 69.  
**Satisfy**, vbs. signif. to, w. dat. 230 (2).  
**Saying**, vbs. of, w. two accus. 217; constr. in indirect discourse 293 (end).  
**Second aorist**, perfect, &c. 80 (N. 1).  
**Second aorist stem** 83, 140.  
**Second passive stem** 83, 141.  
**Second perfect stem** 83, 139.  
**Secondary (or historical) tenses** 80 (2), 248; how far recogn. in depend. moods 248 (N. 2).  
**See**, vbs. signif. to, w. partic. 304, 303 (2, and N.).  
**Semivowels** 7 (end).  
**Sentence** 191 (1); as subject 193 (N. 2).  
**Separation**, gen. of 225, 228 (N. 2).  
**Septuagint** 3.  
**Serving**, vbs. of, w. dat. 230 (2).  
**Sharing**, vbs. of, w. gen. 221 (end).  
**Short vowels** 17; syllables, time of 312 (1).  
**Show**, vbs. signif. to, w. partic. 304.  
**Sibilant** (*σ*) 7 (end).  
**Sicily**, Dorians in 1.  
**Similes** (Homeric), aor. in 253 (N. 2).  
**Simple stem of verb** 81 (2); formation of present from 125-131.  
**Singular number** 26; sing. vb. w. neut. pl. subj. 193 (2), rarely w. masc. or fem. pl. subj. 194 (N. 5), 210 (N. 2); several sing. nouns w. pl. adj. 197 (N. 1).
- Smell**, vbs. signif. to, w. gen. 222 (2); *ὀσφρ* 223 (Rem.).  
**Smooth breathing** 6. **Smooth mutes** 8.  
**Sonants and surds** 8 (2, N.).  
**Source**, gen. of 226 (1).  
**Space**, acc. of extent of, 216.  
**Spare**, vbs. signif. to, w. gen. 222 (2).  
**Specification**, acc. of 215.  
**Spondee** 313; for anapaest 322; for dactyl 321; for iambus or trochee 315, 318, 319, 320. **Spondaic hexameter verse** 321 (4).  
**Stem and root** 26 (2). **Stems of verbs** 81-84, 125-141: see *Contents*, p. xviii. **Simple stem** 81 (2).  
**Strophe and antistrophe** 318 (4).  
**Subject** 191, modified 191 (N. 2); of finite vb. 192 (1), omitted 192 (N. 1); of infin. 192 (2), 298 (§ 269, N.), omitted 192 (3); infin. or sentence as subj. 193 (N. 2); agreement of subj. w. finite vb. 193; of passive 243, 244.  
**Subjective genitive** 219 (2).  
**Subjunctive** 80; pers. endings and formation 146; peculiar *μ*-forms 158 (N. 2, 4); in vbs. in *ννμι* 158 (N. 5); Ionic forms 153 (12), in 2 aor. act. of *μ*-form 171 (7); periphr. forms in perf. 150 (1, 2), 85 (end). **Tenses**: pres. and aor. 248, 249 (1), perf. 249 (2). **General uses** 257 (2): in final cl. 260 (1); in obj. cl. w. *ῥως* or *ως* (for fut. indic.) 261; w. *μή* after vbs. of fearing 262; in protasis 265 (1), 269 (1), in gen. suppos. 266 (a), 270; w. *ἄν* or *κέ* in prot. 254, 269, 270, in poetry without *ἄν* 269 (N. 2), 271 (N. 2); in apod. w. *ἄν* or *κέ* (Epic) 255 (2), 291; in cond. rel. sent. (as in prot.) 276 (3), in gen. suppos. 276 (end), by assim. 277 (1), w. *ἔως*, &c., until 279, w. *πρὶν* 280; in exhortations 290 (end), w. *ἄγε*, &c. 291 (top); in prohibitions (aor.) w. *μή* 291; w. *οὐ μή* 292; in questions of doubt 291, retained in indirect form 284; in rel. cl. of purpose (Homer.) 278 (N. 1);



- changed to opt. in indir. discourse after past tenses 282.  
 Subscript, iota 6 (N.).  
 Substantive 28 (N.): see Noun.  
 Suffixes 181.  
 Superlative degree 64-67.  
 Suppositions, general and particular 265, 266.  
 Surds and sonants 8 (2, N.).  
 Surpassing, vbs. of, w. gen. 226 (2).  
 Swearing, particles of, w. accus. 216.  
 Syllaba anceps at end of verse 315 (5).  
 Syllabic augment 119; of plupf. 121 (4).  
 Syllables 17; division of 17 (N.); quantity of 17, 18; long and short in verse 312.  
 Syncope 13 (2); in nouns 47, 48; in verb stems 134 (b); in feet 315 (2).  
 Synizesis 10.  
 Systems, tense 82 (4); anapaestic, trochaic, and iambic 323.  
 Taste, vbs. signif. to, w. gen. 222 (2).  
 Tau-class of verbs 126 (III.).  
 Teaching, vbs. of w. two accus. 217, 214 (N. 4).  
 Temporal augment 119 (b), 119 (end), 121 (3); of diphthongs 122; omission of 124. Temporal sentences: see Relative.  
 Tense stems and systems 81-84; formation of 135-141; table of 141.  
 Tenses 80; primary and secondary 80, 248; of indic. 246, 247; of depend. moods 248-251; of partic. 252; gnomic, 252, 253; iterative 253. See Present, Imperfect, &c.  
 Tetrameter 317 (2); trochaic 318 (2); iambic 319 (end); dactylic 321 (3); anapaestic 323 (4).  
 Thesis 311; not Greek *θέσις* 311 (foot-note).  
 Threats, vbs. expr. w. dat. 230 (2).  
 Time, acc. of (extent) 216; gen. of (within which) 227; dat. of (poetic) 235; expr. by partic. 300, 301 (N. 1).  
 Tmesis 241 (end).  
 Touching, vbs. of, w. gen. 222 (1).  
 Tragedy, iambic trimeter of 320.  
 Transitive verbs 192 (top).  
 Trial of, vbs. signif. to make, w. gen. 222 (1).  
 Tribach 313; for trochee or iambus 314 (N. 1), 318, 319.  
 Trimeter 317 (2); iambic (acatal.) 320 (4), in English 320 (end).  
 Tripody, trochaic 319 (top).  
 Trochee 313. Trochaic rhythms 318, 319.  
 Trust, vbs. signif. to, w. dat. 230 (2).  
 Unclothe, vbs. signif. to, w. two acc. 217.  
 Understand, vbs. signif. to, w. gen. 222 (2).  
 Union, &c. vbs. implying, w. dat. 233.  
 Value, genitive of 227.  
 Vau or Digamma 6 (N. 2); as numeral 68; dropped in noun stem 45 (N. 1), 46 (N.); in verb stems 123 (N. 2), 126 (2), 128 (3), 139 (d, N. 1).  
 Verbals 180 (2), 181 (top). Verbal nouns and adj. w. object. gen. 219 (3), 227 (end), with obj. accus. 213 (N. 3). Verbals in *ros* 150 (3); in *réos* or *réov* 150 (3), 305, 306, 235 (4).  
 Verbs, conjugation and formation of 79-179: see Contents, pp. xvii., xviii.; syntax of 243-306: see Contents, pp. xxii.-xxvii.  
 Verses 316 (2); catalectic and acatalectic 316 (3).  
 Vocative case 27 (3); sing. of 3d decl. 38; in addresses 213 (2).  
 Voices 79 (1); uses of 243-246. See Active, Middle, Passive.  
 Vowels 6; open and close 6 (§ 2, N.). Vowel declension (1st and 2d) 28, 35. Vowel stems of nouns 28, 31 (N.), 35 (top); of verbs 82 (3), 131 (end), 133 (6), w. vowel lengthened 131 (1); with *σ* added 132 (2). Connecting vowels 143 (4), 144.

Want, verbs signif. 223.

Weary of, vbs. signif. to be, w. partic. 303 (1).

Whole, gen. of (partitive) 219, 220.

Wishes, expr. by opt. 289 (1); by second. tenses of indic. 290 (2);

by *ὡφελον* w. infin. 290 (N. 1); negative *μή* 289, 290 (N. 2); by infin. 298.

Wondering, vbs. of, w. *εἰ* 274, 287 (2); sometimes w. *ἄν* 274 (§ 228, N.).











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